Fāṭimah al-Zahrā’ (*‘a*)

From the Cradle to the Grave

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Fāṭimah al-Zahrā’ (*‘a*)

From the Cradle to the Grave

By
al-Sayyid Muḥammad Kāẓim al-Qazwīnī

Translated by:
Tahir Ridha Jaffer

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DEDICATION

To our chief and master, the last of the Pure Progeny, al-Imām al-Mahdī al-Muntaẓar (may the Almighty hasten his reappearance).

It is to him that I dedicate these pages that have been illuminated by the biography of his grandmother, the pure and truthful lady, the Queen of Islam, Fāṭimah al-Zahrā' (peace and blessings of Allāh upon her) and I am confident that this small service will be accepted and appreciated by him, with the permission of Allāh, the Most High.

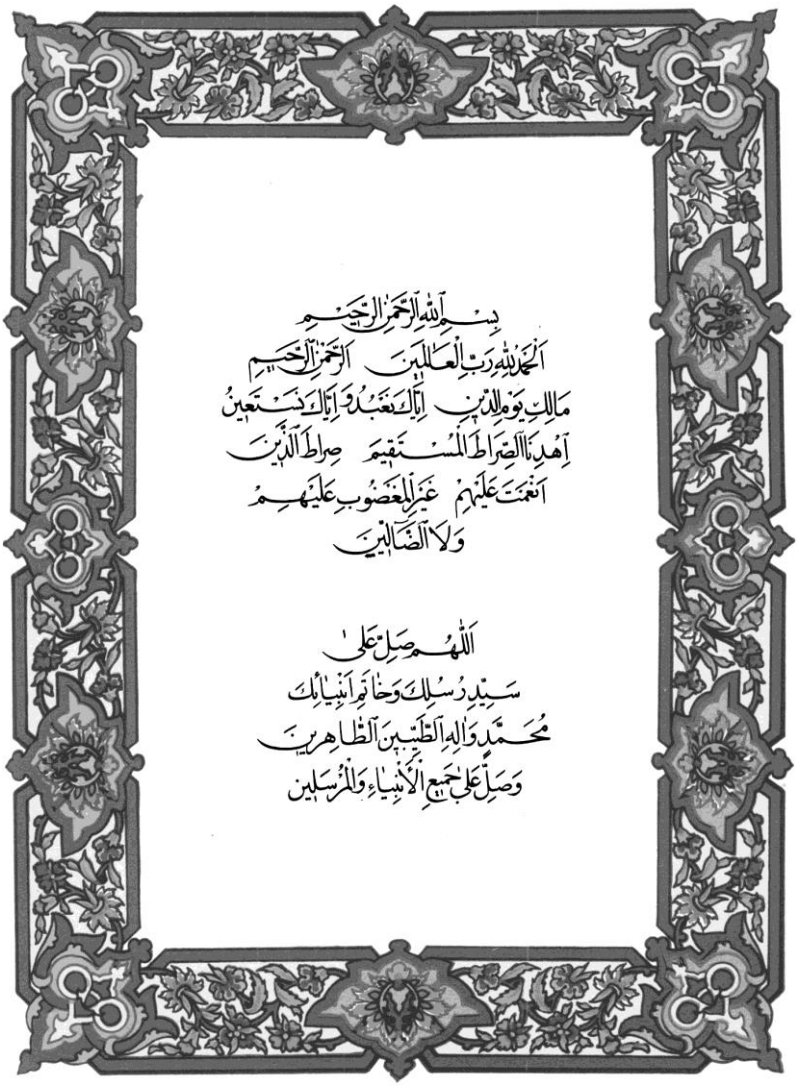
Muḥammad Kāẓim al-Qazwīnī,
Karbalā', IRAQ.

In the Name of Allãh,
The All-Compassionate, The All-Merciful

Praise belongs to Allãh, the Lord of all Being;
the All-Compassionate, the All-Merciful;
the Master of the Day of Judgement.
Thee only we serve; and to Thee alone we pray
for succour.
Guide us in the straight path,
the path of those whom Thou hast blessed,
not of those against whom Thou art wrathful,
nor of those who are astray.

* * * * *

O' Allãh! Send your blessings to the head of
your messengers and the last of
your prophets,
Muḥammad and his pure and cleansed progeny.
Also send your blessings to all your
prophets and envoys.


بسم الله الرحمن الرحيم
الحمد لله رب العالمين الرحمن الرحيم
مالك يوم الدين إياك نعبد وإياك نستعين
اهدنا الصراط المستقيم صراط الذين
أنعمت عليهم غير المغضوب عليهم
ولا الضالين
اللهم صل على
سيد رسلك وخاتم أنبيائك
محمد وآله الطيبين الطاهرين
وصل على جميع الأنبياء والمرسلين

TRANSLITERATION TABLE

The transliteration of Arabic terms has been carried out according to the following standard transliteration table:

ء	ʻ	ط	ṭ
ا	a	ظ	ẓ
ب	b	ع	ʻ
ت	t	غ	gh
ث	th	ف	f
ج	j	ق	q
ح	ḥ	ك	k
خ	kh	ل	l
د	d	م	m
ذ	dh	ن	n
ر	r	و	w
ز	z	ي	y
س	s	ه	h (or not transliterated)
ش	sh		
ص	ṣ		
ض	ḍ		

Long Vowels		Short Vowels	
ا	ā	ـَـ	a
و	ū	ـُـ	u
ي	ī	ـِـ	i

(ṣ) – May the blessing of Allāh be upon him and his family.
(*ʻa*) – Peace be upon him/her/them.

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PUBLISHER'S PREFACE

In your Name, O Allāh, and glory be to Thee,
and peace and blessings upon the Prophet and his noble progeny.

Indeed she is Fāṭimah! Fāṭimah al-Zahrā'! How great her status and lofty her rank! God is pleased when she is pleased and displeased when she is displeased! It is thus important and prudent for us to study her illustrious life and to emulate her great character and lifestyle.

She epitomizes the resplendent feminine element of the venerable five from the *Ahl al-Bayt* (*'a*), from whom Allāh removed all filth and purified with a thorough purification. She reached the highest pinnacle of virtues and merits, and her Lord paired her with 'Alī, the Master of the Faithful (*'a*). He chose her to be the matriarch for the remaining of the twelve infallible Imāms from the household of the Prophet, may they be showered with the greatest of all blessings.

This institute, namely the World Organization for Islamic Services (WOFIS), is proud and honoured to have provided services, to the best of its ability, to various Islamic cultural centres and individuals all around the globe for the past fifty years, by striving to author, translate and publish works in various languages. Additionally, we respond to queries and answer requests pertaining to all subjects related to Islamic sciences.

The Institute has also been successful in carrying out numerous noteworthy projects that even those with greater resources would find daunting, like translating the book *al-Kāfī* into English. This is a great corpus of hadith from the *Ahl al-Bayt*, peace be upon them. One of the other works that have been translated is the exceptionally brilliant contemporary commentary of the Qur'ān, *al-Mīzān fī Tafsīr al-Qur'ān*.

For a long time this institute has been eager to publish a treatise about the great lady, the Mistress of all Women of the World (*'a*), but this aspiration was not fulfilled and the opportunity never came. Now, however, by the grace of Allāh the Almighty, and His assistance, we have been fortunate to acquire an English translation of the book

"Fāṭimah al-Zahrā' (*'a*) – From the Cradle to the Grave" by the great scholar and erudite savant, al-Sayyid Muḥammad Kāẓim al-Qazwīnī, may Allāh bless him. This translation has been carried out by our esteemed brother Tahir Ridha Jaffer who brought it to us for publication and we gladly accepted it as this was the singular opportunity that we had been seeking to fulfill our long held aspiration.

Our gratitude firstly to Allāh, the Almighty, and then to the respected translator. May Allah bestow upon us and and upon him Divine succour and triumph, and may He grant us success throught the acceptance of this effort by the illustrious and pure lady al-Ṣiddīqah al-Batūl, blessings and salutations upon her. Indeed He is near and responds.

WORLD ORGANIZATION FOR ISLAMIC SERVICES (WOFIS)

5/8/1436
24/5/2015
Tehran – Iran.

TRANSLATOR'S INTRODUCTION

There are a number of books in English about the life and times of al-Sayyidah Fāṭimah al-Zahrā' (*'a*), almost all of which are translations from either Arabic or Persian. Upon examination, one finds that certain issues have not been addressed or have been inadequately addressed in the available works. Of course, a single volume would not suffice to discuss every aspect of this great lady's life. Nevertheless, the most significant occurrences and events in her life should not be shied away from and must be discussed, albeit in a scholarly fashion. The author of this book has attempted to do just that.

The author has himself noted that there is a lot of information about al-Sayyidah al-Zahrā' (*'a*) but because he wanted to keep this book simple, he selected only what he felt was most important in giving readers an overview of her life. Despite its conciseness, this work is still considered one of the best monographs on the life of this great lady. This is why it was felt that it would be a welcome addition to the list of translated works by contemporary authors. It should be noted that this book has been reprinted many times and for the purpose of this translation, we have used the most recent edition (printed in 1993/1414 A.H.).

Translators who accept the challenge of taking on classical texts are always faced with the daunting task of trying to decipher the language used in medieval Arabia, and although this work is written by a contemporary author, it is replete with narrations and traditions, all of which require an understanding of classical Arabic. Here, early lexicons become invaluable assets, as do other early texts that could give one an idea of the contexts and underlying subtexts so as to be able to better understand the meanings of the actual text itself.

Every attempt has been made to present a translation that is easy to read yet true to the original work. Though the original Arabic monograph did not have a bibliography, we have included one to make it easier for researchers to access the primary sources. In some cases where we could not find the earlier editions of the sources that the author had used, we changed the references to the newer, updated editions.

The Arabic texts of the traditions have been included in the appendix for the bilingual readers who might want to see the original

text of the narrations. We decided not to put all the Arabic within the translation because the sheer number of traditions and sayings would have made the work difficult to read. However, we have included the Arabic poetry, sermons, and supplications within the text. The footnote/endnote combination is easy to navigate with footnotes referring to the source texts and endnotes pointing to the Arabic text found in the appendix. The endnotes use the Arabic numbering system. Hence, in cases where both a footnote and endnote is present, something like 14/١٩ would be seen which refers to footnote no.14 and endnote no.19 (in the appendix).

We have transliterated all the names of people, books and cities in their Arabic forms (not Persian) but have not transliterated names of countries. Wherever Arabic words, like *'masjid'*, have become part of the English language due to common usage, and can be found in English dictionaries, we have opted to use them instead of the more commonly used English translations. On the other hand, we have translated certain words and phrases like '*inshā' Allāh*' to 'God-willing'.

For the author's biography, we interviewed the late author's son, as-Sayyid Muḥammad ʻAlī al-Qazwīnī. In the couple of sittings we had with him, he shared with us many details about his father's life. This was important because we got a first-hand account for much of what we have mentioned in the author's biography. This is because his son was present with him in many of his travels and was there when so much of what has been mentioned happened. One of the things we needed to verify was the report about his incorrupt body, which had been exhumed and transported to Iraq for reburial. This had been reported by various websites and media outlets. The Sayyid's son confirmed these reports and gave us details about it.

In closing, we wish to express our gratitude to Allāh, first and foremost, for granting us success in this endeavour. Next, we thank all those who assisted us in one way or another, and who are too many to mention. May the Almighty bless them all for their support and may they attain felicity in this world and the next – Amen. Success is only from Allāh and we are solely to blame for any fault in this translation. Praise be to Him, Lord of the worlds.

Tahir Ridha Jaffer,

Qum, Iran.
2015/1436A.H.

AUTHOR'S BIOGRAPHY

The Qazwīnīs are one of the renowned and established families of Karbalā' and their link with this holy city goes back to the 10th century (A.H.). Their lineage traces back to the seventh holy Imām, Mūsā al-Kāẓim (*'a*). Many great scholars, litterateurs, jurists, and writers were members of this esteemed family, and a lot can be said about their contribution to the cause of the school of the *Ahl al-Bayt* (*'a*).

Al-Sayyid Muḥammad Kāẓim ibn al-Sayyid Ibrāhīm ibn al-Sayyid Hāshim al-Mūsawī al-Qazwīnī al-Ḥā'irī was born in the holy city of Karbalā' on 12th *Shawwāl* 1348 A.H./13th March 1930. He lost both his parents at a young age and grew up an orphan. His cousin al-Sayyid Ṣādiq al-Qazwīnī took up the responsibility of raising him and cared for him until he came of age.

His early life was fraught with hardship and penury, so much so that on some days his only food was dry bread mixed with water. At one time, he never had a proper meal for a week and as a result, his body started trembling. Some of his classmates thought he was ill and suggested he visit a physician, but he still did not tell anyone the real reason behind his physical state. Such hardships gave Sayyid Muḥammad Kāẓim a deeper sense of compassion for students of the seminary who were going through hard times. One seminary student recounts how, when he was suffering from intense hunger such that the colour of his skin had changed, the Sayyid passed next to him and placed an envelope full of money in his pocket in such a manner that he never realized it was there until much later. These charitable activities continued on a personal and institutional level in the life of Sayyid Muḥammad Kāẓim until the end of his life.

From a young age, he began attending classes in the religious seminary in Karbalā', and spent most of his life learning and studying, until he became one of the most revered and respected teachers in the seminary. He was a student of some of the great luminaries, such as:

— Al-Shaykh Ja'far al-Rashtī.

— Al-Sayyid Muḥammad Hādī al-Mīlānī.

— Al-Sayyid Mīrzā Mahdī al-Shīrāzī.

—Al-Shaykh Yūsuf al-Khurāsānī.

—Al-Shaykh Muḥammad al-Khaṭīb.

Each of these great scholars expressed his regard for Sayyid Muḥammad Kāẓim and attested to his acumen and intellectual prowess.

His Efforts to Propagate Islam:

The author was also an accomplished orator and would regularly ascend the pulpit during the month of mourning and at other times during the year. He even trained a number of individuals who then went on to become respected speakers in their own right. It is said that he had an amazing ability to effect change in the lives of his audience. He had memorized many of the sermons of Amīr al-Mu'minīn (*'a*) which he would recite in different gatherings and speeches. His lectures were mostly on the subject of social ethics and spiritual development. Someone once said to him, "I have not attended any of your lectures but that I gained some knowledge from it."

Al-Sayyid Muḥammad Kāẓim was well travelled and most of his travels were for the purpose of propagating the teachings of the *Ahl al-Bayt*. He visited Pakistan, India, Morocco, Australia, Egypt, Thailand, Tunisia, Algeria, Kuwait and Saudi Arabia among other places. He engaged in polemic discussions and debates with various scholars in the places he visited and would continue communicating with them via correspondence even when he returned home. He spared no effort in conveying the teachings of Islam and guiding the people. One of his close aides narrates: "One night, in the month of Ramaḍān, he had a very high fever and I noticed that as he spoke from the pulpit sweat was trickling down his brow. Yet when he finished his lecture, he proceeded to the next engagement where he was to deliver another talk. I asked him, 'Why do you put yourself through so much hardship? Why don't you rest a little?' He replied, 'Let me tell you about something that happened just two days ago... A member of the congregation came to me and complained about a neighbour who had usurped part of his property. He requested that I speak about the importance of respecting the rights of others and the punishment for usurping property. That night, I spoke about this subject from the pulpit. The very next day, the same man came to thank me and said that his neighbour had returned his parcel of land.' Then he said, 'Now you tell me, if I can effect such change in people, how I can neglect this responsibility? I must continue to exert myself as long as I can.'"

This was just one anecdote out of the many that his sons and close

aides narrate about his tireless efforts to spread the teachings of Islam. It is also interesting to note that most of his listeners were young people. This shows that his approach was appealing to young minds and the youth could relate to his examples and anecdotes. Many students from the University of Baghdād would come all the way to Karbalā' to listen to his talks.

In 1960/1380 A.H. he established an institute called Rābiṭah al-Nashr al-Islāmī (*lit.* Islamic Publishing Association). The thing that drove him to start this institute was the news that reached him from Morocco that some Muslims were actually celebrating the day of 'Āshūrā' as a day of Eid and were congratulating one another as they would on other Eid days! They had no knowledge of the great tragedy that befell the household of the Prophet (ṣ) on this day. They were ignorant of the fact that this was the day when the beloved grandson of the Messenger of Allāh (ṣ), Abā 'Abdillāh al-Ḥusayn (*'a*) was martyred. For this reason, Sayyid al-Qazwīnī formed this institute with the aim of publishing magazines and distributing them in the Arab countries, especially Morocco. He even placed an announcement informing the people that his institute would be willing to send free books to those who were interested.

After this, he received many letters from different places, from people requesting books. At times, he would receive five hundred letters in a single day! It seemed there was a great thirst for knowledge and he personally read each letter and replied those that needed answering. He would send numerous books that he had selected himself, by post, all around the world. It is not an exaggeration to say that in a relatively short span of time, the late Sayyid sent over a hundred thousand books, on various subjects, to different countries. He especially made an effort to send books about the *Ahl al-Bayt* (*'a*) and their teachings. The numerous letters of appreciation he got are testament to the success of his endeavour. Many people wrote back expressing their amazement at how little they knew about the family of the Prophet of Allāh (ṣ) before reading the books he sent. Many more converted to the school of the *Ahl al-Bayt* after studying the material. With time, the activities of his institute expanded and he began sending books to far off places – as far as Brazil and Argentina.

One of the esteemed scholars of Qum narrates: "I was once seated in the Grand Masjid in Damascus when a group of Sunnīs gathered around me and began asking questions about the Shī'ah, Imāmah etc. Before I could answer, a man suddenly came forward and answered

all their questions in a manner that convinced them, and they went away satisfied. I was a little surprised and asked that man where he was from and where he had studied. He replied that he was from Ḥalab (a city in Syria) and that he used to be a Sunnī, but after reading the books that Sayyid Muḥammad Kāẓim al-Qazwīnī had sent him; he became a Shī‘ah and convinced his entire family to convert as well. It was with this information that he was able to answer all the questions that they had posed."

His Travels:

Aside from correspondence and sending books, Sayyid al-Qazwīnī also travelled to different places in order to preach and propagate the message of Islam. He spent three months in Morocco, where he visited different cities and met with important religious figures whom he introduced to the Ja‘farī school of thought. His discussions with various scholars, judges and teachers bore fruit and many were convinced by his arguments. He established five libraries in Morocco and sent books to other libraries there as well. The people were so impressed with him that when the time for his departure came, they did not want him to leave.

Al-Sayyid Muḥammad Kāẓim would often relate to his friends and companions some of his experiences in Morocco. At one time, he narrated: "I had taken with me the audio cassette of the *maqtal* of Imām al-Ḥusayn (*‘a*) recited by Shaykh ‘Abd al-Zahrā’ Ka‘bī, one of the well-respected reciters of Karbalā’. I thus told my host, 'If you wish to hear about what happened on the day of ‘Āshūrā’ listen to this cassette.' So they brought a tape recorder and began playing the cassette. All those who were present listened attentively with their heads lowered. After some time, I noticed many of them had tears in their eyes. When the first side of the cassette ended, I turned it and we began listening to the second side. Here, Shaykh Ka‘bī recited the sermon of Imām Zayn al-‘Ābidīn in the Masjid of Shām. Upon hearing this, the head of the family cried and said: 'My wife is pregnant and if Allāh blesses me with a son, I will name him Zayn al-‘Ābidīn!'"

Another place that Sayyid al-Qazwīnī visited was Australia. He had received letters from Sydney expressing the poor state of the Shī‘ah there. The letters painted a grim picture and noted that the Shī‘ah did not even have their own *masjid* or centre. Sayyid Muḥammad Kāẓim decided to visit Australia to see what he could do to help. It was the first time that a scholar of his stature had visited the

country for such a purpose. When he arrived there, he found that indeed the situation of the Shī‘ah was very dire. They had to bury their dead in a Christian cemetery and if the deceased did not have the money required for burial, they were forced to cremate the body. He decided to arrange to build a *masjid* and buy a parcel of land, which would be used as a cemetery. The name he chose for the masjid was Masjid Fāṭimah al-Zahrā' (*'a*). As the project commenced, Sayyid Muḥammad Kāẓim sought to raise the required funds. Many people contributed some even selling their jewellery to raise funds. The embassy of one of the Arab countries learnt about this project and called, offering to fund the entire project on the condition that the name of the *masjid* be changed. When Sayyid al-Qazwīnī was informed about this, he rejected the offer saying that the name would remain as it is, and they would get funding from other sources with the help of the Almighty. A short while later, all the needed funds had been acquired and the *masjid* was built.

Al-Sayyid al-Qazwīnī went to Australia four times and the Shī‘ah there felt greatly indebted to him for his guidance and contribution. A few days before his demise, one of the youth from Australia contacted him and said that he would be dedicating his PhD thesis to the Sayyid because he felt that he owed him his life. He had been guided aright by the Sayyid's efforts and through his lectures and talks. Indeed, before his visit, there were many who never prayed and most of the women never wore the *ḥijāb*. After his preaching, many people turned a new leaf and came closer to Islam.

One of his travels was to the Land of the Nile, where he paid a visit to the holy sites such as the shrine of al-Sayyidah Zaynab bint Amīr al-Mu'minīn (*'a*). While there, he met with many scholars from al-Azhar University and had lengthy discussions with them. He took every opportunity to spread the message of the *Ahl al-Bayt* (*'a*) and many people appreciated his discourses.

Standing Against Oppression:

As a young scholar, he took a strong stance against the oppressive regime in Iraq and this led to his imprisonment and torture. Sayyid al-Qazwīnī described what he underwent, saying: "They took us to Baghdād, to an underground dungeon. In our group, there were scholars, doctors and traders. We were placed in cells that were so small, we could not even stand up straight. They would torture us and beat us with sticks until our entire bodies became numb. Blood oozed

from all the wounds they inflicted upon us. These people never respected Islam, the scholars or any of the things that were sacred. They would even make fun of prayers."

After three and a half months, he was released. Despite facing such adversity, he never stopped speaking out against oppression. When the government decided to arrest him a second time, and this time they wanted to execute him once and for all, the Sayyid went into hiding. For over one year, he lived in hiding and these were some of the most trying days of his life. Eventually, he managed to escape to Kuwait. However, the government confiscated all his belongings in Iraq. Sayyid al-Qazwīnī would always express his remorse at the loss of his books, because he had some old manuscripts that were unique and priceless.

He migrated to Kuwait in 1974/1394 A.H. and took up the role of Imām in Masjid Imām al-Ḥusayn (*ʿa*) where he led prayers and gave lectures. Many people would attend his talks and one of the scholars comments that the attendance of young people was more in his lectures than in anyone else's. He played a pivotal role in training and guiding the youth. In 1980/1400 A.H., he migrated once more. He left Kuwait and moved to Iran, to the city of Qum. Many scholars came to welcome him and people used to come from all over Iran to listen to his speeches.

His Literary Contributions:

Aside from being an eloquent orator, Sayyid Muḥammad Kāẓim al-Qazwīnī was an excellent writer. He wrote many books, mostly about the *Ahl al-Bayt* (*ʿa*). Aside from numerous articles that he wrote for various journals and magazines, he wrote some important monographs that are considered to be well researched and commonly used as sources of reference. His works include:

1) *ʿAlī* (ʿa) *from the Cradle to the Grave*: This book comprises of a series of lectures he delivered in the month of Ramaḍān in Masjid al-Ṣāfī, close to the shrine of Sayyid al-Shuhadā' (*ʿa*) in Karbalā'. The reception this work got was astounding and in no time at all, it was out of print. Due to the high demand for this work, it was printed more than ten times and read by people from all over the world. This book has also been translated into Urdu and Farsi.
2) *The Biography of the Great Prophet* (ṣ): This was an introduction to two other works that he wanted to write, namely:
   a) *The Great Prophet, from the Cradle to Messengership.*
   b) *The Great Prophet, from Messengership to the Grave.*
3) *The True Islam as Manifested in the School of the Ahl al-Bayt* (ʿa).

4) *The Calamity of Ṭaff* or *Maqtal al-Ḥusayn* (ʿa).
5) *Al-Imām al-Ḥusayn* (ʿa) *from the Cradle to the Grave.*
6) *Al-Fiqh al-Wāḍiḥ*: A commentary on the book *Sharāyiʿ al-Islām*.
7) *Islam and Education*: This work has also been translated into Farsi.
8) *A Commentary of the Nahj al-Balāghah*: Three volumes out of ten have so far been published.
9) *Zaynab al-Kubrā* (ʿa) *from the Cradle to the Grave.*
10) *Fāṭimah al-Zahrāʾ* (ʿa) *from the Cradle to the Grave*: When the Baʿathist government of Iraq decided to execute him, Sayyid al-Qazwīnī vowed to write a book about al-Sayyidah Fāṭimah al-Zahrāʾ (*ʿa*) if he managed to escape execution and his life was saved. This work has been reprinted numerous times and has many editions. It has been translated into Farsi and now, also into English. Before he died, Sayyid Muḥammad Kāẓim had instructed that this book be buried with him so that he could use it as evidence of his love for the family of the Prophet (ṣ).
11) *Al-Imām al-Mahdī* (ʿa) *from the Cradle to Reappearance.*
12) *Al-Imām al-Jawād* (ʿa) *from the Cradle to the Grave.*
13) *Al-Imām al-Hādī* (ʿa) *from the Cradle to the Grave.*
14) *Al-Imām al-ʿAskarī* (ʿa) *from the Cradle to the Grave.*
15) *Mawsūʿah al-Imām al-Ṣādiq* (ʿa)*:* After writing the biographies of the other Imāms, Sayyid al-Qazwīnī started the work on a comprehensive encyclopaedia about Imām al-Ṣādiq (*ʿa*), his life and his teachings. In order to complete the momentous task of compiling all the narrations and teachings of the sixth Imām (*ʿa*), he had to take the assistance of other scholars and researchers and hence, he set up another institute called The Imām al-Ṣādiq (*ʿa*) Institute. Though the work was not completed in his lifetime, it continued after he passed away.

His Demise:

In 1992/1413 A.H., Sayyid Muḥammad Kāẓim became terminally ill and in a short while, he lost the ability to speak. Soon after, he could no longer swallow food and had to take food intravenously. Physicians, both locally and outside the country, had lost all hope of his recovery. In the last six months of his life, his situation had worsened to such a degree that he could hardly move. Despite all this, he was very patient and remained grateful to the Almighty, praising and glorifying Him up to the last moment. He passed away on 17th November 1994/13th Jumādā al-Thāniyah 1415 A.H., in the early afternoon.

The news of his demise spread quickly and a large group of mourners gathered at the graveyard where they participated in the funeral rites along with his sons and close family members. After the ritual washing and shrouding, his body was taken to his home for one last time. The women of the household gathered to pay their last respects and once this had been done, his body was taken to Masjid Imām al-Ḥasan (*ʿa*) where people gathered to pay respects and recite verses of the Qur'ān for the departed soul.

On Friday, 18th November/14th of *Jumādā al-Thāniyah*, in the afternoon, the funeral procession took place. So many people participated that some of the roads had to be temporarily blocked. As per his last wishes, his elder son Sayyid Muḥammad Ibrāhīm conducted the funeral prayers after which he was buried in the Karbalā'ī Ḥusayniyyah, next to the pulpit upon which he would sit to recite the merits of the *Ahl al-Bayt* (*ʿa*). His burial was truly a sad sight and many people wept as they bade farewell to this great scholar.

The Miracle of His Incorrupt Body:

Al-Sayyid Muḥammad Kāẓim al-Qazwīnī had always wanted to be buried in Karbalā', close to the shrine of the Master of Martyrs, Abā ʿAbdillāh al-Ḥusayn (*ʿa*). He had expressed this wish many times in his life, but due to the circumstances that prevailed when he passed away; it was not possible to take his body to Iraq. Hence, he had to be buried in Qum and his gravesite was located in a place not too far from the shrine of al-Sayyidah Fāṭimah al-Maʿsūmah (*ʿa*).

In 2011/1432 A.H., exactly seventeen years after his death, his family received a message from government officials in Qum. They told his family that due to the ongoing expansion of the Haram of al-Sayyidah Maʿsūmah, they would have to exhume his body and relocate it to another graveyard. A date and time was set and his sons and some close relatives were present as the officials began disentombing his body. His son, Sayyid Muḥammad ʿAlī, describes how they had taken with them some bags to carry what they thought would be his bones, since nobody expected what was to come next.

When the grave was dug up, all those who were present were shocked to see the body of Sayyid Muḥammad Kāẓim, as fresh as it was the day they buried him seventeen years earlier. Many of those who were present were overwhelmed at the sight. The Haram officials told his son that they would be willing to bury the Sayyid inside the Haram of al-Sayyidah Maʿsūmah – an honour reserved for only the

greatest scholars. However, his sons remembered how their father had always wished to be buried in Karbalā' so they decided to make the necessary arrangements to take his body to Iraq.

They brought his body home and it remained there for six days while they made all the required preparations. First hand witness accounts confirm that the Sayyid's body had not decomposed in the least. His body was placed in one of the rooms of his old house and many relatives and close friends came to visit the family and see this miracle for themselves. The family members were warned to be cautious, as they knew if the news became public knowledge, they might not be allowed to take his body out of Qum. For this reason, they allowed only a limited number of visitors.

Finally, on 12th May/8th of *Jumādā al-Thāniyah*, they took his body to Iraq and after a six-hour wait at the border, they were finally allowed through. They first went to Najaf and then to Karbalā', where the Sayyid was buried close to the shrine of his beloved master, Imām al-Ḥusayn (*'a*). He was buried with the same book that he had been buried with the first time, the book: *Fāṭimah al-Zahrā' from Cradle to Grave*.

* * * * *

PREAMBLE

Praise be to Allāh – a plentiful praise that earns His pleasure; and may Allāh shower His blessings upon our master Muḥammad al-Muṣṭafā and his pure progeny, the doyens of mankind.

For many years I have been telling myself to take up the task of authoring a book about the life of the truthful and pure lady, Fāṭimah al-Zahrā' – peace and blessings upon her, her father, her husband and her sons.

I felt the need for this work and my desire [for embarking upon it] was very pressing. This was because of the incompleteness and deficiency I had found in the already existing literature on this illustrious personality that stood out like a gap in the library of Arabic and Islamic literature.

By this I do not mean to devalue the books and writings that have been published about the life and times of the 'Mistress of all Women of the World'; rather, I mean that the available works, both the old and contemporary, do not fulfil the need or fill the gap that is felt by all those who wish to learn about the life of al-Sayyidah al-Zahrā' (*'a*). They do not meet the objectives and fall short of depicting the true status of al-Sayyidah Fāṭimah al-Zahrā', and thus do not convey what this personality, who was most revered by the Prophet of Allāh and most beloved to him, deserves, because the personality of this truthful and pure lady requires tribute and praise that is much greater. I [myself] do not claim that I am able to carry this heavy burden, attain this objective and reach the stated goal as it should be; rather, I admit my own inability and shortcoming.

Days turned to years, as my apprehensions kept turning me between one period and another, and certain obstacles prevented me from realizing this aspiration. However, not long ago, a wind of unforeseen events blew my way and clouds of sorrows cast a shadow upon my life, so I made a vow to Allāh, the Most High: "If you free me from this hardship and evil, I will write a book about the life of the truthful and pure lady, Fāṭimah al-Zahrā' (*'a*)."

Allāh removed the distress from me by His mercy, praise be to Him and all thanks be to Him, so here I am authoring these lines and

pages. I do not know where the path will eventually lead me, but Allāh is the Helper, and He is the best of helpers. He suffices for me and is an excellent trustee in [both] the beginning and end, and He is the best granter of success and assistance.

Muḥammad Kāẓim al-Qazwīnī,

Karbalā', Iraq,
6th August 1972,
26th *Jumādā al-Ākhirah*, 1392 A.H.

Fāṭimah al-Zahrā' (*'a*)
From the Cradle to the Grave

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INTRODUCTION

In the Name of Allāh, the Most Beneficent, the Merciful

FĀṬIMAH…! And what will make you comprehend who Fāṭimah is?

A personage bearing feminine qualities so that she may be a sign of the great might of Allāh and His amazing creative power. For Allāh created Muḥammad (ṣ) so that he may be a sign of His power among the Prophets, then he created from him part of his flesh, his daughter Fāṭimah al-Zahrā', so that she may be a sign of His power to create a female being that is the epitome of virtues and the agglomeration of merits. Indeed Allāh, the Most High, has granted Fāṭimah al-Zahrā' an Abundant shares of greatness and a bountiful portion of loftiness, such that it is impossible for any [other] female to reach her status.

She is from the family of the close friends and loyal subjects of Allāh, for whom the heavens have testified to their greatness before the inhabitants of the earth came to know them, and about whom established verses were revealed in the Wise Reminder (the Qur'ān) that has been read in the small hours of the night and the ends of the day since it was revealed, and will continue to be read until the Day of Judgment.

She is a person whose greatness becomes more manifest and whose significance and lofty traits become more apparent the more one develops an understanding of the truths and becomes informed of the secrets [of this universe].

Indeed, she is Fāṭimah al-Zahrā; Allāh praises her and is pleased when she is pleased and angry when she is angry.[1] The Prophet of Allāh (ṣ) extols her greatness and her lofty status. Amīr al-Mu'minīn admires her greatness and the Imāms of the *Ahl al-Bayt* (*'a*) look upon her with veneration and respect.

She is the great lady in whose name governments came to power and kingdoms were established, and by whose name regimes collapsed and kingdoms were vanquished. Through love for her people shall be

1. ʿAbd al-Raḥmān al-Ṣafūrī al-Shāfiʿī (d.894 A.H.), *Nuzhat al-Majālis wa Muntakhab al-Nafāyis*, vol.2, p.228.

seen entering Paradise in droves and because of enmity with her, the disbelievers will be dragged into the fire of Hell.

I believe that this book, because of what it contains, will be highly beneficial, abundantly useful, inspiring, comforting to the soul and a refuge for the spirit, along with many other benefits that cannot be described which the reader will realize.

Since the discussion about the life of Fāṭimah al-Zahrā' (*'a*) is comprised of events that are all lessons, admonitions and examples, by studying it one learns about the close friends of Allāh and His special servants as well as their outlook towards life, and comes to know of the aspects of Islamic history that are related to the life of al-Sayyidah Fāṭimah al-Zahrā' (*'a*). This, despite her short life and the fact that she lived in her private quarters, such that nobody could know about her personal life and her conduct in the home except her family and close relatives. And despite the fact that history has oppressed her and has not given due attention to her life and biography, as is befitting of her status.

The discussion about the unique qualities of al-Sayyidah Fāṭimah al-Zahrā' (*'a*) is considered part of a general discourse on women in Islam from the standpoint of protecting her honour and acknowledging her dignity and individuality. This discourse includes the example of a woman in her role as a daughter in her father's house, a wife in her spouse's quarters and a mother and nurturer in her husband's home.

It is not unbefitting to mention here that the discourse about women in Islam and their humanly roles allows for their inclusion as participants in communal circles as well, but within the boundaries that have been set by religion and general principles of modesty, and while preserving [their] honour and dignity.

Similarly, it is clear that Islam does not forbid women from acquiring knowledge, education, erudition and understanding, but this must be done with care to refrain from self-adornment, unrestraint, mingling (with the opposite gender) and any such action that may cause her harm and undermine her dignity.

I believe it is not possible for any law, system or institution in this world to protect the sanctity of a woman and her dignity and honour more than the religion of Islam has done.

We find that woman's organizations and institutions in Muslim countries have not benefitted women in the least; rather, they have brought her wretchedness in a most atrocious form. I read in one of the newspapers that one such organization is [even] seeking a law

from the government banning polygamy!

This organization felt that polygamy was 'unjust' and 'oppressive to women' so they wanted men to be prevented from the option to practice it in order that they may not desire more than one woman. Indeed this organization is ignorant or fails to recognize that by this action, it is opening the doors of corruption and wretchedness for women and is closing the doors of marital bliss and the joy of motherhood.

If a woman is given a choice between marrying a man who is already married and staying alone in her house until her hair turns as white as her teeth, and until death comes to her while she has either passed the better part of her life – including the prime of her youth – with subdual, abstinence and deprivation from the [legitimate] pleasures of life; or giving herself complete liberty and freedom to do things like frequent night parties, go to discos and dance with men etc. then, when her eyes finally open, she finds herself having lost all honour, stripped of her chastity, having crushed her self-esteem, polluted her apron and corrupted her reputation. She [finds that] men pursued her as long as she was young and desirable, but when she lost her beauty and her charms withered, she was tossed aside by everyone and discarded by all men.

If a woman was given the choice to either stay unmarried, thereby remaining a spinster whose end would be one of the two possible outcomes described above, or marry a man who is already married and enjoy marital bliss under the shade of Islamic equity, thereby safe-guarding her dignity, protecting her chastity, remaining of good repute and of noble character, and able to play her role in bearing children, raising a family and being part of the society, which of the two is better and more preferable?

These are the only two possibilities, without a third, since the number of women in the world is greater than the number of men, and if every man were to marry only one woman, millions of women would remain without husbands.

Further, there are some men for whom one woman does not suffice, and there are some women whose urges do not match the urges of their husbands with regard to their responsiveness and [sexual] desire. Add to this the other possibilities of women being faced with barrenness, illness, [the need to] travel and many other possible situations that we do not want to mention for the sake of brevity, and I do not mean to embark on these discussions in this book, rather, it is just a point

mentioned in passing as it is related to the subject at hand.

I return – and to return is [always] praiseworthy – to my discourse on al-Ṣiddīqah Fāṭimah al-Zahrā' (*'a*). It is important to be aware of one of the most bewildering wonders and baffling phenomena, which is that a personality like Fāṭimah al-Zahrā' (*'a*), who is at the peak of greatness, the summit of nobility and the pinnacle of virtue, has become the target of some poisonous pens and ruthless attacks that have been perpetrated by some Muslims and others.

This becomes more clearly evident when you refer to the books of *ḥadīth* that are full of the virtues of this illustrious personality – you see next to them some traditions that have been fabricated by forgers and enemies, invented by malevolent, hateful tongues, from the *ḥadīth* pedlars, the lying concocters who were the mouthpieces of the past rulers, spewing out what their devils revealed to them of flashy words, lies, falsehoods and accusations. This is the state of one who acquires the pleasure of the creature for the displeasure of the Creator.

Indeed, they wrote with pens of hate and inkwells of hypocrisy, in compliance with those who had bought their faith and their dead conscience. They did not care about what was contained in their forgery, even if it denigrated the status of the bringer of Divine Law, the Holy Prophet (ṣ); without being mindful of the fact that their speech contradicted the established traditions that are recorded in their '*ṣaḥīḥ*' books about the virtues of al-Sayyidah Fāṭimah al-Zahrā' (*'a*).

It is as if they enjoy trying to besmirch the lofty status of al-Ṣiddīqah Fāṭimah al-Zahrā' (*'a*) by responding to the call of their lower selves, while they know that she is the offspring of the Prophet and the person whom he loved most. She was his beloved and dear daughter. Yet it is as if, because they could not directly and openly tarnish the character of the Noble Prophet (ṣ), they chose a serpentine path that was indirect in order to fulfil their hellish desires.

I do not understand what their motives were for this vicious, callous attack on the personality of Fāṭimah al-Zahrā' (*'a*) and the causes for such an astoundingly deep animosity [towards her]. Is she not the daughter of the Prophet of Allāh (ṣ) and a part of him? Is she not the apple of his eyes, the fruit of his heart and the spirit that rests in his breast?

Was al-Zahrā' the successor of the Prophet of Allāh (ṣ) thereby giving them a motive for their attack on her lofty status just as they assailed her great husband because of this very same reason? Then what is this emphasis and insistence on impugning her character? Is it

because she was the daughter of the Prophet of Allāh (ṣ)?

Then why do we not see the same thing in relation to the other daughters of the Prophet (ṣ)? Or is it because she was the wife of Imām ʻAlī (*ʻa*)? But al-Imām Amīr al-Mu'minīn (*ʻa*) married four other women after her, so why do we not see the same tumult and spread of lies and rumours about them? I do not imagine that there could be any wrong done by Sayyidah Fāṭimah al-Zahrā' (*ʻa*) except for the fact that she was the most beloved to the Prophet of Allāh (ṣ) and was preferred by him over all his other daughters and wives, and that she campaigned and fought for the rights of her husband.

It was because she came to the masjid and sought her rights that had been usurped – the property that had been given to her by Allāh and His Prophet – and because she presented evidence against the ruler of the government at that time. And there are many other examples of blessings and merits that Allāh has bestowed upon her alone, to the exclusion of all other women. But are these considered crimes that justify and warrant the Muslims to mention her in a way that does not suit her sanctified station?

The Orientalists (both Jewish and Christian) played a pivotal role in this matter as they tried to damage the sanctity of the things that are considered holy by Islam and the Muslims. They collected the falsities and myths from the forged traditions and spread them in their gatherings.

Some Muslims then translated these venomous books before printing and distributing them in Muslim lands without any footnotes, corrections or critiques, as though their objectives match those of the Orientalists in relation to the contents of their books.

It would be good if we quote here an example from the third volume of Shaykh al-Amīnī's book, *al-Ghadīr*, in brief. He says: A Christian Orientalist by the name of Emile Derminghem wrote a book entitled 'The Life of Mahomet (sic)' and this book is full of lies, falsities, misguidance, untruths and attacks on Islam, the Qur'ān and the Prophet (ṣ).[1]

This book was translated by a Palestinian professor called Muḥammad ʻĀdil Zuʻaytar and he did not annotate it to refute the falsities, myths and lies, under the pretext that he was preserving the intent of the author! How surprising – does putting footnotes to refute that

1. Al-Shaykh ʿAbd al-Ḥusayn al-Amīnī (d.1390 A.H.), *Al-Ghadīr fī al-Kitāb wal-Sunnah wal-Adab*, vol.3, p.24.

which is false prevent the conveying of the author's intent in any way?

Some examples of the falsities and lies of this book include the following:

> "Fāṭimah had a frowning face; she was less beautiful than Ruqayyah and not as clever as Zaynab. When her father informed her from behind the curtain that ʻAlī ibn Abī Ṭālib had mentioned her name, she was not pleased. Fāṭimah considered ʻAlī to be lacking despite his great valour, and ʻAlī was just as uninterested in her as she was in him.
>
> ʻAlī did was not considered handsome because of his two large eyes, a flat nose, his large belly and baldness… ʻAlī was brave, pious, truthful, loyal, sincere, and good despite [his] laziness and indecisiveness!
>
> Due to difficult times, ʻAlī used to work in the date-farm of a Jew, watering his palms in lieu of a handful of dates, and when he returned home to his wife, he would say to her frowningly, "Eat and feed the children!"
>
> After every quarrel [with his wife], ʻAlī would get angry and go to the *masjid* to sleep. His father-in-law would pat him on his shoulders and advise him, patching things up between him and Fāṭimah for some time. At one time, the Prophet saw his daughter in his house and she was crying because ʻAlī had struck her!
>
> Indeed Muḥammad, despite his praise for ʻAlī because of his early acceptance of Islam and accepting him as a son-in-law, would not pay much heed to him. The two Umayyad son-in-laws of the Prophet, ʻUthmān 'the generous' and Abū al-ʻĀsī would get along better with the Prophet than ʻAlī. ʻAlī would often get upset by the lack of action on the part of the Prophet concerning the happiness of his daughter and the Prophet's considering him incapable of taking responsibility for important matters.
>
> Even though the Prophet left matters pertaining to execution to him, he would avoid granting him the position of commander…
>
> Worse than this is what used to happen when ʻAlī and Fāṭimah joined together in their enmity for the wives of the Prophet and the quarrelling that resulted between the two groups; for Fāṭimah would complain to her father because he was never siding with his daughters..."

And many other oppressive, untruths and dark ahistorical crimes by which the man blackened the pages of his book. The reply given to this Christian by Shaykh al-Amīnī (may Allāh be pleased with him)

for his false allegations was:

"I do not blame the author – May Allāh cut off his ears – even though he has made up such lies and fabrications, because he is from a community that is resentful of Islam and therefore does not wish anything good to befall it, and his entire book concentrates on trying to show its vices and faults. Rather, the blame lies only with the translator for he has wronged Islam, the Orient and the Arabs while considering himself part of them. Indeed, he has been affected by evil and has taken recourse to an inferior pasture – and one is always inclined to his own kind.

All that is contained in this book of the different offensive statements and false attributions is nothing but frivolous words which go against genuine historical accounts and against that which the Muslim *ummah* has unanimously agreed upon and what its Holy Prophet (ṣ) has informed them about.

Do their fabricated lies match what Fāṭimah's father (ṣ) said about her? "Fāṭimah is a houri[1] in the form of a human being; whenever I yearned for Paradise I kissed her!"[2/١] Or when he (ṣ) said, "My daughter Fāṭimah is a human houri,"[3/٢] or "Fāṭimah is a bright star."[4/٣] Or even what the mother of Anas ibn Mālik said: "Fāṭimah was like a full moon on the night of Badr or like a sun that was covered by the clouds and then came forth from behind them, gleaming with white luminescence. She was fair with an inkling of redness. She had black hair and was the closest to the Prophet (ṣ) in likeness."[٤]

By Allāh, she was just as the poet has described:

بيضاء تسحب من قيام شعرها وتغيب فيه وهو جثل أسحم
فكأنها فيه نهار مشرق وكأنه ليل عليها مظلم

Whiteness is covered in the face of her hair
and disappears in it, for it was soft, flowing and black

1. The English Dictionary definitions of 'houri' do not always match the term *ḥūr al-'īn* as mentioned in the Qur'ān. Whenever we use the word 'houri', it is only for the purpose of translation because this word has clearly been derived from the original Qur'ānic term, even though it has not been defined accurately. (*tr.*).
2. Aḥmad ibn 'Alī al-Khaṭīb al-Baghdādī (d.463 A.H.), *Tārīkh Baghdād*, vol.6, p.259.
3. Aḥmad ibn Muḥammad ibn Ḥajar al-Haythamī (d.974 A.H.), *Al-Ṣawā'iq al-Muḥriqah fī al-Radd 'alā Ahl al-Bida' wal-Zandaqah*, vol.2, p.465; Muḥammad ibn 'Alī al-Ṣabbān (d.1206 A.H.), *Is'āf al-Rāghibīn fī Sīrat al-Muṣṭafā wa Faḍā'il Ahl Baytihī al-Ṭāhirīn*, p.173.
4. *Nuzhat al-Majālis*, vol.2, p.222.

Just like the bright day was inside it,
and as if the night would become dark through it"[1]

Her title al-Zahrā', which all agree upon, speaks to her lofty status. Are those false judgements supported by what is known of Fāṭimah's astuteness and character as reflected in the words of the Mother of Believers, Khadījah (may Allāh be pleased with her): "Fāṭimah would speak in the womb of her mother, and when she was born, she fell into prostration and raised her finger [in attestation to the oneness of God]."[2/٥]

Or is it supported by the words of 'Ā'ishah: "I have not seen anyone who resembles the Prophet of Allāh more in manner, demeanour, conduct and speech, and in his standing and sitting, than Fāṭimah. Whenever she entered, the Prophet (ṣ) would stand up and go towards her, kissing and welcoming her, and then he would take her hand and make her sit in his place."[3/٦]

Al-Bayhaqī has also mentioned in his *al-Sunan* [from 'Ā'ishah]: "I have not seen anyone who resembles the Prophet of Allāh (ṣ) more in speech and elocution than Fāṭimah…"[4/٧]

Does the author's invective against Imām 'Alī (*'a*), where he portrays the Imām in a negative light, claiming that Fāṭimah was deemed to be unattractive by him, and describing him as having an ugly, frowning face, match what has come to us about his brilliant handsomeness: that 'his face was so beautiful that it resembled the full moon, his neck was like a vessel of silver,[5] his smile was bright and when he smiled, his teeth looked like well-arranged pearls…'?[6/٨]

And what of the following couplets recited about him by Abū al-Aswad al-Duwalī?

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1. Abū ʿAbdillāh al-Ḥākim al-Nisābūrī (d.403 A.H.), *al-Mustadrak 'ala al-Ṣaḥīḥayn*, vol.3, p.176.
2. Muḥib al-Dīn al-Ṭabarī (d.694 A.H.), *Dhakhā'ir al-'Uqbā fī Manāqib Dhawī al-Qurbā*, p.45.
3. Aḥmad ibn Muḥammad ibn ʿAbd Rabbih (d.328 A.H.), *al-'Iqd al-Farīd*, vol.3, p.186
4. Aḥmad ibn al-Ḥusayn ibn 'Alī al-Bayhaqī (d.458 A.H.), *al-Sunan al-Kubrā,* vol.7, p.101.
5. Ibn ʿAbd al-Barr al-Andalūsī (d.463 A.H.), *Al-Istī'āb fī Ma'rifat al-Aṣḥāb*, vol.3, p.1123.
6. Abū Na'īm Aḥmad ibn ʿAbdillāh al-Isfahānī (d.430 A.H.), *Ḥilyat al-Awliyā' wa Ṭabaqāt al-Aṣfiyā'*, vol.1, p.84.

إذا اســـــتقبلت وجـــــه أبي تـــــراب رأيـــــت البـــــدر حـــــار الناظرينـــــا
نعم:
حســـدوا الفتـــى إذ لم ينـــالوا فضـــله فالنـــــاس أعـــــداء لـــــه وخصـــــوم
كضرـــائر الحســـــناء قلـــــن لوجههـــــا حســـــداً وبغضـــــاً: إنـــــه لـــــدميم

When I witnessed the face of Abū Turāb,
I saw the full moon burning the eyes[1]
Indeed:
They were jealous of the young man when they could not find his equal,
so the people became his enemies and haters.
Just like the fellow wives of a beautiful maiden say about her face
out of jealousy and hatred: 'Indeed, it is ugly!'[2]

What does your free conscience inform you about ʻAlī regarding what the author attributes to him of 'laziness and hesitation' when this same ʻAlī is the one who boldly embarked on dangerous missions and attacked the vanguards of the armies in the battles and wars?

He was the one who defended the Prophet of Allāh (ṣ) in every catastrophe and calamity from the time he brought the true religion [of Islam], and even slept on his bed, putting his life at risk, [in order to save the Prophet], until he laid in his final resting place.

Is ʻAlī not the only brave warrior about whom the following verse was revealed: *Do you regard the providing of water to* ḥajj *pilgrims and the maintenance of the Masjid al-Ḥarām as similar* [in worth] *to someone who has faith in Allāh and believes in the Last Day and wages* jihād *in the way of Allāh?* (Q.9:19). As well as the verse: *And among the people is he who sells his soul seeking the pleasure of Allāh* (Q.2:207)?

When did ʻAlī stop fighting against the infidels or defending the honour of the Prophet such that it would be right to accuse him of laziness or hesitation in any affair from the matters of religion? Yet false statements have no limits or bounds.

Can it even be fathomed that Amīr al-Mu'minīn would have such a bad relationship with his pure wife? Even while the Prophet (ṣ) said to him: "You are similar to me in creation and character and you are from the same tree from whence I came."[3/٩] How then, could the

1. Sibṭ ibn al-Jawzī (d.654 A.H.), T*adhkirat al-Khawāṣ min al-Ummah fī Dhikr Khaṣā'iṣ al-A'immah*, p.445.
2. Muḥammad ibn Aḥmad al-Dhahabī (d.748 A.H.), *Tārīkh al-Islam wa Wafayāt al-Mashāhīr wal-A'lām*, vol.16, p.312.
3. *Tārīkh Baghdād*, vol.12, p.500.

Prophet (ṣ) see him as the best of his *ummah*, the most excellent of them in discernment and the best of them in character, such that he said: "'Alī is the best from my *ummah*, the most learned among them and the most excellent in discernment"?[1/١٠]

And his (ṣ) saying to Fāṭimah: "I have married you to the first of my *ummah* to accept Islam, and the most learned of them, and the most judicious of them."[2/١١]

Or his telling her: "I have married you to the first from my *ummah* to accept Islam and the best of them in character."[3/١٢]

Did the Prophet say all this while he saw and heard of the relationship [of 'Alī and Fāṭimah]? Lies of the deceivers! Rather, 'Alī (*'a*) was just as the truthful and trustworthy as Prophet (ṣ) informed us.

Does your intelligence accept the accusation that this man (may Allāh seal his tongue) makes about 'Alī–that he struck Fāṭimah, the flesh of the Prophet (ṣ)? 'Alī was the one who always followed the Prophet (ṣ) and frequently heard him say to Fāṭimah: "Indeed Allāh is angered by that which angers you and pleased by that which pleases you."[4/١٣]

Furthermore, he (ṣ) said while holding her hand: "Whoever knows her has known her, and whoever does not know her then [know that] she is part of my flesh, she is my heart and my soul, so whoever hurts her has hurt me."[5/١٤]

He (ṣ) also said: "Fāṭimah is part of me, that which makes her happy makes me happy and that which hurts her hurts me."[6/١٥]

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1. 'Alī ibn ʿAbd al-Malik Ḥusām al-Dīn al-Muttaqī al-Hindī (d.975 A.H.), *Kanz al-'Ummāl fī Sunan al-Aqwāl wal-Af'āl*, vol.11, p.902.
2. Aḥmad ibn Muḥammad ibn Ḥanbal al-Shaybānī (d.241 A.H.), *Musnad Aḥmad ibn Ḥanbal*, vol.5, p.26; Muḥib al-Dīn al-Ṭabarī (d.694 A.H.), *al-Riyāḍ al-Naḍirah fī Manāqib al-'Ashrah*, vol.3, p.160.
3. *al-Riyāḍ al-Naḍirah*, vol.3, p.144.
4. *al-Mustadrak 'alā al-*Ṣaḥīḥayn, vol.3, p.167; *Tadhkirat al-Khawāṣ*, p.601; al-Muwaffaq ibn Aḥmad al-Khwārizmī al-Ḥanafī (d.568 A.H.), *Maqtal al-Ḥusayn*, vol.1, p.90; Muḥammad ibn Yūsuf al-Kanjī al-Shāfi'ī (d.658 A.H.), *Kifāyat al-Ṭālib fī Manāqib 'Alī ibn Abī Ṭālib*, p.364; *Kanz al-'Ummāl*, vol.12, p.209; *al-Ṣawā'iq al-Muḥriqah*, vol.2, p.507; Muḥammad ibn Aḥmad al-Dhahabī (d.748 A.H.), *Mīzān al-I'tidāl fī Naqd al-Rijāl*, vol.1, p.488; Ibn Ḥajar al-'Asqalānī (d.852 A.H.), *al-Iṣābah fī Tamyīz al-Ṣaḥābah*, vol.8, p.57 among others.
5. *Nuzhat al-Majālis*, vol.2, p.228; Mu'min ibn al-Ḥasan al-Shablanjī al-Shāfi'ī (d.13th Century A.H.), *Nūr al-Abṣār fī Manāqib Āl Bayt al-Nabī al-Mukhtār*, p.96; Aḥmad ibn Muḥammad al-Qasṭalānī al-Miṣrī (d.923 A.H.), *Irshād al-Sārī li Sharḥ Ṣaḥīḥ al-Bukhārī*, vol.6, p.121.
6. *Musnad Aḥmad*, vol.4, p.328; Aḥmad ibn Shu'ayb al-Nasā'ī (d.303 A.H.), *Khaṣā'iṣ Amīr al-Mu'minīn*, p.146.

He (ṣ) said: "Fāṭimah is part of me, so whoever angers her has angered me."[1/١٦]

He (ṣ) said: "Fāṭimah is part of me, that which makes her sad makes me sad and that which makes her happy makes me happy."[2/١٧]

Was the Prophet's praise of ʻAlī restricted to his being the first to accept Islam such that one would need to speculate about its secret? And would that be something sufficient to convince his daughter? Indeed if his praising him with this attribute was for that purpose, he would have limited himself to telling Fāṭimah only about this and then go straight to the intended objective. Then why is it that the Prophet (ṣ) would take the hand of ʻAlī at times, in the presence of all his companions, and say: "Verily this is the first person who believed in me and he will be the first person to take my hand on the Day of Judgment"?[3/١٨]

Why did he (ṣ) at other times address his companions saying: "The first among you to join me at the spring of Paradise is the first of you to have accepted Islam – ʻAlī ibn Abī Ṭālib"?[١٩]

How did this [apparently] fabricated secret remain hidden to the companions who were present and those who succeeded them in virtue, such that they themselves began praising him with the same quality, as narrated from Salmān al-Fārsī, Anas ibn Mālik, Zayd ibn Arqam, ʻAbdullāh ibn ʻAbbās, ʻAbdullāh ibn Ḥajal, Hāshim ibn ʻUtbah, Mālik al-Ashtar, ʻAbdullāh ibn Hāshim, Muḥammad ibn Abī Bakr, ʻAmr ibn al-Ḥamiq, Abū ʻUmrah ʻUday ibn Ḥātim, Abū Rāfiʻ, Buraydah, Jundub ibn Zuhayr, Umm al-Khayr bint al-Ḥirāsh and others.

Does the claim that the Prophet (ṣ) paid little attention to ʻAlī get any support from the Qur'ān, which refers to him as the pure 'soul' of the Prophet and declares his love as the reward for Prophethood?

Or his (ṣ) saying in the *ḥadīth* of the roasted bird, which has been narrated in the books of *Ṣiḥāḥ* and *Masānīd*: "O Allāh, bring to me the most beloved of your creation so that he may eat it with me."[4/٢٠]

Or his (ṣ) saying to ʻĀ'ishah: "Indeed ʻAlī is the most beloved of

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1. Muḥammad ibn Ismāʻīl al-Bukhārī (d.256 A.H.), *Ṣaḥīḥ al-Bukhārī*, vol.5, pp.21 & 29; *Khaṣā'iṣ Amīr al-Mu'minīn*, p.146.
2. *Musnad Aḥmad*, vol.4, p.323; *al-Ṣawā'iq al-Muḥriqah*, vol.2, p.548; *al-Mustadrak*, vol.3, p.172; *Kanz al-'Ummāl*, vol.12, p.203; *Tārīkh al-Islam*, vol.3, p.44.
3. *al-Iṣābah*, vol.7, p.354.
4. *Musnad Aḥmad*, vol.1, pp.77 & 185; *Kanz al-'Ummāl*, vol.13, p.143; Ibrāhīm ibn Muḥammad al-Juwaynī al-Shāfiʻī (d.730 A.H.), *Farā'id al-Simṭayn fī Faḍā'il al-Murtaḍā wal-Batūl wal-Sibṭayn wal-A'immah min Dhurriyatihim*, vol.1, pp.212, 213, 322.

all men to me and the most honourable of them in my sight, so understand his rights and show him honour and respect."[1/٢١]

Or his (ṣ) saying: "The most beloved of all people to me among the men is ʻAlī."[2/٢٢]

Or: "ʻAlī is the best of those whom I leave behind after me."[3/٢٣]

Or: "The best of your menfolk is ʻAlī ibn Abī Ṭālib and the best of your womenfolk is Fāṭimah bint Muḥammad."[4/٢٤]

Or: "ʻAlī is the best of mankind, so whoever turns away from him has rejected the faith."[5/٢٥]

Or: "Whoever does not believe that ʻAlī is the best of people has apostatized."[6/٢٦]

Or, in the *ḥadīth* of 'the banner' that has been unanimously agreed upon, [he (ṣ) said]: "Tomorrow I will surely give the banner to a person who loves Allāh and His Prophet and who is loved by Allāh and His Prophet."٢٧

Or: "ʻAlī is to me like my head is to my body."[7/٢٨]

Or: "ʻAlī is to me just as I am to my Lord."[8/٢٩]

Or: "ʻAlī is the most beloved of them to me and the most beloved of them to Allāh."[9/٣٠]

Or his (ṣ) saying to ʻAlī: "I am from you and you are from me." Or: "You are from me and I am from you."[10/٣١]

Or: "ʻAlī is from me and I am from him, and he is the master of all the believers after me."[11/٣٢]

Or what he (ṣ) said in the *ḥadīth* about sending the Surah al-Barā'ah upon which all are agreed: "No one can take it but the man who is from me and I am from him."[12/٣٣]

Or: "Your flesh is my flesh and your blood is my blood, and the

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1. *al-Riyāḍ al-*Naḍirah, vol.3, p.116; *Dhakhā'ir al-ʻUqbā*, p.62.
2. Another version reads: 'the most beloved of my family…'
3. ʿAbd al-Raḥmān al-Ījī al-Shāfiʻī (d.756 A.H.), *Kitāb al-Mawāqif*, vol.3, p.276; Nūr al-Dīn, ʻAlī ibn Abī Bakr al-Haythamī (d.807 A.H.), *Majmaʻ al-Zawā'id wa Manba' al-Fawā'id*, vol.9, p.113.
4. *Tārīkh* Baghdād, vol.6, p.59.
5. *Kanz al-* ʻUmmāl, vol.11, p.942.
6. *Tārīkh Baghdād*, vol.4, p.313; *Kanz al-ʻUmmāl*, vol.11, p.942.
7. *Tārīkh Baghdād*, vol.7, p.462; *al-Ṣawā'iq al-Muḥriqah*, vol.2, p.366; *Nūr al-Abṣār*, p.163.
8. ʻAlī ibn Burhān al-Dīn al-Ḥalabī (d.1044 A.H.), *Al-Sīrah al-Ḥalabiyyah fī Sīrat al-Amīn al-Ma'mūn*, vol.3, p.489; *al-Riyāḍ al-Naḍirah*, vol.3, p.119.
9. *Tārīkh Baghdād*, vol.10, p.87.
10. Musnad *Aḥmad*, vol.5, p.204; *Khaṣā'iṣ Amīr al-Mu'minīn*, pp.87 & 204.
11. *Musnad Aḥmad*, vol.5, p.356.
12. *Khaṣā'iṣ Amīr al-Mu'minīn*, p.49.

truth is with you."[1/٣٤]

Or: "There is no Prophet but that he had a counterpart from his *ummah* and my counterpart is ʻAlī."[2/٣٥]

Or what has been authenticated by al-Ḥākim and has been narrated by al-Ṭabarānī from Umm Salamah who said: "When the Prophet (ṣ) was angry he did not allow anyone to come and speak to him privately except ʻAlī."[3/٣٦]

Or what ʻĀ'ishah said: "By Allāh! I have not seen anyone more beloved to the Prophet of Allāh than ʻAlī, nor any woman in this earth more beloved to him than his (ʻAlī's) wife."[4/٣٧]

Or what Buraydah and Ubay said: "The most beloved of people to the Prophet of Allāh (ṣ) among the men was ʻAlī and among the women was Fāṭimah."[5/٣٨]

Or the narration of Jumayʻ ibn ʻUmayr who said: "I went with my aunt to ʻĀ'ishah and she asked her, 'Who among the people was most beloved to the Prophet of Allāh?' She replied, 'Fāṭimah.' 'And among the men?' She replied, 'Her husband, as none was known to be more *ṣawwām* (oft-fasting) and *qawwām* (oft-praying in the night) [than him].'"[6/٣٩]

How could the Prophet (ṣ) give more attention to anyone else when he (ʻAlī) was the first man chosen by Allāh after him from the people of this earth when He looked amongst them, as he (ṣ) informed Fāṭimah when he said to her: "Verily Allāh examined the people of the earth and chose from them your father, so He sent him as a Prophet, then He examined them a second time and chose your husband, so He revealed upon me [His command] and I married him to you and chose him as my successor."[7/٤٠]

Or: "Verily Allāh chose two from the people of this earth, one is your father and the other is your husband."[8/٤١]

In addition to this, many other authentic traditions have been mentioned by Shaykh al-Amīnī to prove the invalidity and falsehood

1. al-Muwaffaq ibn Aḥmad al-Khwārizmī al-Ḥanafī (d.568 A.H.), *al-Manāqib*, p.129
2. *al-Riyāḍ al-Naḍirah*, vol.3, p.120.
3. *al-Ṣawāʻiq al-Muḥriqah*, vol.2, p.360; ʻAbd al-Raḥmān ibn Abī Bakr Jalāl al-Dīn al-Suyūṭī (d.911 A.H.), *Tārīkh al-Khulafā'*, p.150.
4. *al-Mustadrak*, vol.3, p.167; *Khaṣā'iṣ Amīr al-Mu'minīn*, p.127.
5. *Khaṣā'iṣ Amīr al-Mu'minīn*, p.128; *al-Mustadrak*, vol.3, p.168.
6. Abū ʻĪsā Muḥammad ibn ʻĪsā al-Tirmidhī (d.279 A.H.), *Jāmiʻ al-Mukhtaṣar min al-Sunan ʻan Rasūlillāh (ṣ)*, vol.5, p.701.
7. *Kanz al-ʻUmmāl*, vol.11, p.901; *Majmaʻ al-Zawā'id*, vol.9, p.165.
8. *Mawāqif al-Ījī*, p.8.

of that deviant book.

Nevertheless, the attacks that have been carried out against the family of the Prophet of Allāh are numerous and we shall point to some of them later at the appropriate juncture God-willing.

Before commencing the main discussion, there is no harm in mentioning an introduction as a prologue to the subject, and because the subject of this book is a personality who is above what can be comprehended by human beings, it is necessary for us to introduce some issues that may be considered 'metaphysical' but there is no problem in this because the personality we are discussing is unique and metaphysical, and the veracity of this claim will become clear and evident [in the following pages].

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CHAPTER ONE

The Law of Heredity:

One of the issues that have long been established is the fact that attributes of parents are hereditable and can be transferred to their child, from the time it develops in the loins of its father up to when it moves to the womb of the mother where it grows, and after birth these attributes begin to manifest gradually. In fact, even breast-feeding has an astounding effect on the character of the child who is being fed, and in a narration from Amīr al-Mu'minīn (*'a*), he says: "Do not give your child to a foolish woman to nurse, for indeed breastfeeding has effect."[1/٤٢] And many scholars have written in detail about this principle.

In light of this, it behoves me to mention the biography of the parents of al-Sayyidah Fāṭimah al-Zahrā' (*'a*) so that we may derive certain conclusions regarding the great status of al-Sayyidah Fāṭimah in relation to her parentage, but this will cause the discussion to lengthen and will change the subject of this book to something else, so we will suffice with the following brief words:

The Master of the Prophets and Messengers, Muḥammad ibn 'Abdillāh (ṣ) is the purest being, the noblest creation, and the best person in the entire universe. It was for his sake that Allāh created the universe. There is no honour, nobility or virtue in existence but that the greatest possible share of it is found in the Noble Prophet (ṣ). This is a very brief summary of what can be said about the Prophet (ṣ), and there is no exaggeration or hyperbole in these words, rather it is as we say: 'clear as the sun is bright and honey, sweet.'

This is the Prophet of Allāh (ṣ) from whose loin's al-Zahrā' was conceived.

As for Khadījah, she was of a fair complexion, tall and beautiful. Considered among the honourable ladies of her community, she was wise in her affairs and had great wit. She was insightful and self-confident. She managed her trading caravan brilliantly, understanding

1. Muḥammad ibn al-Ḥasan al-Ḥur al-'Āmilī (d.1104 A.H.), *Tafṣīl Wasā'il al-Shī'ah ilā Taḥṣīl Masā'il al-Sharī'ah*, vol.21, p.247.

the principles of economics, exportation and importation. This was as far as her attributes as a person or as a woman is concerned.

As for her qualities as a wife, she gave away the great wealth she had earned to her husband, the Prophet, to do with as he saw fit. The wealth of Khadījah had a strong impact on the strengthening of Islam at that time, as the religion of Islam was still in its formative stages and there was a dire need for financial support. Thus, by the Grace of Allāh, through the wealth of Khadījah, the goal of Islam was achieved.

The Prophet (ṣ) said: "No wealth ever benefitted me the way the wealth of Khadījah benefitted me!"[٤٣] The Prophet (ṣ) would use her wealth to release those who were indebted and those who were suffering hardships, and to support those who were incapable of supporting themselves. He gave in times of misfortune and assisted his poor companions while in Makkah, and even helped those who wished to migrate [to Madīnah]. He spent whatever he needed of it while she was alive and then he and her children inherited [what remained] from her when she passed away.[1]

From this, the meanings of the Prophet's (ṣ) words become clear: "The religion was not uplifted or established except by the sword of ʻAlī and the wealth of Khadījah."[٤٤]

Her behaviour with the Prophet (ṣ) in their married life was worthy of great respect and admiration, and it is for this reason that after her death, whenever the Prophet (ṣ) remembered her or she was mentioned in his presence, he (ṣ) would pray for divine mercy to be showered upon her and would miss her greatly, at times even shedding tears out of sadness for [having lost] her.

One day, when the Prophet (ṣ) mentioned Khadījah, ʻĀ'ishah said: "…that old lady… Allāh has replaced her for you with one who is better than her!" The Prophet (ṣ) replied: "Allāh has not replaced her with anyone better than her – she believed in me when all the other people disbelieved me; she accepted me when the others belied me; she made me a partner in her wealth when others deprived me; and Allāh blessed me with children from her and deprived me of children from other than her!"[2/٤٥]

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1. Muḥammad ibn al-Ḥasan al-Ṭūsī (d.460 A.H.), *Amālī al-Ṭūsī*, p.468.
3 *Al-Istīʿ*āb, vol.4, p.1824.

CHAPTER TWO

The Marriage of the Great Prophet (ṣ)

The Noble Prophet (ṣ) married al-Sayyidah Khadījah al-Kubrā when he was twenty-five and she was forty years old; and some have said that she was twenty-six years old[1] or twenty-eight years old.[2] It is claimed that she had been married twice before, yet others have opined that she was a virgin when she married the Prophet (ṣ),[3] but this is not the opinion of the majority [of historians].

The marriage of the Prophet (ṣ) to al-Sayyidah Khadījah was not like the common marriages that took place in those days. Rather, it is considered to be one of a kind because this blessed matrimony was not the result of costly gifts and extravagant expenses, and there was no material incentive or any other similar objective which is often the case in marriages of great personalities that are contracted for political [or other expedient] motives.

In fact, there was no match between the Prophet (ṣ) and al-Sayyidah Khadījah as far as economic status is concerned, for the Prophet (ṣ) used to live under the patronage of his poor uncle Abū Ṭālib, while al-Sayyidah Khadījah was the wealthiest and most affluent woman in Makkah, so there was a world of difference between his lifestyle and hers.

Nevertheless, al-Sayyidah Khadījah had learnt or heard that the Prophet (ṣ) had a bright future and would one day be a great leader. It was probably her slave Maysarah, who told her about what happened to the Prophet (ṣ) during his trip to Syria as a trader in Khadījah's caravan. Maybe the words that the monk Dīr Buṣrī had spoken about the Prophet near Syria had somehow reached her. This is when she decided to propose the idea of marriage and opening up to the Prophet, she requested him to seek her hand in matrimony from her father Khuwaylid (or from her uncle according to another account).

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1. Cd. Muḥammad Riḍā Imāmī Khātūnābādī (d.1135 A.H.), *Jannāt al-Khulūd.*
2. Muḥammad Bāqir ibn Muḥammad Taqī al-Majlisī (d.1110 A.H.), *Biḥār al-Anwār al-Jāmi'ah li Durar al-Akhbār min al-A'immat al-Aṭhār*, vol.16, p.12.
3. Cf. al-Balādhurī and Abu al-Qāsim in their respective books, al-Murtaḍā in *al-Shāfī*, Abu Ja'far in *al-Talkhīṣ* and Ibn Shahrāshūb in *al-Manāqib*.

The Prophet, however, preferred to marry a poor lady whose life-style matched his own. He thus apologized to Khadījah and held back from carrying out her request for this reason. But the clever, wise and magnanimous lady, al-Sayyidah Khadījah, replied saying that she had gifted herself to the Prophet (ṣ) so how could she not give away her wealth for him and put it under his control?

She asked the Prophet (ṣ) to send his uncles to her father Khuwaylid with the marriage proposal. The Prophet (ṣ) brought this unique message to his uncles, and his aunts were overcome by astonishment when they heard this news from him – indeed, it was strange! A lady who was so rich that hundreds of workers and employees were sustained by the blessing of her wealth, and her business thrived in both winter and summer between Yemen and Makkah, and between Makkah and Syria; a lady who had received marriage proposals from chiefs and noblemen and had rejected them; such a lady was ready to gift herself to a poor young man who lived under the patronage of his uncle Abū Ṭālib!

[They asked themselves:] Do you think Khadījah has truly offered herself to the Prophet (ṣ)? Is there any truth to this news? Ṣafiyyah bint ʻAbd al-Muṭṭalib (the aunt of the Prophet (ṣ)) stood up and proceeded to the house of Khadījah to investigate. She found that they had already started making preparations for the wedding ceremony.

Al-Sayyidah Khadījah at the Gates of Prosperity:

Ṣafiyyah returned to her sisters (the aunts of the Prophet) and informed them about the veracity of the news. They all began rejoicing with a jubilation that was mixed with astonishment, bewilderment and amazement.

Khadījah's hand had been sought by the Arab chieftains and noblemen but she had turned all of them down because she did not consider them appropriate suitors. So what had made her choose this poor man as her husband – a person who possessed neither worldly wealth nor the smallest parcel of land? How surprising!

The Prophet's uncles went to Khadījah's house and sought her hand in marriage from her father Khuwaylid, or her uncle, who refused at first but later agreed.

Additionally, it was necessary to offer an amount of dowry that was befitting the status of Khadījah, so how would he acquire such an amount? And from where? And who would give this dowry?

Then al-Sayyidah Khadījah once again overcame this obstacle and gave a gift of four thousand dinars to the Prophet, telling him to keep

that as her dowry and give it to her father Khuwaylid.

In another narration, we find that it was Abū Ṭālib who paid the dowry from his own wealth.

If al-Sayyidah Khadījah believed in [lofty ideals and] values and was ready to sacrifice material wealth in order to attain [true] nobility, her father did not espouse the same ideals; and it is not uncommon to find a big difference between the beliefs of a father and that of his son or daughter.

This dissimilarity in thinking is present between different classes of [related] individuals – between siblings, between husband and wife, and even between parent and child.

This type of undertaking was indeed very rare and surprising, for it was unheard of among the Arabs for a woman to give a dowry to her husband. It is not surprising then, that Abū Jahl was overcome with jealousy and said: "O People, we have seen the men giving dowry to women but we have never seen women giving dowry to men!"

Abū Ṭālib answered him angrily: "What does it concern you, O ignoble man? A person like Muḥammad deserves to be sought and given, whereas a person like you gives gifts that are not accepted!" Or he said: "If they were like this nephew of mine, the men would be sought with the most expensive sums and highest dowries, and if they are like you, they would not be married unless they gave the highest dowries."

The blessed wedding took place in the best possible manner and the Prophet moved into al-Sayyidah Khadījah's house. These were the happiest days of Khadījah's life because she had attained her greatest aspiration and realized her sweetest dream.

Al-Sayyidah Khadījah bore male children, all of whom died in infancy, and she gave birth to four daughters: Zaynab, Umm Kulthūm, Ruqayyah and Fāṭimah al-Zahrā'. Fāṭimah was the youngest and had the loftiest status and highest rank.

There is a difference of opinion among the historians and traditionists (*muḥaddithūn*) about the first two daughters. Some said that they are not the Prophet's daughters, but the fact is that they were his daughters from his own loins,[1] and we shall elaborate upon this later God-willing.[2]

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1. *Biḥār al-Anwār*, vol.1, p.16.
2. We have taken the details of al-Sayyidah Khadījah's wedding from the sixteenth volume of al-Majlisī's *Biḥār al-Anwār*.

CHAPTER THREE

A Quick Word About Metaphysics

We now know who al-Sayyidah Khadījah was and have an idea about some of her virtues and excellent traits that represent brilliant examples of perfection in the human being. This is the lady who bore al-Sayyidah Fāṭimah al-Zahrā' and nursed her with breast milk that was mixed with merits and virtues.

Fāṭimah al-Zahrā' is the daughter of two illustrious parents – and we have seen some of what relates to their lives and their virtues. This brief summary will enable us to understand the uniqueness of our mistress Fāṭimah al-Zahrā' and through this vantage point, what she inherited [from her parents] will become evident for us.

There are certain realities that cannot be denied, and have been clearly mentioned in the lofty *mutawātir* traditions from the Holy Prophet (ṣ) and his pure progeny (*'a*). Realities that have not been discovered by modern science and have not been unravelled by the latest scientific studies, despite their extensiveness and despite having reached the limits of atoms and particles smaller than that, and the planets and what lies beyond them.

These realities are such that cannot be studied or observed by instruments and microscopes, and they cannot be captured by the lenses of cameras, even with the help of ultraviolet rays or other rays that are higher in the spectrum.

The analogies of physics and logic fall short of comprehending these truths, as they are realities that are beyond the scope of matter and the scale of reason. They cannot be perceived by the five senses (sight, sound, taste, smell and touch); rather, they are from the secrets of Allāh that have been entrusted to creation, and if you wish to call them 'metaphysical', then you may do so.

Before we discuss these realities, we must mention some brief introductory points: The sperm that finds its way to the womb results in the formation of a foetus. This sperm is made from blood and blood is derived from food after it has undergone the digestive process and has ripened and been cooked in the sophisticated laboratory that is

found inside the body. There is no doubt that the sperm made from the blood that is derived from pork or intoxicants (for example) is different from that made from blood that is formed by eating the meat of sheep and the like, because the constitution of this blood differs greatly from that, and thus the result of each differs from the other.

Food has a particular effect on the soul of the human being and his ego. There are certain foods that bring joy to the heart, tranquillity to the body, and have a calming effect on a person, and there are other foods that do just the opposite of this.

Foods that are permissible and pure have a positive effect on the soul and spirit of the human being, and contrarily impure food like intoxicants or impermissible [foods] like that which is stolen or usurped have a negative effect.

This very effect manifests itself in the sperm that is created from the lawful or unlawful food, from the pure or impure, and if we want to produce evidence and give proof for this, our book would be protracted and would turn away from its intended goal.

In the same way, the food that parents eat have a direct effect on the development of their offspring and lead the child either to good or evil, because it is from this food that the sperm develops and is then transferred from the loins of the man to the womb of his wife, attaching itself to the wall of the womb where it grows and develops until it becomes a fully developed foetus.

So the food, based on its type and depending on the legal ruling related to it, like being lawful or unlawful, pure or impure, has an astounding and bewildering effect on the fate of the child–how he thinks about matters and the choices that he makes in his life, whether he turns towards justice and uprightness or strays and deviates [from the right path].

This is also true about the psychological states of the spouses when they undertake the [blessed] act of intercourse. This has a direct effect on the fate of the child and his psychological state in the future. Fear and anxiety in them has a negative effect on the future of the poor child, and contrarily, tranquillity and calmness has a positive effect on the child. Similarly, passionate desire and deep yearning has an effect on the beauty of the child, his goodness and intelligence, whereas lack of desire and weakness of lust results in the opposite of this.

From these two points i.e. the effect of food and the psychological state [of the parents], we direct the esteemed readers to some authentic traditions. Shaykh al-Majlisī, may Allāh elevate his status, has

mentioned the following tradition in the sixteenth volume of *Biḥār al-Anwār*:

The Withdrawal of the Holy Prophet (ṣ) from Khadījah (ʿa):

…Jibrīl descended upon the Prophet of Allāh (ṣ) and called out, "O Muḥammad! The Highest of the high has sent His salutations to you and has commanded that you withdraw yourself from Khadījah for forty days."

This was something difficult for the Prophet (ṣ) because of his immense love for her. So the Prophet (ṣ) began fasting in the mornings and spending the nights in prayer, until the end of this period. He sent ʿAmmār ibn Yāsir to Khadījah saying: "Tell her: O Khadījah! Do not think that my isolation from you is desertion or lack of love and desire for you, rather my Lord has ordered me to do this so that His will may be done. So do not think of me, O Khadījah, except positively, for indeed my Lord, the Mighty and the Great, boasts of your servitude to His noblest angels all the time.

When night falls, therefore, shut the door and take your mattress from your bed, for indeed I will be in the house of [my aunt] Fāṭimah bint Asad."

Khadījah wept incessantly every day for losing the [company] of the Prophet (ṣ). When forty days were over, Jibrīl descended and said: "O Muḥammad! The Highest of the high sends you His salutations and orders that you prepare yourself for His greetings and gift."

The Food of Paradise:

The Prophet (ṣ) asked: "O Jibrīl, what the gift of the Lord of the Worlds is and what His greeting is?" Jibrīl replied: "I have no knowledge of it."

A short while later, Mīkāʾīl descended and brought with him a tray that was covered with a kerchief made of fine silk or brocade and placed it in front of the Prophet (ṣ). Jibrīl (*ʿa*) then came forward and said: "O Muḥammad, your Lord commands you to break your fast tonight with this food."

ʿAlī ibn Abī Ṭālib (*ʿa*) says: "Whenever the Prophet (ṣ) broke his fast, he would instruct me to open the door for those who wanted to share in the food, but on this night, the Prophet (ṣ) asked me to sit at the door of the house saying: 'O son of Abū Ṭālib, this is food that is prohibited on all but me.'"

ʻAlī (*ʻa*) said: "I sat at the door and the Prophet (ṣ) brought the food and uncovered the tray. It had some wet dates and a bunch of grapes. The Prophet (ṣ) ate from it until he was satiated and drank the water until his thirst was quenched. When he extended his hands to wash them, Jibrīl poured water for him and Mīkā'īl washed his hands and Isrāfīl wiped his hands, and the remainder of the food and the vessel [of water] was taken back to the heavens."

Then the Prophet (ṣ) stood to pray but Jibrīl came to him and said: "Prayer is forbidden to you at this moment, until you have gone to the house of Khadījah and laid with her. For indeed Allāh, Mighty and Great is He, has taken an oath that He will create from your loins an excellent progeny this night." Thus the Prophet (ṣ) rushed towards the house of Khadījah.

Khadījah says: "I had become accustomed to loneliness so whenever night fell, I would cover my head, close my curtains, lock my door, recite my prayers, turn off my lamp and retire to my bed. On this particular night, I was neither fully asleep nor fully awake when the Prophet (ṣ) came and knocked at the door. I called out: 'Who is knocking at the ringlet [of the door] which none other than Muḥammad has ever knocked?'

The Prophet (ṣ) called back with his sweet voice and loving words: 'Open the door O Khadījah, for it is I, Muḥammad.'" Khadījah says, "I stood up rejoicing that the Prophet (ṣ) had come and [quickly] opened the door. Whenever the Prophet (ṣ) entered the house, after coming in he would ask for a vessel [of water] to perform ablution for prayer. Then he would pray a short two *rakʻah* prayer before retreating to his bed.

On this night, however, he did not ask for a vessel and he did not pray… rather, there transpire between him and me what occurs between a husband and his wife. Indeed, I swear by the One who created the heavens and made water flow forth from the earth, the Prophet (ṣ) did not leave my side until I felt the weight of Fāṭimah in my belly…"[1/٤٦]

We can derive the following from this narration:

1) Allāh ordered His Prophet (ṣ) to seclude himself from Khadījah and to isolate himself from her for some time so that this would lead to an increase in desire and yearning.
2) The Prophet (ṣ) was, during this period, occupied in worship and

1. *Biḥār al-Anwār*, vol.16, p.78.

engrossed in matters related to elevating the soul in order to connect to the higher realms.

3) He opened his fast with the paradisiacal food that was sent as a gift from heaven, which quickly turned into spermatozoa because of its fineness.
4) The development of sperm by fine heavenly food is not the same as [what results from] the material food of this world.
5) He immediately went to the house of Khadījah in preparation for transferring the sperm with all the prerequisites.

This narration has been mentioned by the following Sunni scholars with slight variations [in wording]:

—Al-Khwārizmī in *Maqtal al-Ḥusayn*.[1]
—Al-Dhahabī in *Mīzān al-Iʿtidāl*.[2]
—Al-Dhahabī in *Talkhīṣ al-Mustadrak*.[3]
—Al-ʿAsqalānī in *Lisān al-Mīzān*.[4]

In addition, there are numerous traditions similar in meaning with slight differences in their wordings, but which essentially contain the same message about the creation of the sperm that led to the birth of Fāṭimah al-Zahrā' from the food of Paradise. Herewith we mention only a few of these narrations for the sake of brevity:

1) From Imām al-Riḍā (*ʿa*): The Prophet (ṣ) said: "When I was taken up to the heavens, Jibrīl took my hand and led me inside Paradise where he gave me some dates which I ate. This then turned into sperm in my loins, and when I descended back to earth, I laid with Khadījah so she became pregnant with Fāṭimah. Thus Fāṭimah is a houri in the form of a human being, and whenever I wish to smell the fragrance of Paradise, I inhale the fragrance of my daughter Fāṭimah."[5/٤٧]
2) From Imām al-Bāqir (*ʿa*), from Jābir ibn ʿAbdillāh who said: It was said to the Holy Prophet (ṣ), "Indeed you veil Fāṭimah and cling to her, always keeping her close to yourself… and you treat her differently from the way you treat your [other] daughters?" He (ṣ) said, "Verily Jibrīl came to me with an apple from the apples of

1. *Maqtal al-Ḥusayn*, p.105 and 110.
2. *Mīzān al-Iʿtidāl*, vol.3, p.267.
3. Muḥammad ibn Aḥmad al-Dhahabī (d.748 A.H.), *Talkhīṣ al-Mustadrak ʿalā al-Ṣaḥīḥayn*, vol.3, p.156.
4. Aḥmad ibn ʿAlī ibn Ḥajar al-ʿAsqalānī al-Shāfiʿī (d.852 A.H.), *Lisān al-Mīzān,* vol.4, p.364.
5. Muḥammad ibn ʿAlī ibn al-Bābawayh (d.381 A.H.), *Amālī al-Ṣadūq*, p.411.

Paradise, and when I ate it, it turned into liquid in my loins. Then I was intimate with Khadījah so she became pregnant with Fāṭimah. Thus I get the scent of Paradise from her."[1/٤٨]

3) Ibn ‘Abbās narrates: ‘Ā’ishah came to the Prophet (ṣ) while he was kissing Fāṭimah, so she said to him: "Do you love her O Prophet extent of of Allāh?" He replied: "Indeed, by Allāh, if you were to know my love for her, you would increase your love for her. When I was taken up to the fourth heaven… then I was given dates that were softer than foam, more fragrant than musk and sweeter than honey. I took one date and ate it and the date turned into sperm in my loins. When I descended to the earth, I was intimate with Khadījah and she became pregnant with Fāṭimah. Thus Fāṭimah is a houri in the form of a human being and whenever I desire Paradise, I smell the fragrance of Fāṭimah."[2/٤٩]

The following people have narrated the above tradition with slight variances from ‘Ā’ishah, Ibn ‘Abbās, Sa‘īd ibn Mālik and ‘Umar ibn al-Khaṭṭāb:

—Al-Khaṭīb al-Baghdādī in his *Tārīkh.*[3]

—Al-Khwārizmī in *Maqtal al-Ḥusayn.*[4]

—Al-Ḥāfiẓ al-Dhahabī in *Mīzān al-I‘tidāl.*[5]

—Al-Zarandī in *Naẓm Durar al-Simṭayn.*

—Al-‘Asqalānī in *Lisān al-Mīzān.*[6]

—Al-Qandūzī al-Ḥanafī in *Yanābī‘ al-Mawaddah.*

—Muḥib al-Dīn al-Ṭabarī in *Dhakhā’ir al-‘Uqbā.*[7]

— The following has also been narrated by al-Shaykh Shu‘ayb al-Miṣrī:

Some of the honourable narrators have reported that one day, al-Sayyidah Khadījah told the Noble Prophet (ṣ) that she wished to see a fruit from the fruits of the Abode of Peace, so Jibrīl descended to the Prophet of Both Worlds from Paradise with two apples and said: "O Muḥammad, the One who had placed for everything a measure says to you: 'Eat one and give the other to Khadījah al-Kubrā to eat, then lay with her, for

1. Muḥammad ibn ‘Alī ibn al-Bābawayh (d.381 A.H.), *‘Ilal al-Sharā’i‘*, vol.1, p.183.
2. *Biḥār al-Anwār*, vol.18, pp.350, 351.
3. *Tārīkh Baghdād*, vol.6, p.259.
4. *Maqtal al-Ḥusayn*, p.105.
5. *Mīzān al-I‘tidāl*, vol.1, p.494.
6. *Lisān al-Mīzān*, vol.5, p.160.
7. *Dhakhā’ir al-‘Uqbā*, pp.44-45.

> indeed I will create from both of you Fāṭimah al-Zahrā'!'" So, the chosen one did what the trustworthy messenger had directed and instructed him to do… and whenever the Prophet yearned for paradise and its bounties, he would kiss Fāṭimah and smell her beautiful fragrance, saying as he inhaled her holy scent: "Fāṭimah is a houri in human form."[1]

There are other authentic (*mutawātir*) narrations with similar connotations, but we suffice with the above.

Another point that is worthy of mention here is the fact that these narrations indicate that Khadījah's pregnancy with Fāṭimah came about immediately after the ascension of the Prophet (*miʿrāj*), and the ascension, according to what has been recorded in some books of *ḥadīth*, took place in the third year of the Prophethood, and some have said it was in the second year, and other dates have also been mentioned.

Some narrations from the Imāms of the *Ahl al-Bayt* (*ʿa*) explicitly state that she was born five years after the *mabʿath* (i.e. the start of the Prophetic mission), and this would mean that she remained in her mother's womb for more than two years which is obviously incorrect, so how can we reconcile these two versions?

This apparent contradiction can be resolved in the following ways:

1) The Prophet (ṣ) was taken up to the heavens more than once as has been mentioned in the book *al-Kāfī*.[2] I take this to be the best answer.
2) Taking the narration stating that she was born on the second or third year of *mabʿath* to be correct since this corresponds to the statement that the *miʿrāj* (ascension to the heavens) took place in that very same year, especially after we take into consideration the different narrations about the month in which the ascension took place.

The Unborn Child Speaks to Her Mother:

One of the extraordinary qualities of al-Sayyidah Fāṭimah (*ʿa*) was that she used to talk to her mother Khadījah while she was in her womb. It is not only the Shīʿah scholars who recount this miracle; rather, many of the Sunnī scholars and traditionists have also mentioned this.

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1. Shuʿayb ibn Saʿd al-Ḥurayfīsh (d.ca. 802 A.H.), *al-Rawḍ al-Fāʾiq fi al-Mawāʿidh wal-Raqāʾiq*, p.214.
2. Muḥammad ibn Yaʿqūb al-Kulaynī (d.329 A.H.), *Al-Kāfī*, vol.1, p.442, *ḥadīth* no.13.

‘Abd al-Raḥmān al-Shāfi‘ī, for example, says: Her mother Khadījah (may Allāh be pleased with her) said: "When I was pregnant with Fāṭimah, the pregnancy was easy. She would speak to me from my belly."[1/٥٠]

Al-Dihlawī has narrated in *Tajhīz al-Jaysh* from the book *Madḥ al-Khulafā’* that: When Khadījah was pregnant with Fāṭimah, she used to speak to her from inside the womb and Khadījah did not disclose this to the Prophet (ṣ). One day, the Prophet (ṣ) came to her and found her speaking while there was nobody with her. He asked her whom she was speaking with so she replied: "[I am speaking with] the child that is in my womb, for it speaks to me." The Prophet (ṣ) said: "Glad tidings to you O Khadījah, this is the daughter whom Allāh will make the mother of eleven *khulafā’* who will come after me and [after] their father."[2/٥١]

Shu‘ayb ibn Sa‘d al-Miṣrī says: when the disbelievers asked him to show them the splitting of the moon, Khadījah was pregnant with Fāṭimah and [her pregnancy] was showing. Khadījah said: "Woe be to the one who belies Muḥammad while he is the best of my Lord's messengers." At this point, Fāṭimah called out from her womb: "O mother, do not fear and do not fret, for indeed Allāh is with my father!"[٥٢] When her pregnancy came to an end and she delivered Fāṭimah, the place was illuminated by the light of her presence.[3]

We have already mentioned in the introduction the narration from al-Sayyidah Khadījah about how Fāṭimah al-Zahrā’ used to speak to her from inside the womb.

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1. *Nuzhat al-Majālis*, vol.2 p.227.
2. Cf. *Madḥ al-Khulafā’ al-Rāshidīn*, p.211.
3. *al-Rawḍ al-Fā’iq*, p.214.

CHAPTER FOUR

Fāṭimah al-Zahrā' (‘a) *Enters This World*

One of the astounding things [about this great lady] is the difference of opinion about her date of birth, and whether it was before the commencement of the Prophetic mission (*mab‘ath*) or after it. While we find numerous narrations that state that she was born five years or three years after the *mab‘ath*, there are some who opine that the date of her birth was five years before the *mab‘ath*. The first opinion is supported by narrations from the *Ahl al-Bayt* (*‘a*) and is also accepted by some of the Sunni scholars. The second opinion is limited to scholars and traditionists of the ‘*Āmmah*.

Some of the narrations about the date of her birth are as follows:

1) In al-Kulaynī's *al-Kāfī*: She was born five years after the [initiation of] Prophethood (*mab‘ath*) and three years after the [Prophet's] night journey (*isrā'*). When the Prophet (ṣ) passed away, Fāṭimah (*‘a*) was eighteen years old.[1/٥٣]
2) *Al-Manāqib* (of Ibn Shahrāshūb): Fāṭimah was born five years after the [commencement of] the Prophethood and three years after the night journey (*isrā'*), on the twentieth of *Jumādā al-Ākhirah*. She stayed with her father in Makkah for eight years and then migrated…[٥٤]
3) In *al-Biḥār* from Imām al-Bāqir (*‘a*): Fāṭimah bint Muḥammad was born five years after the *mab‘ath* of the Messenger of Allāh and she died at the age of eighteen years and seventy-five days.[2/٥٥]
4) *Rawḍat al-Wā‘iẓīn*: Fāṭimah was born five years after the *mab‘ath* of the Prophet…[٥٦]
5) *Iqbāl al-A‘māl*: Shaykh al-Mufīd has mentioned in his book *Ḥadā'iq al-Riyāḍ*: the twentieth of *Jumādā al-Ākhirah* was the birthday of al-Sayyidah Fāṭimah al-Zahrā', in the second year after the *mab‘ath*.[٥٧]
6) *Miṣbāḥ al-Kaf‘amī*: She was born on Friday the twentieth of *Jumādā al-Ākhirah* in the second year after the *mab‘ath*, and it has

1. *al-Kāfī* vol.1 p.428; *Biḥār al-Anwār* vol.43 p.7.
2. *Biḥār al-Anwār* vol.43 p.8.

[also] been said [that it was] five years after the *mab'ath*.٥٨

7) *Al-Miṣbāḥayn*[1]: According to some narrations, on Friday the twentieth of *Jumādā al-Ākhirah*, two years after the *mab'ath*, Fāṭimah (*'a*) was born.٥٩ Another narration states that it was five years after the *mab'ath*; and the 'Āmmah say that she was born five years before the *mab'ath*.
8) *Dalā'il al-Imāmah* from Imām al-Ṣādiq (*'a*): Fāṭimah was born on the twentieth of *Jumādā al-Ākhirah*, forty-five years after the Prophet was born.[2/٦٠]

This is a sample of statements from the Imāms of the *Ahl al-Bayt* (*'a*) and the earlier Shī'ah scholars (may Allāh have mercy upon them) about the birth of al-Sayyidah Fāṭimah al-Zahrā' (*'a*) after the *mab'ath*.

Some of the scholars of the *'Āmmah* say that she was born before the *mab'ath*:

1) *Ma'rifat al-Ṣaḥābah* by Abū Na'īm: Fāṭimah was the youngest daughter of the Prophet. She was born while the Quraysh were renovating the Ka'bah.٦١
2) *Maqātil al-Ṭālibīn* by Abū al-Faraj: Fāṭimah was born before the [commencement of] Prophethood at a time when the Quraysh were renovating the Ka'bah.٦٢
3) Ibn al-Athīr in *al-Mukhtār min Manāqib al-Akhyār*.
4) Al-Ṭabarī in *Dhakhā'ir al-'Uqbā*.
5) Al-Suyūṭī in *al-Thughūr al-Bāsimah*.

These are just some of the sources, and the researcher may find this opinion about the birth of al-Zahrā' (*'a*) in most of the books of the *'Āmmah*.

We have already mentioned the traditions that are narrated in the books of the *'Āmmah* about her conception from the sperm [that developed] from the food of Paradise.

After reading these narrations, albeit in summary, it becomes clear to us that the birth of al-Sayyidah Fāṭimah al-Zahrā' was after the commencement of the Prophethood, as there was no ascension nor was there any descent of Jibrīl or Mīkā'īl to the Prophet with any revelation before the *mab'ath*. In this way we become aware of the falsity of the view that she was born five years before the *mab'ath* and realize that those who say this have an ulterior motive that is driving

1. Meaning the two books named *al-Miṣbāḥ* i.e. the al-Miṣbāḥ of al-Kaf'amī and the al-Miṣbāḥ of al-Ṭūsī (*tr.*).
2. *Biḥār al-Anwār* vol.43, p.9.

them to this differing opinion, namely that they want to dispense with the narrations about the descent of heavenly food and the conception of al-Sayyidah Fāṭimah from the fruit of Paradise.

Another goal they have is to try and prove that Fāṭimah al-Zahrā' was undesirable and nobody wanted to marry her, and this is why she reached the age of eighteen (in their estimation) while nobody had sought her hand in marriage. We shall discuss this matter further in a later chapter about her marriage.

In any case, al-Ṭabarī has narrated in *Dhakhā'ir al-'Uqbā,* al-Ṣafūrī al-Shāfi'ī in *Nuzhat al-Majālis* and al-Qandūzī in *Yanābī' al-Mawaddah,* from Khadījah (*'a*) who said: "When the time of my delivery approached, I sent for the midwives of the Quraysh but they refused to come and assist me because of Muḥammad (ṣ).[1] As I was in this state [of labour], four women, whose beauty and luminance defied description, came to me. One of them said: 'I am your mother Ḥawwā'.' Another said: 'I am Āsiyah.' The third one said: 'I am Umm Kulthūm the sister of Mūsā' and the last said: 'I am Maryam – we have come to assist in your affair.'"[2/٦٣]

This tradition has also been narrated in the following way: When Khadījah wanted to deliver [her child], she sent for the women of Quraysh asking them to come and assist her in what women who give birth undergo, but they turned her down saying, "We will not come to you – you have become the wife of Muḥammad (ṣ)." As she was in this condition, four women came to her. Their beauty and luminescence was beyond description. One of them said to her: "I am your mother Ḥawwā'." The other said: "I am Āsiyah bint Muzāḥim." Another said: "I am Umm Kulthūm the sister of Mūsā," and the fourth one said: "I am Maryam bint 'Imrān (the mother of 'Īsā); we have come to assist you in the matter that women undergo [during childbirth]." She (Khadījah) said: "Thus was Fāṭimah born. And when she entered into this world, she fell on the earth in prostration and raised her finger."[2/٦٤]

Mufaḍḍal ibn 'Umar narrated: I asked Abū 'Abdillāh al-Ṣādiq (*'a*), "How was the birth of Fāṭimah?" He replied: "Yes… When she (Khadījah) was pregnant with Fāṭimah, Fāṭimah would talk to her from within her womb and console her. She kept this a secret and did not inform the Prophet of Allāh (ṣ) about it. One day, the Prophet came home and heard Khadījah talking to Fāṭimah, so he asked her, 'O Khadījah, whom are you talking to?' 'To the child in my womb – it

1. Ibid., p.2; ʿAbdullāh Afandī al-Baḥrānī (d.12th Century A.H.), *'Awālim al-'Ulūm wal-Ma'ārif,* vol.11, p.55.
2. *Dhakhā'ir al-'Uqbā,* p.45.

talks to me and comforts me,' she replied. He said, 'O Khadījah, Jibrīl has just informed me that it is a girl, and she is a pure and blessed child. Allāh, the Most High, will continue my lineage through her. He will place the Imāms in her progeny and will make them His vicegerents on earth after the completion of revelation.'"[1/٦٥] Then the Imām (*'a*) mentioned that four women descended [from heaven] in order to assist Khadījah with her delivery… He (*'a*) said: "Fāṭimah was born pure, and when she fell to the earth, a light emanated from her the brightness of which was so great that it illuminated all the houses of Makkah… then ten houris entered, each one of them carrying a tray from Paradise with an ewer that was filled with water from [the pool of] al-Kawthar. They each gave the vessel to the lady who was in front of her, and she washed her with the water of al-Kawthar. Then two white cloths were brought that were whiter than milk and more fragrant than musk and amber. She was swaddled in one and covered with the other. Then she was questioned, so Fāṭimah pronounced the testimonies of faith (*shahādatayn*), saying: 'I bear witness that there is no god but Allāh, and that my father is the Messenger of Allāh and the Master of all Prophets, and my husband is the Master of all Legatees (*awṣiyā'*) and my two sons are the Masters of the Youth [of Paradise].'[2/٦٦] Then she (Fāṭimah) greeted them and called each one by her name. Each one came forward and smiled at her. The houris were overjoyed and all the inhabitants of the heavens congratulated each other on the birth of Fāṭimah. A glowing light was seen at that moment in the sky, the likes of which the angels had never witnessed. The women said, 'Take her, O Khadījah, a pure, purified, honourable and auspicious child who is blessed and whose progeny is blessed.' So she took her, with joy and happiness, and placed her next to her breast and nursed her."[3/٦٧]

Ibn 'Asākir has also narrated in *al-Tārīkh al-Kabīr* that when Khadījah gave birth to a boy, she would hand him over to the wet-nurse so that he may be nursed, but when she gave birth to Fāṭimah, nobody other than Khadījah nursed her./٦٨ This has also been narrated by Ibn Kathīr in *al-Bidāyah wa al-Nihāyah*.

* * * * *

1. *al-Rawḍ al-Fā'iq*, p.214; *Biḥār al-Anwār*, vol.43, p.2.
2. *Dhakhā'ir al-'Uqbā*, p. 44.
3. Ibid., vol.43, p.2.

CHAPTER FIVE

Her Naming

The naming of a newborn child, or naming in general, is the practice (*sunnah*) of Allāh, the Most High. Indeed, Allāh named Ādam and Ḥawwā' on the day they were created. He taught Ādam all the 'names' – and all the people have and continue to follow this practice. So naming is a necessity for civilized man, and it may be possible that the humans who live in the wild forests, because of their distance from civilization, do not know about naming and do not name [their children].

The names of human beings differ with the passing of generations and ages, and because of the differences in language. Sometimes there is a correlation between the name and the [attributes of the] named one and sometimes there is no such correlation. The name may have a meaning in the dictionary of Islam or it may have no such meaning and may have been something invented without any lexical basis.

As for the close servants of Allāh, the act of naming [a child] is considered something of great importance by them, and the matter is never bereft of significance, for a human being is called and addressed by his name, and what a huge difference there is between a good, beautiful name and an evil, ugly one! What a vast difference there is between the effect on the soul of the owner of the former [kind of name] and that of the latter! The same goes for the effect on the one who hears the name. Look, for example, at the wife of 'Imrān who gave birth to a daughter, so she said: *...and I have named her Maryam* (Q.3:36).

Allāh chose the name 'Yaḥyā' for one of His Prophets even before he was conceived in his mother's womb, because Zakariyyā had asked his Lord: *...so grant me from Yourself an heir who may inherit from me and inherit from the house of Ya'qūb, and make him, my Lord, one with whom You are pleased. O Zakariyyā! We give you glad tidings of a son whose name will be Yaḥyā, never before have we made anyone his namesake* (Q.19:7-8). And if you look at the words of the Almighty: *never before have we made anyone his namesake*, it will

become clear to you that the assignment of names for those who are close friends of Allāh is done by Allāh, the Mighty and Sublime, and Allāh is the one who takes the responsibility of naming them and does not delegate this to their parents.

Once this is understood, we turn to the many traditions that speak of the naming of al-Sayyidah Fāṭimah al-Zahrā'– how she was named, that she was named Fāṭimah for specific reasons and purposes, and that her naming was not done at the spur of the moment, nor was it born simply out of joy and seeking goodness. Rather, there is a notice-able correlation between the name and the named one; in fact, in this case the name truly defines the named one. Through the following narration what we are saying will be made clear:

Imām al-Ṣādiq (*'a*) said: "Fāṭimah has nine names with Allāh, the Mighty and Sublime: Fāṭimah, al-Ṣiddīqah, al-Mubārakah, al-Ṭāhirah, al-Zakiyyah, al-Rāḍiyah, al-Marḍiyyah, al-Muḥaddathah and al-Zahrā' …"[1/٦٩]

We shall now look briefly that the meanings of each of these names:

Fāṭimah ('a)*:*

Various narrations have come to us about the reason for naming her 'Fāṭimah'. Before we mention these traditions, it is noteworthy that the name 'Fāṭimah' is derived from *al-faṭam*, which means to cut off. It is said: *faṭamatil ummu ṭiflahā* (the mother weaned her child) and *faṭamtul ḥabl* (I severed the rope). 'Allāmah al-Majlisī (may Allāh shower him with mercy) said about its meaning:

> Many times the active participle (*ism al-fā'il*) is used to denote the passive participle (*ism al-maf'ūl*) as when it is said: *sirrun kātim* (lit. a hiding secret) to mean *maktūm* (a hidden secret) and *makānun 'āmir* (*lit.* an inhabiting place) to mean *ma'mūr* (an inhabited place) or as is mentioned in the verse of the Qur'ān: *fī 'īshatin rāḍiyah* (Q.69:21) to mean *marḍiyyah* (in a pleasant life).
>
> Now we present to you the traditions:

1. "Because her followers have been safeguarded from Hellfire"

   It has been narrated from Imām al-Ṣādiq from his forefathers (peace be upon them), from the Messenger of Allāh (ṣ) that Jibrīl said to him: …She has been named Fāṭimah on earth because her

1. *Biḥār al-Anwār* vol.43 p.10.

followers (*shīʻah*) are cut off (*faṭamat*) from the fire of Hell.[1/٧٠]

2. "Because Allāh has safeguarded her and her followers off from Hellfire"

   It has been narrated from Imām al-Riḍā, from his forefathers (peace be upon them), that the Messenger of Allāh (ṣ) said: "O Fāṭimah, do you know why you have been named Fāṭimah?" ʻAlī (*ʻa*) asked: "Why has she been thus named?" He (ṣ) said: "Because she has been cut off (*fuṭimat*), along with her followers (*shīʻah*), from Hellfire."[2/٧١]

   He (ṣ) also said: "She was named Fāṭimah because Allāh has safeguarded her and her progeny from Hellfire – those of them who meet Allāh [on the Day of Judgement] with belief in His Oneness (*tawḥīd*) and in what I have come with."[3/٧٢]

   Ibn ʻAbbās narrates that the Messenger of Allāh (ṣ) said: "…and He named her Fāṭimah because Allāh has safeguarded her and those who love her from Hellfire."[4/٧٣]

   Al-Qandūzī al-Ḥanafī narrates from Abū Hurayrah that the Prophet of Allāh (ṣ) said: "My daughter was named Fāṭimah because Allāh has safeguarded her, her progeny and those who love her from the fire of Hell."[5/٧٤]

   It has been narrated from Imām al-Bāqir (*ʻa*) that: Fāṭimah will stand outside the gates of Hell… She will then say: "O my Lord and Master, You named me Fāṭimah and through me you have safeguarded those who loved, adored and followed me and my family from the fire of Hell, and Your promise is true, and You never break Your promises."[٧٥]

   So Allāh (the Almighty) will say: "You have spoken the truth O Fāṭimah. Indeed I have named you Fāṭimah and have safeguarded you, those who love and follow you, and love your progeny and follow them, from the fire of Hell; and My promise is true and I

1. Ibid., p.18.
2. Ibid., p.14; *Dhakhā'ir al-'Uqbā*, p.26; Sulaymān ibn Ibrāhīm al-Qandūzī al-Ḥanafī (d.1294 A.H.), *Yanābī' al-Mawaddah li Dhawī al-Qurbā*, vol.2, p.251; and a similar tradition has been narrated by al-Kharkūshī in *Sharaf al-Nabī* and Ibn Baṭṭah in *al-Ibānah* among others.
3. *Biḥār al-Anwār* vol.43, pp18-19.
4. *Tārīkh Baghdād*, vol.14, p.287; *Dhakhā'ir al-'Uqbā*, p.26; *Kanz al-'Ummāl*, vol.12, p.205; Zayn al-Dīn Muḥammad al-Munāwī al-Shāfi'ī (d.1031 A.H.), *Fayḍ al-Qadīr Sharḥ al-Jāmi' al-Ṣaghīr*, vol.1, p.217.
5. *Yanābī' al-Mawaddah*, vol.2, p.121; *Nūr al-Abṣār*, p.96.

never break My promises…"[1/٧٦]

3. "Because she was safeguarded from evil"

   It is narrated by one of the companions that Imām al-Ṣādiq (*ʿa*) said: "Do you know the meaning of Fāṭimah?" The companion said: "Tell me O master." He (*ʿa*) said: "She who has been cut off from [all] evil."[٧٧]

   Then he added: "If Amīr al-Mu'minīn had not married her, she would not have had any match [for matrimony] on the face of this earth until the Day of Resurrection, from Ādam onwards."[2/٧٨]

   This tradition has also been narrated by some scholars among the ʻĀmmah such as Ibn Shīrawayh al-Daylamī [who narrates] from Umm Salamah who said: The Prophet of Allāh (ṣ) said, "If Allāh had not created ʻAlī, there would be no match for Fāṭimah."[٧٩]

   Al-Khwārizmī al-Ḥanafī narrates this in his *Maqtal al-Ḥusayn* (*ʿa*), al-Tirmidhī in his *al-Manāqib*, al-Munāwī al-Shāfiʻī in his *Kunūz al-Ḥaqā'iq*, and al-Qandūzī al-Ḥanafī in *Yanābīʻ al-Mawaddah* from Umm Salamah and from ʻAbbās the uncle of the Prophet (ṣ).

4. "Because the creation is unable to understand her"

   It is narrated that Imām al-Ṣādiq (*ʿa*) said: "…and she has been named Fāṭimah only because the creation is unable to [truly] understand her."[3/٨٠]

5. "Because Allāh weaned her on knowledge"

   It has been narrated from Imām al-Bāqir (*ʿa*) that when Fāṭimah (*ʿa*) was born, Allāh sent an angel who made Muḥammad's tongue name her 'Fāṭimah'. Then He (the Most High) said: "Indeed I have weaned you on knowledge and have kept you away from catamenia."[٨١]

   Abū Jaʻfar (*ʿa*) said: "By Allāh! Indeed Allāh, the Mighty and Most High, has weaned her on knowledge and away from catamenia through [His] covenant."[4/٨٢]

   The *Ahl al-Bayt* (*ʿa*) loved and cherished this name and would respect those who were named Fāṭimah. One of the companions of Imām al-Ṣādiq (*ʿa*) who was blessed with a baby girl was asked by him what he had named her. He replied: "I named her Fāṭimah." The Imām (*ʿa*) said: "Fāṭimah? May Allāh's peace and blessings be

1. *Biḥār al-Anwār,* vol.43, p.15.
2. Ibid., p.16.
3. Ibid., p.65.
4. Ibid., p.13.

on Fāṭimah. Now that you have named her Fāṭimah, you must ensure never to strike or insult her, and [you must always] honour her."٨٣

Al-Sakūnī narrates: I came to Abā ʻAbdillāh al-Ṣādiq (*ʿa*) while I was in the state of sorrow and anguish. He asked me: "O Sakūnī, why are you sad?" I replied: "A girl has been born to me [while I was praying for a boy]…" He asked: "What did you name her?" I said: "Fāṭimah." He sighed: "Ah, ah, ah!" Then he said: "Now that you have named her Fāṭimah, you must never insult, curse or strike her."[1/٨٤]

In *Safīnat al-Biḥār*, [it is narrated that] Abū al-Ḥasan al-Kāẓim (*ʿa*) said: "Poverty does not enter a house in which there is a 'Muḥammad'… or a 'Fāṭimah' from among the womenfolk."[2]

In the *ḥadīth* that we have quoted above from Imām al-Bāqir (*ʿa*) wherein he states: "Indeed Allāh, the Mighty and Most High, has weaned her on knowledge and away from catamenia through [His] covenant," the meaning of the word 'covenant' is the realm of *al-Dharr*. This is the realm that is alluded to in the verse wherein Allāh says: *And when your Lord took from the Children of Ādam, from their loins, their descendants and made them bear witness over themselves* [by asking] *"Am I not your Lord?" They replied, "Yes, indeed! We bear witness [to it]…"* (Q.7:172)

In summary, Allāh took the progeny of Ādam from his loins in the form of intelligent particles (*al-dharr*) and presented them in front of Ādam saying: "Verily I take from your progeny their covenant that they will worship [only] Me and will not ascribe any partners to Me and [in return] I will guarantee their sustenance." Then He said to them: "Am I not your Lord?" They replied: "Yes, Indeed! We bear witness that you are our Lord." Then He told the angels: "Bear witness [to this]." They said: "We bear witness."

It is said that Allāh gave them intelligence and comprehension such that they could hear His speech and understand it, and then He returned them into the loins of Ādam. All people are thus confined until all those who were removed at that time come out [into this world], and all those who follow the path of Islam follow the primordial intrinsic nature, and whoever disbelieves and apostatizes has turned away from the primordial intrinsic nature

1. *Wasā'il al-Shī'ah,* vol.21, p.482.
2. ʻAbbās al-Qummī (d.1359 A.H.), *Safīnat al-Biḥār wa Madīnat al-Ḥikam wal-Āthār*, under 'faṭama'.

(*al-fiṭrah al-ūlā*).

This is a summary of what is found in a large collection of narrations and reliable traditions, and the realm that is mentioned is known as the Realm of the Particles (*ʻālam al-dharr)* or the Realm of the Covenant (*ʻālam al-mīthāq*). An imām al-Bāqir (*ʻa*) point out that al-Ṣiddīqah al-Ṭāhirah Fāṭimah al-Zahrā' was pure from the monthly habit from that realm and from that time.

As for the narrations that talk about the realm of *al-dharr*, there are too many, and at this juncture, we will mention but a few of them:

1) In *al-Kāfī*, from Imām Abū ʻAbdillāh al-Ṣādiq (*ʻa*): The Holy Prophet (ṣ) was asked, "In what matter did you precede the progeny of Ādam?" He replied: "Indeed I was the first to confirm [my belief in] my Lord. Indeed Allāh took the covenant of the Prophets and made them bear witness over themselves [saying], 'Am I not your Lord?' They replied: 'Yes, Indeed!' And I was the first to reply."[٨٥]
2) From Abū Baṣīr: I asked Abū ʻAbdillāh al-Ṣādiq (*ʻa*), "How did they reply while they were only particles (*dharr*)?" He replied: "[Allāh] put in them the ability to reply when questioned."[٨٦] Al-ʻAyyāshī added [to this]: "meaning in the [the realm of the] covenant."
3) Zurārah said that he asked Imām al-Bāqir (*ʻa*) about the meaning of the verse: *And when your Lord took from the Children of Ādam, from their loins…* He (*ʻa*) replied: "From the loins of Ādam – his progeny until the Day of Resurrection were removed in the form of particles; then He made them recognize Him and showed them His creation, and had this not happened, nobody would have ever known his Lord."[٨٧]
4) When ʻUmar ibn al-Khaṭṭāb performed the *ḥajj* and touched the black stone, he said: "Indeed I know that you are nothing but a stone, you neither cause benefit nor harm, and had the Prophet (ṣ) not kissed you with reverence, I would not touch you."[٨٨]
   Upon hearing this, ʻAlī (*ʻa*) said to him: "O Abā Ḥafṣ, do not say this, for indeed the Prophet of Allāh (ṣ) did not kiss [the Black Stone] but for the matter which he knew about and if you had recited the Qur'ān and understood its inner meanings as others have, you too would know that it surely harms and benefits, and it has eyes, lips and an eloquent tongue that bears witness to the one who approaches it with an approaching [of veneration]."[٨٩] ʻUmar said: "Show me this in the Book of Allāh O Abā al-Ḥasan." ʻAlī

(ʿ*a*) said: "The verse wherein Allāh says: *And when your Lord took from the Children of Ādam, from their loins, their descendants and made them bear witness over themselves* [by asking] *'Am I not your Lord?' They replied, 'Yes, indeed! We bear witness* [to it]*...'* So when they confirmed in submission that He was indeed the Lord and they were servants, He took from them the covenant that they would perform pilgrimage to His sacred house. Then Allāh created a scroll that was finer than water and commanded the Pen: 'Write down the pilgrimages of My creation to My sacred house.' So the Pen wrote down the pilgrimage of the Children of Ādam in the scroll. Then it was said to the Stone: 'Open your mouth!' So it opened its mouth, and the scroll was placed in it. Then He said to the Stone: 'Preserve it and bear witness for my servants who come for pilgrimage.' So the Stone descended [to the Earth] in obedience to Allāh. O ʻUmar, do you not say while kissing the Stone: 'I have fulfilled the trust and abided by the covenant so bear witness that I have made the pilgrimage?'" ʻUmar said: "By Allāh! Yes." ʻAlī asked: "What that is [trust and covenant]?"

One can find many narrations related to the subject of the Realm of *al-Dharr* in al-Kulaynī's *Kitāb al-Kāfī,* al-Majlisī's *Biḥār al-Anwār* and in other *ḥadīth* texts.

This matter has perplexed some of our scholars. They were unable to understand the meaning of the verse so they began doubting these narrations (may Allāh forgive them), despite their large number, and despite the explicitness of the verse.

In summary, the Realm of Particles is the Realm of the Covenant, and from that realm, and even before it, superiority and excellence belonged to the Prophet of Allāh (ṣ) and his Pure Progeny, and among them his daughter, the pure Fāṭimah al-Zahrā'.

It is not difficult to accept this statement, for there are numerous traditions, narrated by both the Sunnī and Shīʻah scholars, that have reached or surpassed the limit of *tawātur,*[1] that support this matter.

As for the narrations that are found in the Shīʻah books, there are too many to enumerate or count. Some of the narrations in the book of the ʻ*Āmmah* include:

1) Al-Ṣafūrī al-Shāfiʻī has narrated that al-Kisā'ī and others have said: When Allāh created Ādam… and upon it was [seated] a

1. Meaning that the sheer number of these narrations from different sources precludes the possibility of forgery and establishes their authenticity. (*tr.*).

young woman who was surrounded by light and luminescence, and on her head was a golden crown studded with gems and jewels the likes of which no human had ever seen. Ādam asked: "O my Lord, who is this?" He replied: "Fāṭimah bint Muḥammad (ṣ)." He asked: "O my Lord, who will be her husband?" Allāh said: "O Jibrīl, open for him the door of the emerald palace." So he opened it for him and Ādam saw in it a dome of camphor, which had a throne of gold and on it was seated a young man who was as handsome as Yūsuf (*'a*). He said: "This is her husband, 'Alī ibn Abī Ṭālib…"[1/۹۰]

2) Al-'Asqalānī has narrated from Imām al-Ḥasan ibn 'Alī al-'Askarī (*'a*), from his forefathers, from Jābir ibn 'Abdillāh, from the Prophet of Allāh (ṣ) [who said]: "When Allāh created Ādam and Ḥawwā', they began prancing in Paradise and said: 'Who is better than us?' And while they were in this state, they saw the image of a young woman the likes of whom they had never seen. She had glowing light around her that was so bright, it was almost blinding. They asked: 'O Lord, what is this?' He replied: 'This is the image of Fāṭimah, the Mistress of all Women from your descendants.' They asked: 'What is this crown on her head?' He replied: ''Alī, her husband.' Then they asked: 'And what are the two earrings she wears?' He replied: 'Her two sons. This existed in the depths of My knowledge two thousand years before I created you.'"[2/۹۱]

Al-Ṣiddīqah:

As we have mentioned earlier, one of her names was al-Ṣiddīqah, meaning the one who is 'exceptionally truthful'. The word *al-Ṣiddīq* is the hyperbole of [the superlative] *al-Ṣadūq* (very truthful). It is said *al-Ṣiddīq* is one from whom much truth is heard. Rather, it refers to one who never tells a lie, ever. Some define it as: One who is most complete in truthfulness and whose deeds match his words – the righteous one who is always truthful. And it has been said: It refers to one from whom falsehood does not come forth as he has been accustomed to [speak only] the truth.

It denotes one who is true in his words and beliefs and this truth is

1. *Nuzhat al-Majālis*, vol.2, p.223.
2. *Lisān al-Mīzān*, vol.3, p.346.

actualized in his actions.[1] It is also said: *al-Ṣiddīq* is one who constantly attests to that which leads to the truth. And: He is one whose habit is [speaking the] truth. And: He is the one who affirms all that Allāh and His Prophets have commanded and does not doubt any of it. This is supported by the verse: *And those who believe in Allāh and His Prophet, they are indeed the Ṣiddīqūn…* (Q.57:19).

These are the definitions of the term *al-Ṣiddīq*, and what we find in the many verses and narrations is that the status of the *Ṣiddīqīn* is among the ranks of the Prophets and the Martyrs, and they shall be judged in a special manner [on the Day of Judgment] and have a distinctive rank and station. Consider the following verses and what we say will become evident to you:

—*Whoever obeys Allāh and the Prophet, they are with those, whom Allāh has blessed, among the Prophets, the Ṣiddīqīn, the Martyrs and the Righteous, and excellent companions are they!* (Q.4:69).

—*And mention in the Book Ibrāhīm, indeed he was a Ṣiddīq, a Prophet.* (Q.19:41).

—*And mention in the Book Idrīs, indeed he was a Ṣiddīq, a Prophet.* (Q.19:56).

—*The Messiah is but a Prophet, other Prophets have passed before him, and his mother is a Ṣiddīqah.* (Q.5:75).

In the commentary of [the verse] '*and his mother is a Ṣiddīqah'*, it has been said that she was called *Ṣiddīqah* because she believed in the signs of her Lord and the station of her son, and accepted that which he informed her about, as evinced in the verse: *And she accepted the words of her Lord.* (Q.66:12) Another reason given is that it was because of the extent of her truthfulness and the greatness of her station as a result of what she underwent [in her life].

After studying these verses and commentaries, we understand that expression of belief in Allāh, the Prophets, the Heavenly Scriptures and Divine Legislation is sometimes manifested verbally but without action. When a person believes that Allāh, the Most High, sees him and yet he still disobeys Him; he knows Allāh has made obligatory upon him certain rights with respect to matters pertaining to wealth and other things, but he still does not fulfil those rights; he knows that Allāh has forbidden intoxicants, interest and fornication, yet he does not refrain

1. Muḥammad ibn Muḥammad Murtaḍā al-Zubaydī (d.1205 A.H.), *Tāj al-ʿArūs min Jawāhir al-Qamūs*, under "ṣadaqah".

from these vices – such a person may believe in Allāh, in the lawful and the forbidden, in reward and punishment, in Paradise and Hell, but his actions do not correspond with his beliefs i.e. he has not reached a point where words match deeds and beliefs correspond to actions.

However, the *Ṣiddīqīn* are those who accept the truth, believe in it, and act in accordance to this belief. Such people are few in number in every era and place. If one were to compare these criteria to the actions of people, it would become evident and clear that the number of *Ṣiddīqīn* is indeed very small, and in some towns, there may not even be one *Ṣiddīq*.

After all this, it becomes easy for one to understand that al-Sayyidah Fāṭimah al-Zahrā' (*'a*) attained the rank of the *Ṣiddīqīn* and thus the Messenger of Allāh (ṣ) named her al-Ṣiddīqah. The Prophet of Allāh (ṣ) said to 'Alī: "You have been given three things that nobody else has been given, not even me. You have been given a father-in-law like me, and I have not been given one like myself. You have been given a wife like my daughter, who is a *Ṣiddīqah*, and I have not been given a wife like her. You have been blessed with al-Ḥasan and al-Ḥusayn and I have not been granted offspring like them. But you are [all] from me and I am from you."[1/۹۲]

Mufaḍḍal ibn 'Umar asked Imām al-Ṣādiq (*'a*): "Who washed [the body of] Fāṭimah?" He replied: "It was Amīr al-Mu'minīn." Mufaḍḍal said: "I became somewhat surprised when I heard this. Seeing my reaction, the Imām said, 'It seems you are shocked by what I have told you?' I said, 'It is so, may I be your ransom!' He said, 'Do not be surprised by this, for indeed she was a *Ṣiddīqah*, and none could have washed her but a *Ṣiddīq*. Don't you know that Maryam was not washed by anyone other than 'Īsā?"[2/۹۳]

Imām al-Ṣādiq (*'a*) states in a tradition about al-Sayyidah Fāṭimah (*'a*): "…And she is al-Ṣiddīqah al-Kubrā, and on her knowledge was the first generation nurtured.'"[3/۹٤]

Al-Mubārakah:

Barakah is defined in the lexicon *Tāj al-'Arūs* as growth, felicity and increase. Al-Rāghib says: When divine blessings flow forth without being held back, and in such a way that they cannot be

1. *al-Riyāḍ al-Naḍirah*, vol.3 p.173.
2. *'Ilal al-Sharā'i'*, vol.1, p.184.
3. *Biḥār al-Anwār*, vol.43 p.105; *Amālī al-Ṭūsī*, p.668.

counted or encompassed, it is said – for everything in which tangible increase is witnessed – "it is *mubārak* and in it is *barakah*."

Allāh had blessed al-Sayyidah Fāṭimah with a variety of boons and placed the progeny of the Prophet of Allāh (ṣ) in her descendants. He has put much goodness and virtue in her progeny, for she died leaving behind only two boys and two girls, namely: Imām al-Ḥasan, Imām al-Ḥusayn, Zaynab and Umm Kulthūm. In the tragedy of Karbalā', all of al-Ḥusayn's children were killed except 'Alī ibn al-Ḥusayn (Zayn al-'Ābidīn). One account has it that seven children of Imām al-Ḥasan and two children of Lady Zaynab were also martyred. As for Umm Kulthūm, she did not have any children.

Even after the tragedy of Karbalā', the slaughter of the progeny of the Prophet (ṣ) and the descendants of Fāṭimah al-Zahrā' continued, from the Battle of Ḥarrah and the quashed uprising of Zayd ibn 'Alī ibn al-Ḥusayn, to the Battle of Fakh and the expulsion of the 'Alawīs during the reign of the Umayyads. When the period of the Banū 'Abbās came, they dealt a record blow in their battle against the 'Alawīs and in their annihilation and extirpation. One may refer to the book *Maqātil al-Ṭālibīn* to find more details on such events.

This war that was waged against the family of the Prophet (ṣ) continued for over two centuries, until the eleventh Imām, al-Ḥasan al-'Askarī (*'a*) was killed by poison in the city of Sāmarrā'. The Ayyubid Salāḥ al-Dīn was no less ruthless than the Abbasids in spilling the blood of the family of the Prophet (ṣ) and of their followers. He was responsible for carrying out the slaughter and massacre of such a large number of people in the Arabian Maghreb that it makes one's skin quiver. Despite all this, Allāh has blessed the progeny of Fāṭimah al-Zahrā' and has placed in it much bounty.

In commenting on the verse: *Indeed We have given you abundance* (Q.108:1), exegetes have given differing interpretations. Even though the most common interpretation of the word *al-Kawthar* is that it is the famous [paradisical] pond of the Hereafter, or the well known river of Paradise, the word '*kawthar'* itself refers to something plentiful and to 'great good'. Al-Suyūṭī, in his commentary *al-Durr al-Manthūr*, says regarding the meaning of *al-Kawthar* that al-Bukhārī, Ibn Jarīr and al-Ḥākim have all narrated from the chain of Abū Bishr, from Sa'īd ibn Jubayr, from Ibn 'Abbās that: "*al-Kawthar* means the great goodness which Allāh bestowed upon him (i.e. the Prophet)."[٩٥] Abū Bishr says: "I said to Sa'īd ibn Jubayr that the people are under the impression that it (i.e. *al-Kawthar*) refers to a river in Paradise."

He said: "The river in Paradise is part of the great goodness that He conferred upon him."[٩٦]

The more appropriate interpretation, which has been mentioned by al-Rāzī in his commentary, is that the word *al-Kawthar* refers to al-Ṣiddīqah Fāṭimah al-Zahrā'. Al-Ṭabarsī[1] has mentioned in his commentary *Majma' al-Bayān* under his exegesis of *sūrah* 'al-Kawthar' that *al-Kawthar* means great and bountiful goodness,[2] and it is also said to mean numerous descendants and offspring – and this is evident in his progeny from the descendants of Fāṭimah, to such an extent that their numbers cannot be counted, and they will continue [to exist and multiply] until the Day of Resurrection.

In his commentary, Fakhr al-Rāzī says about this verse:

> The third opinion is that *al-Kawthar* refers to his offspring. They said: it is because this *sūrah* was revealed in response to the one who denigrated him for not having any children, so the meaning of this verse is that Allāh will give him a progeny that will last throughout the ages. Look at how many have been killed from the *Ahl al-Bayt*, yet the world is still full of them, while there is not a single person of the Banū Umayyah who is remembered. In addition, look at how many of them are senior, respected scholars, like al-Bāqir, al-Ṣādiq, al-Kāẓim, al-Riḍā (*'a*), al-Nafs al-Zakiyyah and others like them.[3]

Another occassion of revelation that is mentioned [for this Surah] is that a disbeliever mocked the Prophet when one of his sons died, saying: "Indeed Muḥammad is without posterity, so if he dies, his memory [and teachings] will die along with him."[٩٧] Thus Allāh revealed this Surah to His Prophet as a means of consoling him, as if to say: 'If your son has died, We will grant you Fāṭimah, and even if she is only one, Allāh will turn this one into many.'

These words are affirmed by what we see today in the world of the descendants of Fāṭimah, who are also the descendants of the Prophet of Allāh (ṣ), spread throughout the globe. Almost one million in Iraq, three million in Iran, five million in Egypt, a few million in the Far-West, five million in Algeria and Tunisia, and many in Libya. Similarly, there are millions in Jordan, Syria, Lebanon, Sudan, the

1. This is pronounced 'al-Ṭibrisī' or 'al-Ṭabrisī' according to other opinions (*tr.*).
2. Abū 'Alī al-Faḍl ibn al-Ḥasan al-Ṭabarsī (d.548 A.H.), *Majma' al-Bayān fī Tafsīr al-Qur'ān*, vol.10, p.835.
3. Fakhr al-Dīn Muḥammad ibn 'Umar al-Rāzī (d.606 A.H.), *Mafātīḥ al-Ghayb*, vol.32, p.117.

Gulf States and Saudi Arabia. In Yemen, India, Pakistan, Afghanistan and the Indonesian islands there are approximately twenty million. It is rare to find a Muslim country where there is not a single descendant of Fāṭimah al-Zahrā'. It has been estimated that they number about thirty-five million in total. If a more precise and accurate census was carried out, it is possible that the number would be even greater.[1]

These are the descendants of the Prophet of Allāh (ṣ) and they are from the progeny of ʻAlī and Fāṭimah. Among them were kings, emirs, viziers, scholars, scribes, lofty personalities and illustrious individuals. Some of them felt honoured by their relationship [to the Prophet] and were proud of it while others took it for granted and did not care about it. Some of them are among those who follow the path of the *Ahl al-Bayt* and some follow other paths. It is very surprising to learn that some Muslims were not happy to accept this lineage i.e. being part of the descendants of ʻAlī and Fāṭimah, up to the Prophet of Allāh (ṣ). Rather, they deemed this type of claim to be false and fabricated, and fought against it vehemently and without any leniency, even spilling the blood of innocent people because of this reality.

Look at the attitude of al-Ḥajjāj, the bloodthirsty and murderous governor, towards this matter; as well as that of Manṣūr al-Dawānīqī, Hārūn al-Rashīd and others who followed in their footsteps and adopted their ways. It has been narrated from ʻĀmir al-Shaʻbī who said: "One night, al-Ḥajjāj sent for me. I got scared, so I performed ablution, made my [last] will and then went to him. I saw that the table had been laid and the sword had been unsheathed. I greeted him and he returned my greetings saying, 'Do not fear, for I guarantee your safety tonight and tomorrow until midday.' Then he made me sit next to him and gestured to the guards, who brought before him a man tied up in chains and shackles. Al-Ḥajjāj said, 'This old man claims that al-Ḥasan and al-Ḥusayn were the children of the Holy Prophet. Let him produce his evidence from the Qur'ān otherwise I will strike his neck.'

I said, 'His chains must be removed for if he produces his evidence then he will be permitted to leave and if not then the sword will not cut through this iron.' So his chains and shackles were removed and when I saw him, I recognized that he was none other than Saʻīd ibn Jubayr. I became sad and asked myself, 'How will he possibly come up with evidence for this from the Qur'ān?' Al-Ḥajjāj shouted, 'Bring

1. This figure was estimated in 1366 A.H. – as of today, the number has increased and only Allāh knows how many there are.

me evidence from the Qur'ān for what you have claimed otherwise I will chop off your head!' Sa'īd replied, 'Wait a moment.' Then he remained silent for a while until al-Ḥajjāj repeated his threat. Again he replied, 'Wait a moment.' When al-Ḥajjāj repeated his order the third time, Sa'īd said, 'I seek refuge with Allāh from the accursed Satan. In the name of Allāh, the Most Beneficent, the Most Merciful.' Then he quoted the verse: *And We bestowed to him Isḥāq and Ya'qūb… and this is how we reward the virtuous*. Then he stopped and said to al-Ḥajjāj, 'Read what comes after this.' So he recited: *And Zakariyyā and Yaḥyā and 'Īsā…* Then Sa'īd asked, 'Why is 'Īsā mentioned here?' He replied, 'He was from his offspring.' He said, 'If 'Īsā was from the offspring of Ibrāhīm while he never had a father, and was only the son of his great-granddaughter, yet he was ascribed to him [as his offspring] despite his being so distant, then al-Ḥasan and al-Ḥusayn are more worthy of being ascribed to the Prophet of Allāh (ṣ) with their nearness to him.' Upon hearing this, al-Ḥajjāj ordered that he be given ten thousand gold coins and instructed that they take this to his house, and allowed him to return."

Al-Sha'bī said: "When I awoke [in the morning], I said to myself, 'I must visit this Shaykh and learn the commentary of the Qur'ān from him,' because I thought I knew the meanings of the Qur'ān but [realized that I] did not know them. When I came to him, he was in the masjid and the gold coins [that al-Ḥajjāj had given him] were in front of him. He was dividing them into stacks of ten and giving them away in charity saying, 'All this is by the blessing of al-Ḥasan and al-Ḥusayn (*'a*)! If we disheartened one person, then we have delighted a thousand and pleased Allāh and His Prophet (ṣ).'"[1]

The verses that Sa'īd ibn Jubayr (may Allāh be pleased with him) used as evidence were: *And We gave to him Isḥāq and Ya'qūb and guided each of them. And Nūḥ We had guided before, and from his offspring, Dāwūd and Sulaymān, Ayyūb, Yūsuf, Mūsā and Hārūn, thus do We reward the virtuous. And Zakariyyā and Yaḥyā and 'Īsā and Ilyās, each of them was from the righteous*. (Q.6:84-85)

A discussion on the same subject also took place between Hārūn al-Rashīd and Imām Mūsā ibn Ja'far (*'a*). It is narrated in the book *'Uyūn Akhbār al-Riḍā* that Hārūn al-Rashīd said to Imām Mūsā ibn Ja'far (*'a*): "Why have you permitted the Muslims to give you the ascription of the progeny of the Prophet (ṣ) and call you with the title,

1. *Biḥār al-Anwār*, vol.43, p.229.

'Son of the Messenger of Allāh' while you are the children of ʻAlī – and a man is only ascribed to his father, and Fāṭimah was only a vessel, while the Prophet (ṣ) was your maternal grandfather?" The Imām replied: "If the Prophet (ṣ) were to come back to life and ask for your daughter's hand in marriage, would you permit him [to marry her]?" Al-Rashīd replied: "*Subḥānallāh*! Why would I not allow it? I would be proud among the Arabs, the non-Arabs and the Quraysh for such an honour." The Imām said: "But he (ṣ) would never ask for my daughter's hand in marriage nor would I give her in marriage to him." He asked: "And why not?" The Imām replied: "Because he begot me and did not beget you." Al-Rashīd said: "*Aḥsant*, O Mūsā!" Then he asked: "How do you say that you are the offspring of the Prophet (*ʻa*) while the Prophet did not have any scion? Only males can be scions, not females, and you are the children of his daughter and she is not a scion."

The Imām sought to be excused from answering this disconcerting question and asked al-Rashīd to allow him not to reply it, in accordance with [the injunction of] precautionary dissimulation. Al-Rashīd refused saying, "No, you must tell me about your evidence for this O son of ʻAlī – as you, O Mūsā, are their leader and the Imām of their age. So I do not pardon you and you are not excused from all that I ask until you bring to me proof from the Book of Allāh. You, the descendants of ʻAlī, claim that nothing of the Qur'ān alludes you, neither the [letters] *alif* nor the *waw*, but that you have knowledge of its inner meaning, and you have argued your case using the verse: *We have not omitted anything from the Book…* (Q.6:38) so you have freed yourself from relying on the opinions of the scholars and their deductions."

The Imām said: "Then do you allow me to respond?" Al-Rashīd said: "Respond." The Imām said: "I seek refuge with Allāh from the accursed Satan. In the name of Allāh, the Most Beneficent, the Most Merciful. *And from his offspring Dāwūd and Sulaymān, Ayyūb, Yūsuf, Mūsā and Hārūn, and thus do we reward the virtuous. And Zakariyyā and Yaḥyā and ʻĪsā…* Who is the father of ʻĪsā?" Al-Rashīd replied: "ʻĪsā did not have a father." The Imām responded: "We only link him to the progeny of the Prophets (*ʻa*) through Maryam (*ʻa*). In the same way, we have been linked to the progeny of the Prophet (ṣ) through our mother Fāṭimah (*ʻa*)…"[1]

1. Muḥammad ibn ʻAlī ibn al-Bābawayh (d.381 A.H.), *ʻUyūn Akhbār al-Riḍā*, vol.1, pp.81-82, *ḥadīth* no.9.

These are the verses that the Imāms (*ʿa*) used as evidence for tracing their lineage back to the Prophet of Allāh (ṣ) through al-Sayyidah Fāṭimah al-Zahrā'. As for the traditions that clearly state this, there are numerous. We will mention only a few:

1) From Ibn ʿAbbās who said: "My father (al-ʿAbbās ibn ʿAbd al-Muṭṭalib) and I were sitting with the Prophet of Allāh (ṣ) when ʿAlī ibn Abī Ṭālib entered and greeted us, so the Prophet (ṣ) replied his greeting and smilingly stood up to welcome him and embraced him. He kissed him between his eyes and made him sit on his right-hand side. Upon seeing this, al-ʿAbbās asked, 'Do you love him?' The Prophet (ṣ) replied, 'O uncle, By Allāh, Allāh loves him more than I do. Indeed Allāh has placed the progeny of each of the Prophets in his own loins but he has placed my progeny in the loins of this man.'"[1/۹۸]
2) It is narrated that the Prophet (ṣ) said: "Indeed Allāh (the Sublime and Mighty) has placed the progeny of all the Prophets in their own loins but he has placed my progeny in the loins of ʿAlī."[2/۹۹]
3) In the book *Khaṣā'iṣ Amīr al-Mu'minīn*, al-Nasā'ī narrates from Muḥammad ibn Usāmah ibn Zayd, from his father that the Prophet of Allāh (ṣ) said: "Indeed you, O ʿAlī, are my daughter's husband, and the father of my progeny. You are from me and I am from you."[3/۱۰۰]
4) He also narrates that Usāmah said: "I paid a visit to the Prophet of Allāh (ṣ) one night for some [urgent] work, so he came out while he had with him something that I did not recognize. When I had finished what I came for, I asked, 'What is this that you are covering [with your cloak]?' So he opened his cloak and all of a sudden, I saw al-Ḥasan and al-Ḥusayn on his flanks. He said: 'These are my two sons, and the sons of my daughter. O Allāh, you know that I love them both so love them both!'"[4/۱۰۱]

The narrations that clearly state that al-Ḥasan and al-Ḥusayn (*ʿa*) were the children of the Prophet (ṣ) is indeed numerous.

Some ignorant individuals have tried to come up with explanations [for these traditions] in order to negate the paternity of the Prophet (ṣ) in relation to his two sons' al-Ḥasan and al-Ḥusayn (*ʿa*), using the verse: *Muḥammad is not the father of any man among you…* (Q.33:40)

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1. *Tārīkh Baghdād*, vol.2, p.158; *al-Manāqib li al-Khwārizmī*, p.328.
2. *al-Ṣawāʿiq al-Muḥriqah*, p.74; *Yanābīʿ al-Mawaddah*, vol.2, p.237.
3. *Khaṣā'iṣ Amīr al-Mu'minīn*, pp.148-149.
4. Ibid.

as their proof. They think this means that the Prophet (ṣ) was not anyone's father, despite knowing that this verse was revealed in order to negate the relationship of Zayd, who had been adopted by the Prophet (ṣ) and who had divorced Zaynab bint Jaḥash after the Prophet married her to him, after which the Prophet himself married her as mentioned in the verse: *So when Zayd had accomplished what he wanted with her, We wedded her to you so that there would be no blame on the faithful in respect to the wives of their adopted sons after they are through with them, and Allāh's command is bound to be fulfilled.* (Q.33:37) Here the issue being clarified is that the Prophet (ṣ) is not the father of Zayd such that marrying his ex-wife becomes forbidden to him. For the impermissibility of marrying the wife of one's son is contingent on the relationship (of father and son), so one who is not tied by the bond of this relationship is not forbidden from marrying the other's ex-wife. This is what the verse is referring to when it states: *Muḥammad is not the father of any man among you*. The Prophet (ṣ) had indeed fathered some sons, namely Ibrāhīm, al-Qāsim, al-Ṭayyib and al-Muṭahhar.

It has been verified and established that he (ṣ) said about al-Ḥasan (*ʿa*): "Verily this son of mine is a master."[1/١٠٢] He also said: "These two sons of mine, al-Ḥasan and al-Ḥusayn, are Imāms, whether they rise up or sit down."[2/١٠٣] In addition, it is reported that he (ṣ) said: "All the children of one's daughter are ascribed to their father, except the children of Fāṭimah, for indeed I am their father."[3/١٠٤] In addition, it is said that the phrase *'any man among you'* (Q.33:40) is talking about adult males at that time – and none of his sons were adults at that time.

In concluding this chapter, we note that everything that can be said about the paternity of the Prophet of Allāh for his male sons has been established in his relationship with al-Ḥasan and al-Ḥusayn, and what applies to the former also applies to the latter.

Al-Ṭāhirah:

As was mentioned earlier, one of her names is al-Ṭāhirah. It is narrated from Imām Muḥammad al-Bāqir (*ʿa*), from his father, that: "Fāṭimah bint Muḥammad was named al-Ṭāhirah because of her purity from every form of filth and pollution, and she never once saw

1. *al-Iṣābah*, vol.2, p.71.
2. *Biḥār al-Anwār*, vol.43, p.278.
3. Ibid., p.284.

menstruation or postnatal bleeding (*nifās*)."[1/١٠]

The best thing we can discuss in relation to this subject is the Verse of Purification (*āyah al-taṭhīr*) wherein Allāh, the Most High, says: *Indeed Allāh desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.* (Q.33:33) This verse is considered one of the most important and highly significant verses due to the greatness of its meaning and purport, because it speaks of the merits of the Prophet's Household just as it addresses other important issues.

There are differing opinions about this verse and it has occupied the minds of many. It may be correct for us to say that the Verse of Purification is [like] a battleground of differing views and conflicting opinions, especially regarding the meaning of the phrase '*the Household* [of the Prophet]' – whom this refers to and whom it includes. One thing that is certain, and about which there is no doubt, is that one of the people included in the Verse of Purification is al-Ṣiddīqah al-Ṭāhirah Fāṭimah al-Zahrā' (*'a*) – and there is a consensus about this among the all the exegetes and traditionists of both the Shī'ah and Sunnī schools, except for a negligible few who opine differently.

All the narrations that have been recorded about the revelation of this verse mention the inclusion of 'Alī, Fāṭimah, al-Ḥasan and al-Ḥusayn (*'a*). There are certain statements that indicate the inclusion of the wives of the Prophet (ṣ) also, based on the apparent meaning of the term 'household' or the context of the verses that precede and follow this verse, both of which address the wives of the Prophet. Yet all the traditions clearly mention that the Prophet did not even allow his wife al-Sayyidah Umm Salamah to come under the cloak before the Verse of Purification was revealed.

We have briefly discussed this verse in the book *'Alī* (*'a*) – *from The Cradle to The Grave*, and here we will mention some of the traditions with references from the books of Sunnī scholars, in keeping with the format of this monograph, in order to derive benefit therefrom. We should note that those who state that the Verse of Purification was revealed about 'Alī, Fāṭimah, al-Ḥasan and al-Ḥusayn (*'a*) are too many to enumerate – they may even be in the hundreds.

If we wanted to present the statements of the exegetes and traditionists about this verse, it would become a lengthy exercise and the book would lose its structure and format. We will thus only

1. Ibid., p.19.

mention twenty statements from well known Sunnī scholars, exegetes and traditionists, and this should be sufficient for [convincing] any unbiased individual.

1) Al-Khaṭīb al-Baghdādī narrates from Abū Sa'īd al-Khudrī, about the verse: *Indeed Allāh desires to repel all impurity from you, O People of the Household, and purify you with a thorough purifycation*, that he said: "The Prophet (ṣ) gathered 'Alī, Fāṭimah, al-Ḥasan and al-Ḥusayn, and then he covered them with a cloak saying, 'These are the members of my household. O Allāh, remove all impurity from them and purify them with a thorough purification.' At that moment, Umm Salamah was at the door so she said, 'O Prophet of Allāh, am I not among them?' He replied, 'You are indeed upon good' or '[headed] towards good.'"[1/١٠٦]
2) Al-Zamakhsharī says: It is narrated from 'Ā'ishah that the Prophet (ṣ) once went out wearing a long cloak made of black fur that had been embroidered. Then al-Ḥasan ibn 'Alī came [to him] and he covered him with it. Then al-Ḥusayn came and he entered in it too. He was followed by Fāṭimah, and the Prophet put her under the cloak as well. Then 'Alī came and he too was drawn under it [by the Prophet]. Then he (ṣ) said: *Indeed Allāh wishes to remove all impurity from you, the* Ahl al-Bayt, *and to purify you with a thorough purification*.[2/١٠٧]
3) Fakhr al-Rāzī says: It is narrated that when he (ṣ) went out in a black cloak and al-Ḥasan came to him, he covered him in it. Then al-Ḥusayn came to him and he covered him as well. Then Fāṭimah, then 'Alī. Then he recited: *Indeed Allāh wishes…*[3/١٠٨]
4) Ibn al-Athīr al-Jazarī relates: 'Umar ibn Abī Salamah [the foster son of the Prophet (ṣ)] said: "When the verse: *Indeed Allāh wishes to remove all impurity from you, the* Ahl al-Bayt, *and to purify you with a thorough purification* was revealed to the Prophet (ṣ) in the house of Umm Salamah, the Prophet (ṣ) called Fāṭimah, al-Ḥasan and al-Ḥusayn and covered them with a cloak while 'Alī was also behind him. Then he said: 'These are my *Ahl al-Bayt*, so remove all impurity from them [O Allāh] and purify them with a thorough purification.' At that moment, Umm Salamah asked: 'Am I also

1. *Tārīkh Baghdād*, vol.10, p.183; 'Ubaydullāh ibn Aḥmad al-Haskānī (d.480 A.H.), *Shawāhid al-Tanzīl li Qawā'id al-Tafḍīl*, vol.2, p.36.
2. Maḥmūd ibn 'Umar al-Zamakhsharī (d.538 A.H.), *al-Kashshāf 'an Ḥaqā'iq al-Tanzīl wa 'Uyūn al-Aqāwīl fī Wujūh al-Ta'wīl*, vol.1, p.369.
3. *Mafātīḥ al-Ghayb*, vol.8, p.71.

among them O Prophet of Allāh?' He replied: 'You are in your position; you are upon goodness.'"[1/١٠٩]

5) Sibṭ ibn al-Jawzī narrates from Wā'ilah ibn al-Asqa‘ who said: "I came to Fāṭimah (*‘a*) in order to ask her about ‘Alī, so she replied, 'He has gone with the Prophet of Allāh (ṣ),' so I sat down [outside] waiting for him. At that moment, I saw the Prophet (ṣ) approaching and he was accompanied by ‘Alī, al-Ḥasan and al-Ḥusayn. He was holding each of their hands, and when he entered the house he made al-Ḥasan sit on his right thigh, al-Ḥusayn on his left thigh and made ‘Alī and Fāṭimah sit in front of him. He then covered them with his cloak or robe and recited*: Indeed Allāh wishes to remove all impurities from you the* Ahl al-Bayt... Then he (ṣ) said: 'O Allāh! These are my true *Ahl al-Bayt*!'"[2/١١٠]

6) Imām al-Wāḥidī, in his book *Asbāb al-Nuzūl,* narrates from Umm al-Salamah, the wife of the Prophet (ṣ), who recalled that the Messenger of Allāh was in her house when Fāṭimah came to see him holding a pot of food. He said to her: "Call your husband and sons for me." So ‘Alī, al-Ḥasan and al-Ḥusayn all came and sat down to partake of the food that was on the platter while he [the Prophet (ṣ)] was seated upon a blanket from Khaybar. Umm Salamah said: "While I was in the room praying, Allāh revealed the verse: *Indeed Allāh desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification,* at which point the Prophet took the blanket and covered them with it. Then he raised his hands towards the sky and said: 'O Allāh, these are my *Ahl al-Bayt* and those who are closest to me, so remove impurity from them and purify them with a thorough purification.'" Umm Salamah then says: "[When I heard this] I turned my head towards the room and asked: 'Am I [also] with you O Messenger of Allāh?' He replied: 'Your end is good, your end is good!'"[3/١١١]

Al-Tirmidhī has also narrated in his *Ṣaḥīḥ,* that from the time this verse was revealed, for up to about six months, the Prophet (ṣ) would pass by Fāṭimah's house whenever he was proceeding for prayers and say: "[It is time for] prayer, O Ahl al-Bayt! *Indeed*

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1. ‘Alī ibn Muḥammad ibn al-Athīr al-Jazarī (d.630 A.H.), *Usd al-Ghābah fī Ma‘rifat al-Ṣaḥābah,* vol.2, p.13.
2. *Tadhkirat al-Khawāṣ,* p.510.
3. ‘Alī ibn Ahmad al-Wāḥidī (d.468 A.H.), *Asbāb Nuzūl al-Qur'ān,* under the commentary of Q.33:33.

Allāh wishes to remove all impurity from you…"[1/۱۱۲]

7) Ibn Ṣabbāgh al-Mālikī narrates a similar tradition from al-Wāḥidī and adds to it the following statement: …Some of them have composed [the following] couplets about this:

إن النبـــي ووصـــيه وابنيـــه وابنتـــه البتـــول الطـــاهرة
أهـــل العبـــاء فـــإنني بـــولائهم أرجـو السـلامة والنجـاة في الآخـرة

Indeed the Prophet, his deputy and his two sons,
and his daughter the Chaste, the Pure
Are the people of the cloak and Indeed through their love
I seek safety and salvation in the Hereafter[2]

8) Abū Bakr al-Suyūṭī has quoted this narration with numerous chains in his works, from Umm Salamah, ʻĀ'ishah, Abū Saʻīd al-Khudrī, Zayd ibn Arqam, Ibn ʻAbbās, al-Ḍaḥḥāk ibn Muzāḥim, Abū al-Ḥamrā', ʻUmar ibn Abī Salamah and others who said: The Prophet (ṣ) called Fāṭimah, ʻAlī, al-Ḥasan and al-Ḥusayn when the verse '*Indeed Allāh wishes to remove all impurities from you the* Ahl al-Bayt*…'* was revealed, and covered them with a cloak saying: "By Allāh! These are my *Ahl al-Bayt* so remove from them all impurity and purify them with a thorough purification."[3/۱۱۳]

9) Al-Ṭabarī narrates from ʻUmar ibn Abī Salamah, that this verse was revealed about the five lofty personalities. He relates from Umm Salamah that the Messenger of Allāh (ṣ) took a cloak and covered Fāṭimah, ʻAlī, al-Ḥasan and al-Ḥusayn with it while he was also with them [under it], then he recited this verse: *Verily Allāh wishes to remove from you all impurity, O* Ahl al-Bayt, *and to purify you with a thorough purification*. Then she said: "I approached them seeking to enter [the cloak] with them, but the Prophet (ṣ) said to me: 'Remain where you are – you are upon goodness.'"[4/۱۱٤]

In another narration, she said: "The Messenger of Allāh (ṣ) said to Fāṭimah, 'Bring your husband and two sons to me,' so she brought them to him. He turned a fragrant cloak over them and then placed his hand upon them saying: 'O Allāh this is the family of

1. *Jāmiʻ al-Tirmidhī*, vol.5, p.352.
2. Ibn al-Ṣabbāgh al-Mālikī (d.855 A.H.), *al-Fuṣūl al-Muhimmah fī Maʻrifat al-Aʼimmah*, vol.1, p.140.
3. ʻAbd al-Raḥmān ibn Abī Bakr Jalāl al-Dīn al-Suyūṭī (d.911 A.H.), *al-Durr al-Manthūr fī Tafsīr al-Maʼthūr*, vol.5, p.198; *al-Khaṣāʼiṣ al-Kubrā*, vol.2, p.394 and *al-Itqān fī ʻUlūm al-Qurʼān*, vol.2, p.533.
4. *Dhakhāʼir al-ʻUqbā*, p.21.

Muḥammad, so send your salutations and blessings on the family of Muḥammad, indeed You are the Praised, the Exalted!'" Umm Salamah said: "I lifted the cloak in order to enter it with them, but the Prophet (ṣ) pulled it back [thereby preventing me from doing so] and said: 'You are upon goodness.'"[1/۱۱۰]

10) Muḥammad ibn Aḥmad al-Qurṭubī says that this verse was revealed about the *Ahl al-Bayt* (*'a*).[2]
11) Ibn al-'Arabī also mentions the same.[3]
12) Ibn 'Abd al-Barr al-Andalūsī says this in his book *al-Istī'āb*.[4]
13) Al-Bayhaqī says this in his *Sunan*.[5]
14) Al-Ḥākim al-Nisābūrī narrates something similar to what has been related earlier from Umm Salamah, until the part where she said: "…The Prophet (ṣ) then said: 'O Allāh these are my *Ahl al-Bayt*.' [Then he narrates] Umm Salamah said: 'O Messenger of Allāh, am I not part of the *Ahl al-Bayt*?' He said: 'You, my [dear] wife, are upon goodness, [but] these are my *Ahl al-Bayt*…'"[6/۱۱۶]
15) Imām Aḥmad ibn Ḥanbal mentions this in his *Musnad*.[7]
16) Al-Nasā'ī says this in his *al-Khaṣā'iṣ*.[8]
17) Muḥammad ibn Jarīr al-Ṭabarī notes this in his *Tafsīr*.[9]
18) Al-Khwārizmī also mentions this in his work.[10]
19) Al-Haythamī also mentions this.[11]
20) Ibn Ḥajar al-Haythamī says this in *al-Ṣawā'iq*.[12]

We have chosen these select few from a vast number of exegetes and traditionists and had it not been for fear of ennui, we would continue quoting sources, but the sources we have quoted should suffice for one who has a [clean] heart or gives attentive ear.

I do not feel the need to add anything more about this subject after

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1. Ibid. p.22.
2. Abū 'Abdillāh Muḥammad ibn Aḥmad al-Qurṭubī (d.671 A.H.), *al-Jāmi' al-Aḥkām al-Qur'ān,* vol.14, p.182.
3. Muḥammad ibn 'Abdillāh ibn al-'Arabī (d. 543 A.H.), *Aḥkām al-Qur'ān,* vol.3, p.571.
4. *al-Istī'āb*, vol.3, p.1100.
5. *al-Sunan al-Kubrā*, vol.2, p.149.
6. *al-Mustadrak*, vol.2, p.451.
7. *Musnad Aḥmad*, vol.1, p.331.
8. *Khaṣā'iṣ Amīr al-Mu'minīn*, p.49.
9. Muḥammad ibn Jarīr al-Ṭabarī (d.310 A.H.), *Jāmi' al-Bayān fī Tafsīr al-Qur'ān*, vol.22, p.6.
10. *al-Manāqib li al-Khwārizmī*, p.61.
11. *Majma' al-Zawā'id*, vol. 9, p.166.
12. *al-Ṣawā'iq al-Muḥriqah*, vol.2, p.423.

the Verse of Purification has given testimony that al-Zahrā' is pure – in the most complete sense of the word. Moreover, we shall soon present the reader with numerous narrations about her being unpolluted (*batūl*). In keeping with the style and format of this book, we now mention something brief about her name al-Ṭāhirah…

Indeed Allāh had purified her from the monthly habit of women, and from every filth and impurity, and from every vile and polluted thing; everything that naturally causes revulsion, draws the devils close, brings forth chastisement, sullies one's reputation, leads to committing sins, agitates one's intrinsic nature and does away with magnanimity.

Ibn ʻArabī says that the term 'impurity' here refers to all that disgraces the human being.[1] This is the meaning of infallibility that the Shīʻah believe in with respect to the Prophets, Imāms and al-Sayyidah Fāṭimah al-Zahrā'. It is indeed a lofty status and an exalted rank that Allāh bestowed upon some of His special servants.

Infallibility need not necessarily be linked to teaching people about divine ordinances, for if the Prophets and Imāms were deemed infallible because of their carrying out the work of dissemination (*tablīgh*), then this would mean that others who do not accomplish the same task could be not be deemed infallible. Yet we see that Amīr al-Mu'minīn (*ʻa*) proved the infallibility of al-Sayyidah Fāṭimah al-Zahrā' (*ʻa*) using the Verse of Purification, in the discussion that took place between himself and Abū Bakr. We produce herewith some of what was said:

ʻAlī (*ʻa*) said to Abū Bakr: "O Abā Bakr, do you read the Book of Allāh?" He said: "Yes." "Then tell me about the verse wherein Allāh the Almighty says: *Indeed Allāh wishes to remove from you every impurity, O household of the Prophet, and to purify you with a thorough purification* – about whom was it revealed? About us or other than us?" He said: "It was [revealed] about you." ʻAlī (*ʻa*) said: "So if a group of witnesses bore witness that Fāṭimah, the daughter of the Messenger of Allāh, had committed an indecency what would you do?" He said: "I would carry out the legal punishment upon her as I would with any other Muslim woman!" Amīr al-Mu'minīn (*ʻa*) said: "Then you would indeed be among the disbelievers in the sight of Allāh." He asked: "Why is that?" He replied: "Because you would have rejected the testimony of Allāh about her purity and accepted the

1. Muḥammad ibn ʻAlī Muḥyi al-Dīn ibn ʻArabī (d.638 A.H.), *al-Futuḥāt al-Makiyyah*, vol.1, p.196.

testimony of people against her…"[1/١١٧]

One of the consequences of this purity is remaining pure even in death, despite the fact that the body of every human being, no matter how pious or devout he or she may be, becomes completely impure when they die, such that a ritual bath is required even for one who touches that dead body after it has turned cold, and the corpse does not become pure except after it is given a ritual bath. However, the infallibles were pure during their lifetime and even after their death.

In the book *Wasā'il al-Shī'ah*, it is narrated from al-Ḥasan ibn 'Ubayd that he said: "I wrote to al-Ṣādiq (*'a*) asking, 'Did Amīr al-Mu'minīn take a ritual bath after washing the dead body of the Messenger of Allāh (ṣ)?' He [*'a*] replied, 'The Prophet is pure and purified, but Amīr al-Mu'minīn did this [anyway] so that the *sunnah* would be established upon this practice.'"[2/١١٨]

We shall present more details about this in the chapter on ritual washing at the end of this book, God-willing.

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1. *Biḥār al-Anwār*, vol.43, p.176; Aḥmad ibn 'Alī al- Ṭabarsī (d.588 A.H.), *Iḥtijāj 'alā Ahl al-Lijāj*, vol.1, p.92.
2. *Wasā'il al-Shī'ah,* vol.3, p.291, *ḥadīth* no.7.

CHAPTER SIX

Ḥadīth al-Kisā'

A *ḥadīth* has been narrated in Shī'ah books pertaining to the revelation of the Verse of Purification. It is known as the Tradition of the Cloak (*ḥadīth al-kisā'*) and is recorded in al-Shaykh 'Abdullāh al-Baḥrānī's book *'Awālim al-'Ulūm* as well as others. This tradition has been narrated by Jābir ibn 'Abdillāh al-Anṣārī as follows:

> From Fāṭimah al-Zahrā', daughter of the Messenger of Allāh (ṣ) who said: "One day my father, the Messenger of Allāh (ṣ), came to me and said: 'Peace be upon you O Fāṭimah!' I replied: 'And upon you be peace.' Then he said: 'I find myself feeling weak.' I said to him: 'I seek refuge for you with Allāh from weakness.' He (ṣ) said: 'O Fāṭimah, bring me the Yemeni cloak and cover me with it.'"[1]
>
> Fāṭimah (*'a*) said: "I brought the Yemeni cloak for him and covered him with it. At this point I noticed that his face was shining like the full moon on a dark night." Then she (*'a*) said: "It was not long before my son al-Ḥasan (*'a*) came. He said: 'Peace be upon you O mother!' I replied: 'And upon you be peace O coolness of my eyes and apple of my heart!' He said: 'O mother, I smell a fragrance like that of my grandfather the Messenger of Allāh (ṣ).' I said: 'Yes my son, your grandfather is resting under the cloak.' So al-Ḥasan approached the cloak and said: 'Peace be upon you O grandfather, O Prophet of Allāh! Do you permit me to come under the cloak with you?' He (ṣ) replied: 'And upon you be peace my son and the custodian of my [paradisical] pond, I give you permission [to do so].' So he entered under the cloak with him."
>
> Then Fāṭimah (*'a*) said: "It was not long before my son al-Ḥusayn (*'a*) came. He said: 'Peace by upon you O mother!' I replied: 'And upon you be peace O coolness of my eyes and apple of my heart!' He said: 'O mother, I smell a fragrance like that of my grandfather the Messenger of Allāh (ṣ).' I said: 'Yes my son, your grandfather and brother are resting under the cloak.' So al-

1. *'Awālim al-'Ulūm*, vol.11, p.931.

Ḥusayn approached the cloak and said: 'Peace be upon you O grandfather, O he who has been chosen by Allāh! Do you permit me to come under the cloak with you?' He (ṣ) said: 'And upon you be peace my son and the intercessor of my community, I give you permission [to do so].' So he entered under the cloak with them."

Fāṭimah (*'a*) continued: "Shortly after this, Abū al-Ḥasan 'Alī ibn Abī Ṭālib (*'a*) came. He said: 'Peace by upon you O daughter of the Messenger of Allāh!' I replied: 'And upon you be peace O Abā al-Ḥasan, O Master of the Faithful!' He said: 'O Fāṭimah, I smell a fragrance like that of my brother and cousin, the Messenger of Allāh (ṣ).' I said: 'Yes, there he is with your two sons under the cloak.' So Amīr al-Mu'minīn (*'a*) approached the cloak and said: 'Peace be upon you O Messenger of Allāh! Do you permit me to come under the cloak with you?' He (ṣ) replied: 'And upon you be peace my brother, my successor and my flag bearer, you have my permission [to do so].' So 'Alī (*'a*) entered the cloak.

"Then I myself approached the cloak and said: 'Peace by upon you O father, O Prophet of Allāh! Do you grant me permission to enter the cloak with you?' He (ṣ) replied: 'And upon you be peace my daughter and part of my flesh; you have my permission [to do so].' So I entered under the cloak with them all.

"Once we were all under the cloak, my father, the Messenger of Allāh (ṣ), took the edges of the cloak and motioned with his right hand to the sky saying: 'O Allāh, these are my *Ahl al-Bayt*, my nearest family and closest supporters, their flesh is my flesh and their blood is my blood. That which hurts them hurts me and that which disturbs them disturbs me.[1] I am at war with those who are at war with them and at peace with those who are at peace with them. I am the enemy of their enemies and I love those who love them. They are from me and I am from them. So bestow Your salutations, blessings, mercy, forgiveness and [divine] pleasure upon me and upon them, and remove all impurity from them and purify them with a thorough purification.'

"Allāh, the Almighty, said: 'O My Angels and the inhabitants of My heavens, know that indeed I have not created the raised sky, the stretched earth, the bright moon, the illuminating sun, the revolving planets, the flowing river or the sailing ship except for the love of these five people who are under the cloak.' The Trust-

1. And in another version: '...and that which makes them sad makes me sad.'

worthy Jibrīl said: 'O my Lord, who are [these individuals], under the cloak?' Allāh (to Whom belong Might and Majesty), said: 'They are the Household of the Prophet and the Wellspring of the Message [of Allāh]; they are Fāṭimah, her father, her husband and her sons.'

"Jibrīl said: 'O Lord, do You grant me permission to descend to the earth so that I can join them and be the sixth one [under the cloak]?' Allāh (to Whom belong Might and Majesty), said: 'I grant you permission.' So Jibrīl descended [to earth] and said: 'Peace be upon you O Messenger of Allāh! The Most Exalted Lord has sent His salutations and has conveyed His greetings to you, and says: "By My Honour and Glory, I have not created the raised sky, the stretched earth, the bright moon, the illuminating sun, the revolving planets, the flowing river or the sailing ship except for your sake;" and He has permitted me to enter under the cloak with you, so do you permit me to enter O Messenger of Allāh?'

"The Messenger of Allāh (ṣ) said: 'And upon you be peace O trusted custodian of Divine Revelation, I permit you [to enter].' So Jibrīl entered under the cloak with us. Then he said: 'Allāh has revealed unto you saying[1]: *Indeed Allāh wishes to remove all impurity from you, the household* [of Prophethood]*, and to purify you with a thorough purification*.' ʻAlī ibn Abī Ṭālib said: 'O Messenger of Allāh, tell me about this gathering of ours under the cloak and its significance in the sight of Allāh.' The Prophet (ṣ) said: 'By Him who appointed me a Prophet in truth and chose me to deliver the message of salvation [to mankind], whenever this event is recounted in any gathering of the people of this world wherein our followers and friends are present, the mercy of Allāh descends upon them and angels surround them, seeking forgiveness for them until they disperse.'

"'ʻAlī (*ʻa*) said: 'Then indeed, by the Lord of the Kaʻbah we are successful as are our followers!'

"Then the Messenger of Allāh (ṣ) said again: 'By Him who appointed me a Prophet in truth and chose me to deliver the message of salvation [to mankind], whenever this event is recounted in any gathering of this world wherein our followers and friends are present, if there is anyone amongst them who is

1. In another version: 'Then he said to my father, "Indeed Allāh sends a revelation upon you saying..."'

grieved, Allāh shall remove his grief, and if there is anyone who is distressed, Allāh shall alleviate his distress, and if anyone has any needs, Allāh will fulfil his needs.' ʻAlī (*ʻa*) said: 'Then indeed, by the Lord of the Kaʻbah, we are successful and our Shīʻah are also successful and felicitous both in this world and the next!'"[۱۱۹]

The Shīʻah and Ḥadīth al-Kisā'*:*

It has been the practice among the Shīʻah, throughout the ages, to recite *ḥadīth al-kisā'* in their gatherings, meetings and assemblies, for blessings, fulfillment of needs and to receive divine mercy. Many amazing results have been witnessed by the recitation of this great *ḥadīth*, from the sick being healed to the fulfilment of [legitimate] desires and the alleviation of hardships and distress.

The Tradition of the Cloak has been narrated in the following sources:

- *Ghurar al-Akhbār* by al-Daylamī (the author of *Irshād al-Qulūb*) who was an eight-century (A.H.) scholar.
- *Al-Muntakhab* by al-Ṭurayḥī (the author of *Majmaʻ al-Baḥrayn*).
- *Nahj al-Maḥajjah fī Faḍā'il al-A'immah* by Shaykh ʻAlī Naqī ibn Aḥmad al-Aḥsā'ī (a twelfth century scholar).
- *ʻAwālim al-ʻUlūm* by Shaykh ʻAbdullāh Afandī al-Baḥrānī – He has narrated it using strong and complete chains from a group of great scholars such as ʻAllāmah al-Ḥillī, Shaykh al-Ṭūsī, Shaykh al-Mufīd, Ibn Qūlawayh, ʻAlī ibn Ibrāhīm (the author of *Tafsīr al-Qummī*), Shaykh al-Kulaynī and others.

  At the same time, there are certain scholars who have written entire works about this *ḥadīth*, its meaning and the ways through which it has reached us. Whoever seeks further details should refer to the book *Iḥqāq al-Ḥaqq* by al-Qāḍi Nūrullāh al-Tustarī.[1]

Ḥadīth al-Kisā' *and the Poets:*

Throughout history, poets played an important role in presenting this noble tradition in the form of beautiful rhyming verse in Arabic, Farsi and Urdu. Among these, the honourable Sayyid Muḥammad al-Qazwīnī, son of Sayyid Mahdī al-Qazwīnī al-Najafī al-Ḥillī, has presented this noble *ḥadīth* in the following poetic form:

1. Nūrullāh ibn Sharaf al-Din al-Tustarī (d.1019 A.H.), *Iḥqāq al-Ḥaqq wa Izhāq al-Bāṭil*, vol.2, p.558.

روت لنـــا فاطمـــة خـــير النســـاء حـديث أهـل الفضـل أصحاب الكسـاء
تقـــــول: إن ســـــيد الأنـــــام قـــد جـــاءني يومـــاً مـــن الأيـــام
فقـــــال لي: إني أرى في بـــــدني ضـــعفاً أراه اليـــوم قـــد أنحلنـــي
قـــومي عَـــلي بالكســـاء الـــيماني وفيـــه غطينـــي بـــلا تـــواني
قالـــت: فجئتـــه وقـــد لبيتـــه مسرـــعةً وبالكســـاء غطيّتـــه
وكنـــت أرنـــو وجهـــه كالبـــدر فـــي أربـــع بعـــد ليـــال عـــشر
فـــما مـــضى إلاَّ يســـير مـــن زمـــن حتـــى أتى أبـــو محمـــد الحســـن
فقـــال: يـــا أمـــاه إني أجـــد رائحـــة طيبـــة أعتقـــد
بأنهـــا رائحـــة النبـــيِ أخ الـــوصي المرتضىـــ عـــلي
قلـت: نعـم هـاهو ذا تحـت الكسـا مـــدثَّرٌ بـــه، مغطـــىَ واكتسىـــ
فجـــاء نحـــوه ابنـــه مســـلماً مستأذناً قـال لـه: أدخـل مكرمـاً
فـــما مضىـــ إلاَّ القليـــل إلاَّ جـــاء الحســـين الســـبط مســـتقلا
فقـــال يـــا أم أشـــمّ عنـــدك رائحـــة كأنهـــا المســـك الـــذكي
وحـــقٍّ مـــن أولاك منـــه شرفـــاً أظنهـــا ريـــح النبـــي المصـــطفى
قلـت: نعـم تحـت الكسـاء هـذا بجنبـــه أخـــوك فيـــه لاذا
فأقبـــل الســـبط لـــه مســـتأذناً مسـلّماً قـال لـه: أدخـل معنـا
ومـــا مضىـــ مـــن ســـاعة إلاَّ وقـــد جـــاء أبـــوهما الغضـــنفر الأســـد
أبـــو الأئمـــة الهـــداة النَّجبـــا المرتضىـــ رابـــعِ أصـــحاب الكســـا
فقـــال يـــا ســـيدة النســـاء ومـــن بهـــا زُوِّجـــتُ في الســـماء
إني أشـــمّ في حـــماك رائحـــة كأنهـــا الـــورد النـــديّ فايحـــة
يحـكي شـذاها عَـرف سـيد البشرـ وخـير مـن لبَـى وطـاف واعتمـر
قلـت: نعـم تحـت الكسـاء التحفـا وضـــمّ شـــبليك وفيـــه اكتنفـــا
فجـــاء يســـتأذن منـــه ســـائلاً منـه الـدخول قـال: فأدخـل عـاجلا
قالـت: فجئـت نحـوهم مسـلّمة قـــال: ادخـــلي محبـــوّة مكرّمـــة
فعنـــدما بهـــم أضـــاء الموضـــع وكلّهـــم تحـــت الكســـاء اجتمعـــوا
نـــادى إلـــه الخلـــق جـــل وعـــلا يُســـمع أمـــلاك الســـماوات العـــلى
أقســـم بـــالعزة والجـــلال وبارتفـــاعي فـــوق كـــل عـــالي
مـــا مـــن ســـما رفعتهـــا مبنيـــة ولـــيس أرض في الـــثرى مدحيـــة
ولا خلقـــت قمـــراً منـــيرا كـــلاًّ ولا شمســـاً أضـــاءت نـــورا
ولـــيس بحـــر في الميـــاه يجـــري كـــلاًّ ولا فُلـــك البحـــار تســـري
إلاَّ لأجـل مـن هـم تحـت الكسـا مـــن لم يكـــن أمـــرهم ملتبســـا
قـال الأمـين: قلـت: يـا رب ومـن تحـت الكسـا؟ بحقهـم لنـا أبِـن
فقـــال لي: هـــم معـــدن الرســـالة ومهـــبط التنزيـــل والجلالـــة
وقـــال: هـــم فاطمـــة وبعلهـــا والمصـــطفى والحســـنان نسـلها
فقلـت: يـا ربـاه هـل تـأذن لي أن أهـبط الأرض لـذاك المنـزل
فأغتـدي تحـت الكسـاء سادسـاً كـــما جعلـــتُ خادمـــاً وحارســـا؟
قـــال: نعـــم. فجـــاءهم مســـلّما مســـلماً يتلـــو علـــيهم إنمـــا

يقـــول: إنَّ الله خصّـــكم بهـــا ... معجـــزة لمـــن غـــدا منتبهـــا
أقـــرأكم ربّ العـــلا ســـلامه ... وخصّـــكم بغايـــة الكرامـــة
وهـــو يقـــول معلنـــاً ومفهـــما ... أملاكـــه الغـــر بمـــا تقـــدما
قـــال عـــلي: قلـــت: يـــا حبيبـــي ... مـــا لجلوســـنا مـــن النصـــيب؟
قـــال النبـــي: والـــذي اصـــطفاني ... وخصّـــني بـــالوحي واجتبـــاني
مـــا إن جـــرى ذكـــر لهـــذا الخـــبرِ ... في محفـــل الأشـــياع خـــير معشـــر
إلاَّ وأنـــزل الإلـــه الرحمـــةَ ... وفـــيهم حفَّـــت جنـــود جمّـــة
مـــن الملائكـــة الـــذين صـــدقوا ... تحرســـهم في الـــدهر مـــا تفرقـــوا
كـــلاًّ ولـــيس فـــيهم مغمـــوم ... إلاَّ وعنـــه كُشـــفت همـــوم
كـــلاًّ ولا طالـــب حاجـــة يـــرى ... قضـــاءها عليـــه قـــد تعســـّرا
إلاَّ قضى ـــ الله الكـــريم حاجتـــه ... وأنـــزل الرضـــوان فضـــلاً ســـاحته
قـــال عـــليّ: نحـــن والأحبـــاب ... أشـــياعنا الـــذين قـــدماً طـــابوا
فُزنـــا بمـــا نلنـــا وربِّ الكعبـــة ... فليشـــكرنَّ كـــلُّ فَـــردٍ ربَّـــه
يـــا عجبـــاً يســـتأذنُ الأمـــين ... علـــيهم ويهجـــمُ الخئَـــون
قـــال سُـــليمٌ: قلـــتُ: يـــا ســـلمان ... هـــل دخلـــوا ولم يـــك اســـتئذان
فقـــال: أي وعـــزّة الجبـــار ... لـــيس عـــلى الزهـــراء مـــن خـــمار
لكنهـــا لاذت وراء البـــاب ... رعايـــة للســـتر والحجـــابِ
فمـــذ رأوهـــا عَصَـــروها عصرـــة ... كـــادت—بروحـــي—أن تمـــوت حســـرة
تصـــيح: يـــا فضـــةُ أســـنديني ... فقـــد وربي قتلـــوا جنينـــي
فأســـقطت بنـــت الهـــدى واحزنـــا ... جنينهـــا ذاك المســـمّى مُحســـنا

Fāṭimah, the best of women, has narrated to us
the narration about the lofty personages, the Aṣḥāb al-Kisā’
She says: "Verily the master of humankind
came to me on one day of days.
And said: 'I surely feel in my body
weakness that has today enfeebled me.
Fetch me the Yemeni cloak
and cover me with it quickly.'"
She said: "I brought it answering his call
quickly, and covered him with the cloak.
I was gazing at his face [which was] *like the full moon*
on the fourth after ten nights had passed.[1]
Only a short while had passed
until Abū Muḥammad al-Ḥasan came.
He said: 'O mother I surely sense

1. Meaning on the fourteenth night (*tr.*)

the sweet fragrance that I believe
To be the fragrance of the Prophet
the brother of his trustee al-Murtaḍā, ʻAlī.'
I said: 'Yes, this is him under the cloak
wrapped up in it, covered and shrouded.'
So his [grand]*son came close to him, offering salutation* [and]
seeking permission [to enter]. *He* (ṣ) *said: 'Enter thou with honour.'*
Not much time passed thereafter
when his grandson al-Ḥusayn alone did come.
He said: 'O mother, I smell next to you
a fragrance like that of redolent musk.
And by the right of the One who has bestowed you with honour,
I believe it is the fragrance of the Prophet al-Muṣṭafā (ṣ)'
I said: 'Yes, [he is] *under this cloak*
and next to him is your brother, resting.'
His grandson approached him, seeking permission
and offering greetings. He (ṣ) *said to him: 'Enter with us.'*
Much time had not passed when
came their father, the brave lion [of Islam].
The father of the Imāms, the noble guides,
al-Murtaḍā, the fourth companion of the cloak.
He said: 'O mistress of all women
and she to whom I was wed in the heavens.
Indeed, I smell in your sanctuary a fragrance
like that of a fresh redolent rose-flower.'
Whose uniqueness tells of the presence of the master of mankind
and the greatest person to have responded [to the call],
circumambulated [the Kaʻbah] *and performed pilgrimage.*
I said: 'Yes, he has covered himself with the cloak
and your two sons have joined him under it.'
So he approached while asking permission
from him (ṣ) *to enter. He* (ṣ) *said: 'Enter quickly.'*
She said: "Then I went towards them offering my salutations.
He (ṣ) *said: 'Enter my beloved* [daughter] *with honour.'"*
And when the place had been illuminated by their presence,
all having come together under that one cloak
The Lord of all creation, the Mighty the High, announced
to all the angels in the highest heavens:
"I swear by My Power and Glory,
by My ascendancy above every high one

There is no elevation that I have raised as a firmament
and there is no land has been spread out on earth.
Nor have I created the bright moon,
no, and neither the illuminating sun;
Nor the seas in which waters flow,
no, and neither the ships that on the seas sail;
But for the sake of those who are under the cloak,
those whose affair is not doubtfull.
The trusted one said: "I asked: 'O Lord! And who
is under the cloak? By their right, tell us!'
He answered me: 'They are the wellspring of Prophethood
and the place of descent for revelation and majesty.'
He said: 'They are Fāṭimah, her husband,
al-Muṣṭafā and her sons, al-Ḥasanān'[1]
I said: 'O Lord! Do you permit me
to go down to earth – to that house?
So that I can become the sixth under the cloak,
just as I was made a servant and protector?'
He said: 'Yes.' So he came to them offering salutations,
seeking permission and reciting to them [the verse of] *"innamā"*[2]
Saying: 'Indeed Allāh has distinguished you with it,
a miracle for the one who pays heed
The Exalted Lord sends you His salutations,
and bestows upon you the greatest honour.
And He says, announcing and informing
His illustrious angels of what we have just said'
'Alī said: 'I said [to the Prophet]*, "O my beloved*
what share [of benefit] *is there in our meeting thus?"*
The Prophet (ṣ) *said: "By He Who has chosen me*
and distinguished me with revelation and selected me.
News of this [event] *is not recounted*
in the gathering of Shī'ah, the best community.
But that the Lord sends down mercy
and they are surrounded by a large host
Of angels who are true
protecting them until they disperse.
Never is there any amongst them aggrieved

1. Meaning al-Ḥasan and al-Ḥusayn (*'a*) (*tr.*).
2. Referring to the Verse of Purification (*tr.*).

but that his grief is from him removed.
Never amongst them does any have a need
which he finds difficult to attain.
But that Allāh, the Bountiful, fulfils his need
and sends down, out of His grace, His divine pleasure'
'Alī said: 'We and those who love us,
our Shī'ah, who have been made good from antiquity
Are successful by what we have gained, by the Lord of the Ka'bah'
so each individual must thank his Lord! [1]
Amazing it is that the trusted archangel seeks permission
from them [to enter] *whereas the treacherous one attacks them."*
Sulaym said: "I asked, 'O Salmān,
did they enter when they were not granted permission?'
He said, 'Yes, [I swear] *by the Majesty of the all-Omnipotent Lord,*
and at that time al-Zahrā' did not have a veil.
But she hid herself behind the door
out of concern for her veil and covering.
The moment they saw her, they squeezed her [behind it] *tightly.*
By my life – she almost died of sorrow.
Crying out: 'O Fiḍḍah lift me up
for by my Lord, they have killed my baby!'
The daughter of the Guide miscarried, O what grief,
her child; he who had been named Muḥsin.'

* * * * *

1. Ḥusayn 'Alī Āl al-Shaykh Sulaymān al-Bilādī al-Baḥrānī, *Riyāḍ al-Madḥ wal-Rathā'*, p.11.

CHAPTER SEVEN

Her Other Names: Al-Rāḍiyah

Satisfaction with what Allāh, the Most High, has decreed for His servant is considered one of the highest levels of faith in Allāh. Al-Sayyidah Fāṭimah al-Zahrā' was satisfied with the unpleasant [worldly] life that Allāh had decreed for her. This book in its entirety aims to discuss the tribulations and hardships that befell her, from her tender young age up to the time she left this world, while in her prime of her youth. Throughout all this, she remained completely satisfied with what Allāh had destined for her, including the fear, persecution, deprivation, poverty, grief, sadness, distress, suffering and anguish that she underwent; and this book highlights some of the hardships that she faced in her life. Indeed, it would be appropriate to include her [amongst those who are addressed] in the words of the Almighty: *O soul at peace! Return to your Lord well pleased* [with Him] *and having pleased* [Him] (Q.89:27-28), because she was pleased with the [promised] reward of Allāh, with what Allāh had planned for her and what He decreed for her in this world, until Allāh became well pleased with her.

Al-Zakiyyah:

Words that are derivatives of '*al-tazkiyah*' are mentioned numerous times in the Glorious Qur'ān, such as the verses: *He who purifies it is successful* (Q.91:9), *did you slay an innocent soul…* (Q.18:74) *…that I may grant you a pure son* (Q.19:19); and *…that is more beneficial and purer for you…* (Q.2:232).

This word (i.e. *tazkiyah*) means purification and growth. So the first verse [mentioned above] means: 'He who purifies his soul by cleansing it of lowly and vile traits such as gluttony, loquaciousness, anger, jealousy, niggardliness, love for authority, love for this world, arrogance and self-praise [is successful].' Purification of oneself from these traits is achieved by purging them from oneself, and by performing righteous deeds that are contrary to miserliness, arrogance and the like. The second verse means: 'Have you killed a pure soul

that has not committed any crime or any action that warrants its slaughter?' The third verse means: 'A son who is pure from sin and perfect in his good actions.'

Al-Sayyidah Fāṭimah al-Zahrā' (*'a*) was al-Zakiyyah in the complete sense of the word, with all its meanings and connotations, and the Verse of Purification suffices to prove this matter. Thus, she is al-Zakiyyah meaning that she has been purified from all filth, and we have already discussed the meaning of filth (*rijs*) in our analysis of the Verse of Purification.

As for the fourth verse, it denotes 'growth and increase', and al-Sayyidah Fāṭimah al-Zahrā' (*'a*) is al-Zakiyyah in that sense also. We have already mentioned something that relates to this under the discussion of her title al-Mubārakah.

Al-Marḍiyyah:

Indeed those who have attained the pleasure of Allāh have a lofty rank and an elevated status, for there are but a few servants of Allāh with whom Allāh is pleased and who have attained His approbation because of their moderation and steadfastness. Amongst those who succeeded in attaining this lofty status and elevated rank was our mistress Fāṭimah al-Zahrā' (*'a*), for Allāh was well pleased with her, and she had attained His pleasure by her worship and obedience, her austerity and charity, her patience and steadfastness.

Al-Ḥāfiẓ al-'Asqalānī has narrated that the Prophet of Allāh (ṣ) said: "Jibrīl came to me and said, 'O Muḥammad, verily your Lord loves Fāṭimah so bow down in prostration!' So I prostrated…"[1/١٢٠] Al-Dhahabī has also narrated that Jibrīl descended upon the Prophet (ṣ) when Fāṭimah was born and said: "…Allāh sends His salutations to you and He sends His salutations to your newborn child."[2/١٢١]

Al-Muḥaddathah:

Before anything else, we must answer the question: Do angels converse with anyone other than the Prophet? And can they be seen or heard by anyone other than the Prophet (ṣ)? In order to respond to these questions, we turn to the Glorious Qur'ān to glean the correct answers:

1) Allāh says: *And when the angels said, "O Maryam, verily Allāh has*

1. *Lisān al-Mīzān*, vol.3, p.275.
2. *Mīzān al-I'tidāl*, vol.4, p.19.

chosen you and purified you and chosen you above all the women of the world. O Maryam, be obedient to your Lord and prostrate and bow down with those who bow." (Q.3:42-43).

It is clear from this verse that the angels addressed Maryam with the aforementioned words of praise and divine mandates. There is no doubt that she could hear their call and understand their words, otherwise what use would there be in addressing her thus? And it is said that the one who spoke to her was Jibrīl himself.[1]

2) The Almighty says: *And mention Maryam in the book, when she withdrew from her family to an easterly place. So she took a veil* (to screen herself) *from them; and We sent to her Our spirit and it appeared to her in the form of a handsome man. She said, "I seek refuge with Allāh from you, if you are God-fearing." He said, "I am but a messenger of your Lord that I may give you* [glad tidings of] *a pure son." She said, "How can I get a son while no man has touched me, nor have I been unchaste?" He said, "So shall it be. Your Lord says: It is easy for me. And We shall make him a sign for the people and a mercy from Us, and it is a matter which has been decreed."* (Q.19:17-21).

The exegetes are in agreement that the words '*Our spirit*' is referring to [the angel] Jibrīl, who came to her in the form of a complete man, not lacking in anything. He stood in front of her and a conversation took place between them.

3) The Almighty says: *And his wife, standing by, laughed as We gave the news of* [the birth of] *Isḥāq, and after Isḥāq, Yaʿqūb. She said, "O my! Shall I, an old woman, bear children, while my husband* [too] *is an old man? That is indeed an odd thing!" They said, "Are you amazed at Allāh's dispensation? Allāh's blessings and mercy be upon you the* Ahl al-Bayt. *Verily He is the Owner of all Praise and Glory."* (Q.11:71-73).

These verses are talking about the angels visiting the house of Ibrāhīm al-Khalīl (*ʿa*) in order to bring him glad tidings of a son. His wife Sarah was serving them and bringing them food, thinking that they were [ordinary] guests. These verses clearly show that Sarah spoke with the angels, and they addressed her as mentioned above.

4) The Almighty says: *And We revealed to the mother of Mūsā* [saying], *"Nurse him. Then, when you fear for him, cast him into*

1. *Majmaʿ al-Bayān* under the commentary of this verse.

the river…" (Q.28:7).

The exegetes have mentioned that the meaning of '*We revealed*' is 'We inspired' and 'put in her heart'. According to one opinion, she was called and [directly] addressed in this way.

In his commentary of *al-Jāmiʿ al-Ṣaghīr*, al-Munāwī quotes the following from al-Qurṭubī:

Muḥaddathūn is the plural of *muḥaddath*, meaning one who is inspired or who has a true intuition. This is one in whose heart something is placed in the form of inspiration and unveiling (*mukāshafah*) from the higher realms, or one whose tongue flows with truth without intending it, or with whom the angels converse even though he [or she] is not a Prophet, or one who is correct when he offers an opinion or an estimation – as if he was informed about it and it was cast into his heart from the heavenly realm. Thus, it manifests in the way it comes upon him, and this is an honour that Allāh bestows upon whomsoever He wishes from among His righteous servants; and this is a lofty rank from the ranks of the close servants of Allāh.[1]

After these preliminary notes, it is not difficult for us to understand that al-Sayyidah Fāṭimah al-Zahrā' was a Muḥaddathah, as the Mistress of all Women of the World and the daughter of the Master of all Prophets and Messengers is no less in rank and status than Maryam, daughter of ʿImrān, or Sarah, wife of Ibrāhīm, or the mother of Mūsā. This, of course, does not mean that Maryam or Sarah or the mother of Mūsā were Prophets, and similarly, it does not mean that al-Sayyidah Fāṭimah al-Zahrā' was a Prophet.

Shaykh al-Ṣadūq has narrated in *ʿIlal al-Sharāʾiʿ* from Zayd ibn ʿAlī who said: I heard Abā ʿAbdillāh (al-Ṣādiq) saying, "Fāṭimah was named Muḥaddathah because the angels would descend from the heavens and call out to her, just as they called out to Maryam, daughter of ʿImrān, saying: 'O Fāṭimah, verily Allāh has chosen you and purified you and chosen you above all the women of the world.'"[2/۱۲۲]

Imām al-Ṣādiq (*ʿa*) said to Abū Baṣīr: "…And indeed we have the Book (*muṣḥaf*) of Fāṭimah, and what would make them understand what the book of Fāṭimah is?" He then added: "It is three times the size of this Qur'ān of yours, and by Allāh, it does not contain a single letter from your Qur'ān. Rather, it consists of what Allāh dictated and revealed to her…"[3/۱۲۳]

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1. *Fayḍ al-Qadīr*, vol.4, p.664.
2. *ʿIlal al-Sharāʾiʿ*, vol.1, p.182.
3. *al-Kāfī*, vol.1, p.238, *ḥadīth* no.1.

This *ḥadīth* uncovers certain matters for us that require investigation and study. When the Imām (*ʿa*) says: 'three times the size of this Qur'ān of yours,' he means the size in terms of the volume of its contents, and because the Qur'ān is a famous book that is known to the Muslims at all times and in all places – they know its size and how many chapters and verses it contains. This is why the Imām (*ʿa*) used the Qur'ān as a comparison and a gauge by which to describe the Book of Fāṭimah (*ʿa*) in terms of size and volume.

So for example, if the Qur'ān was printed with average-size letters on medium-sized pages, we can estimate that its pages would number about five hundred. Now, if we were to print the Book of Fāṭimah (*ʿa*) using the very same font and page-size, we would end up with a book that has one thousand five hundred pages i.e. three times the number of pages in the Qur'ān. This is what the Imām (*ʿa*) means when he says: 'three times the size of this Qur'ān of yours'. It does not mean that the Qur'ān, which is currently in our possession, is incomplete and that the Book of Fāṭimah is required to render it complete. No, and a thousand times no! Neither does it mean that Allāh revealed another Qur'ān to al-Sayyidah Fāṭimah (*ʿa*). All those who make such claims are either ignorant or recalcitrant fabricators of lies.

As for the word '*muṣḥaf*', even though it has become synonymous with the Qur'ān in our present time, its lexical meaning is simply 'book'. In his *Mukhtār al-Ṣiḥāḥ*, al-Rāzī says: [It is] *muṣḥaf* or *miṣḥaf*, and the former is more correct because it is derived from *aṣḥafa* meaning 'that in which pages have been compiled'. In [the dictionary] *al-Munjid* we find: *al-maṣḥaf* and *al-muṣḥaf*, the plural of which is *maṣāḥif*, is a collection of pages placed together between two covers of a bound book. And in *Ṣirāḥ al-Lughah*: *miṣḥaf* or *muṣḥaf* means 'a notebook'.

Al-Farrā' says: The Arabs found it difficult to pronounce the *dhamma* [vowel] on letters so they made its [first letter] *mīm*, *maksūr* and its original form is with the *dhamma*, hence the words *muṣḥaf*, *mukhdaʿ*, *muṭraf* etc. because it is derived from *aṣḥafa* meaning 'that in which pages have been collected'.

In *Miṣbāḥ al-Munīr* we read: …*al-ṣaḥīfah* is a piece of leather or paper which has writing on it… and its plural is *ṣuḥuf* and *ṣaḥāʾif*… and *al-muṣḥaf* has a *dhamma* on the *mīm* though it is more commonly pronounced with a *kasra*.

In *Aqrab al-Mawārid*: *al-muṣḥaf* is a passive participle (*ism mafʿūl*) … and it refers to a compilation of pages or a collection of pages between two covers of a bound book… and there are two other pronunciations

for this i.e. *al-miṣḥaf* and *al-maṣḥaf*. Its plural is *maṣāḥif*. In [the famous lexicon] *Lisān al-ʿArab*: *al-muṣḥaf* is a collection of written pages between two covers… and it has also been recorded with *kasra* and *fatḥa* [on the *mīm*].

In the following *ḥadīth*, Imām al-Ṣādiq (*ʿa*) tells us about the meaning of *al-Muḥaddathah* and *Muṣḥaf Fāṭimah*:

…One of his companions asked him about the *muṣḥaf* of Fāṭimah, so the Imām (*ʿa*) paused for a long time and then said, "Indeed you are searching for that which you want and that which you do not want! Fāṭimah remained [alive] for seventy-five days after the Messenger of Allāh (ṣ), and she had become extremely sad because of the death of her father. Jibrīl used to come and console her, telling her about her father and his station [in Paradise], and informing her about what would transpire after her death. ʿAlī (*ʿa*) would write all this down – this is the *muṣḥaf* of Fāṭimah."[1/١٢٤]

Al-Ḥusayn ibn Abī al-ʿAlā narrates from Imām al-Ṣādiq (*ʿa*): "…the *muṣḥaf* of Fāṭimah is not purported to contain the Qur'ān, but in it is what the people require from us, and we do not require [to refer to] anyone. It even contains the laws pertaining to lashes, half lashes, quarter lashes and the penalty for scratches…"[2/١٢٥]

In another *ḥadīth*, the Imām (*ʿa*) said: "As for the *muṣḥaf* of Fāṭimah (*ʿa*), it contains information about future events, and the names of all those who will rule until the Hour of Judgment."[3/١٢٦]

What remains to be explained is the phrase 'revealed to her'. We understand from the Qur'ān that revelation from Allāh is not limited to Prophets. Rather, Allāh, the Most High, reveals to other than Prophets as well. Look at these clear verses:

—*So He ordained them seven heavens in two periods, and revealed to every heaven its affair...* (Q.41:12).

—*And when I revealed to the disciples saying: Believe in Me and in My Messenger...* (Q.5:111).

—*When your Lord revealed to the angels: I am with you so make firm those who believe...* (Q.8:12).

—*And your Lord revealed to the bee saying: Make hives in the mountains…* (Q.16:68).

—*And we revealed to Mūsā's mother saying: Nurse him…* (Q.28:7).

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1. *Biḥār al-Anwār,* vol.43, p.195; Muḥammad ibn al-Ḥasan al-Ṣaffār (d.290 A.H.) *Baṣā'ir al-Darajāt fī Faḍā'il Āl Muḥammad* (ṣ), p.154; *al-Kāfī,* vol.1, p.241.
2. *al-Kāfī,* vol.1, p.239; *Baṣā'ir al-Darajāt,* p.152; *Biḥār al-Anwār,* vol.26, p.38.
3. *Biḥār al-Anwār,* vol.26, p.18.

—*When we revealed to your mother what was revealed* (Q.20:38).

These are some of the verses that clearly show that revelation is not only restricted to Prophets, or even to human beings for that matter. Allāh, the Most High, revealed to the heavens and to the disciples [of ʻĪsā (*ʻa*)], to the angels, to the bee, and to the mother of Mūsā. Thus, it is not difficult for one to accept that Allāh, the Almighty, sent revelations to the Mistress of all Women of the World and the daughter of the Master of Prophets and Messengers, Fāṭimah al-Zahrā' (*ʻa*). All that is said about the commentary of revelation upon the mother of Mūsā can be said about the meaning of revelation upon Fāṭimah al-Zahrā'.

In conclusion, we say that the *muṣḥaf* of al-Sayyidah Fāṭimah al-Zahrā' is a voluminous book that contains all the laws of jurisprudence in detail and comprises of the Islamic penal code. Even those crimes that are to be punished with a single lash [of the whip], or half a lash or a quarter lash, or even the penalty to be paid by one who scratches someone else with a single scratch [is contained therein]. In it are the names of the rulers of the world who will reign in all the lands from that time until the Day of Resurrection. All this is in the Knowledge of Allāh who has knowledge of all things and is aware of everything, the Omnipresent and Omniscient. Also, there is mention of the significant occurrences and epic battles and massacres that would take place [in the future] as well as other important matters. It does not, however, contain any part of the Qur'ān as the *ḥadīth* explicitly states.

We have discussed this matter at length because some individuals with sick souls and ill hearts have taken this *ḥadīth* as a fertile pasture [and a means] for mocking and reviling the Shīʻah and their beliefs. It is as if they have not read these verses or did not understand them, or they feigned forgetfulness and opted to attack the Shīʻah in a vehement manner [despite knowing about these verses]. They have said what they said and their reckoning is with Allāh on the Day of Accounting and Judgment.

Al-Zahrā':

The Prophet (ṣ) is reported to have said: "…On that day, Allāh created the light of Fāṭimah al-Zahrā' like a lamp and hung it on the side of the Throne. Thus is illuminated the seven heavens and seven earths. And this is the reason that Fāṭimah was called: al-Zahrā' (the

radiant)."[1/۱۲۷]

Ibn ʻAbbās narrates that the Messenger of Allāh (ṣ) said: "As for my daughter Fāṭimah, she is the Mistress of all Women of the World, from first to last, and she is part of me, the light of my eyes and the apple of my heart. She is the soul inside me. She is a houri in the form of a human being. When she stands in the prayer niche before her Lord, her light radiates for the angels in the heavens in the same way that the light of the starts shine for people on earth."[2/۱۲۸]

From these two narrations we learn the reason for naming her al-Zahrā' (*ʻa*), and there are other traditions with similar purport, as well as the fact that she had a face that was bright and glowingly radiant. However, we will suffice with what we have already mentioned.

Al-Sayyidah Fāṭimah al-Zahrā' (*ʻa*) has other names that we have not yet mentioned, and each of her names indicates a virtue and an excellence which distinguishes her [from others]. These names include al-Batūl (the chaste), al-ʻAdhrā' (the maiden), and al-Ḥāniyah (the affectionate) – because of her great affection and love for her children. Her epithet was: 'Mother of her father', and this was her greatest epithet.

Al-Batūl:

Know that Allāh, the Most High, has ordained certain laws and systems that govern [all] His creation, from the inanimate objects to plants, animals and human beings. He has made all creatures subservient to these laws. So for example, it is the nature of fire to burn and this is the way fire has been created by Allāh. Similarly, plants require a limited time and a specific place with certain conditions in order to grow and bear fruit. Look at the seed that is planted and the factors that facilitate its growth on the earth, as well as the amount of time of it takes to grow. This is the way Allāh has created the plants.

In the same manner, Allāh has made animals subservient to specific [natural] laws as far as their size, colour etc. is concerned. Human beings are also bound by the laws of nature in their innate physical and spiritual dispositions. However, Allāh has placed His close friends above these laws and outside its limits in certain circumstances, for important reasons. Put differently, Allāh has made these laws subservient to His close friends (*awliyā'*) by His leave.

1. Ibid., vol.43, p.17.
2. Ibid., p.73; *Farā'id al-Simṭayn,* vol.2, p.35.

Look at the burning fire which incinerates all that comes into contact with it; Allāh, the Almighty, made it cool and safe for Ibrāhīm al-Khalīl (*ʿa*). Similarly, Allāh made a gourd plant grow above Yūnus (*ʿa*) after the fish had cast him on the bare shore while he was sick, despite the fact that a gourd seed requires a long time to germinate, grow and sprout leaves that could cover a human being, or any other creature for that matter. In this way, Allāh made the plant subservient to His close servant, Yūnus (*ʿa*).

Procreation cannot take place except through intercourse and the transference of a man's sperm into the womb of a woman, followed by the development of the sperm into a clot, then a lump of flesh, then into bones and finally into a *different creature*, until the foetus is fully formed in six months at the very least, or in nine months as is normally the case. This is the way Allāh has ordained the law of procreation between human beings. But this law was nullified for Maryam when she conceived ʿĪsā (*ʿa*) and became pregnant with her child while no mortal had touched her, *so she took refuge in a distant place*. Birth pangs then brought her to the trunk of a date palm and this is where she gave birth to ʿĪsā. And all this took place within a span of six to nine hours only.[1]

In the same manner, miracles were performed at the hands of the Prophets and their legatees (*awṣiyāʾ*) in a way that was extraordinary and beyond the laws of nature. The examples of this are numerous and one finds many stories in the Glorious Qurʾān about the Prophets and their legatees defying the laws of nature, such as the descent of Ādam to earth, the welling up of the earth with water in the story of Nūḥ (*ʿa*), the pregnancy of Sarah with Isḥāq (*ʿa*) despite being a barren old woman, the transformation of Mūsā's staff into a swiftly moving snake, the healing of a blind man and a leper and bringing the dead back to life by ʿĪsā (*ʿa*), and the night journey of ascension by the Messenger of Allāh (ṣ) as well as many other extraordinary events that contravened the laws of nature.

I have mentioned all this as a preamble for what follows:

The menstrual cycle which women experience every month from the time they attain puberty until they reach fifty or sixty years of age is nothing but [the discharge of] blood gone bad, that had accumulated in the vessels and organs which Allāh has put in the body of the woman so that it would serve as food for the foetus, but when there is

1. *Majmaʿ al-Bayān*, *sūrah* 'Maryam', vol.6, p.511.

no child in the womb this blood is discharged; and it may [instead] be converted to milk when she is nursing her child.

Allāh, the Almighty, says: *They ask you about menstruation. Say that it is hurtful…* (Q.2:222) meaning that menstrual blood is a harmful substance which can hurt the body of the woman, so it must be expelled in order for the woman to remain safe from sicknesses and ailments. During the monthly cycles, many physiological and psychological changes take place that alter the woman's disposition, the colour of her face, and even her temperament and character. It is possible to know when a woman is in her menses through her coun-tenance and eyes, and even from her looks and movements. This bleeding does not resemble the normal bleeding that a human being experiences [from wounds for example]. Rather, it is something completely different.

When a woman has her monthly periods, she feels emotional and has a sense of diffidence and helplessness, even though the matter is beyond her will and control. Nevertheless, she still suffers the pain of this thing that cannot be spoken of openly to anyone, and especially not to men. The bleeding and the strain that she undergoes [during this period] bring about weakness and helplessness in both the body and spirit of a woman. It is for this reason that a woman is excused from the obligation of prayer and fasting while in her periods, and Allāh has forbidden her from remaining in the masjids, entering Masjid al-Ḥarām and Masjid al-Nabawī, reciting the four *ʻazā'im* (i.e. the *sūrah*s which have verses of obligatory prostration), and other such acts that have been mentioned in the books of jurisprudence. These same laws are also applicable during postnatal bleeding (*nifās*) for the very same reasons that we have just mentioned.

However, Allāh, the Most High, did not want the Mistress of all Women, Fāṭimah al-Zahrā', to be sullied by this physical and spiritual filth, so He removed all impurity from her and purified her with a complete purification. Here are some authentic narrations that clearly point to this fact:

1) Al-Qandūzī narrates that the Messenger of Allāh (ṣ) said: "Fāṭimah was named al-Batūl because she is free from menstruation and postnatal bleeding."[1/١٢٩]
2) Muḥammad Ṣāliḥ al-Kashfī al-Ḥanafī has narrated that the Prophet (ṣ) said: "Fāṭimah has been named Batūl because she is free and

1. *Yanābīʻ al-Mawaddah*, vol.2, p.322.

cut off from that which women undergo every month."[1/١٣٠]

3) Al-Amritsarī narrates that the Prophet (ṣ) was asked about 'Batūl' thus: "We have heard you, O Messenger of Allāh – saying that Maryam was Batūl and Fāṭimah is Batūl [how is this]?" He replied: "al-Batūl is she, who has never seen red, meaning she has never menstruated; for indeed menstruation is disliked in the daughters of the Prophets."[2/١٣١]
4) Ḥāfiẓ Abū Bakr al-Shāfi'ī has narrated from Ibn 'Abbās who said: The Messenger of Allāh (ṣ) said, "My daughter is a human houri, she has neither menstruated nor bled…"[3/١٣٢] This has also been narrated by al-Nasā'ī.
5) Ibn 'Asākir has narrated from Anas ibn Mālik, from Umm Salīm who said: "Fāṭimah (may Allāh be pleased with her) never saw blood – neither in menstruation nor in puerperium."[4/١٣٣]
6) Al-Ḥāfiẓ al-Suyūṭī [narrates]: One of the special traits of Fāṭimah (may Allāh be pleased with her) was that she never menstruated.[١٣٤]
7) Al-Rāfi'ī narrates in *al-Tadwīn* from Umm Salamah who said: "Fāṭimah (may Allāh be pleased with her) never saw blood during her puerperium (*nifās*) or menses."[١٣٥]
8) Al-Ṭabarī narrates in *Dhakhā'ir al-'Uqbā* from Asmā' bint 'Umays who said: "Fāṭimah gave birth to al-Ḥasan and I did not see her bleed during menses or puerperium, so the Prophet (peace be upon him and his progeny) said: 'Do you not know that my daughter is pure and purified? She does not bleed in menstruation and after giving birth.'"[١٣٦] This has also been narrated by al-Ṣafūrī.[5]
9) Abū Baṣīr reported that Imām al-Ṣādiq (*'a*) said: "Allāh, the Almighty, forbade other women to 'Alī as long as Fāṭimah was alive." I asked: "Why is that?" He replied: "Because she was pure and never menstruated."[١٣٧] Shaykh al-Majlisī says that this answer can be understood in two ways:

   First, because she never menstruated, there was no reason for him to seek out anyone else, so Allāh forbade him [from marrying] anyone else in consideration for her status and honour. Second, her lofty status prevented this, and this can be evinced from some of

1. Muḥammad Ṣāliḥ al-Kashfī al-Ḥanafī (d.1060 A.H.), *al-Manāqib al-Murtaḍawī*, p.123.
2. 'Ubaydullāh al-Ḥanafī Al-Amritsarī, *Arjaḥ al-Maṭālib*, p.241.
3. *Tārīkh Baghdād*, vol.14, p.287.
4. Ibn 'Asākir al-Shāfi'ī (d.571 A.H.), *Tārīkh Damishq,* vol.40, p.354.
5. *Nuzhat al-Majālis*, p.227.

the attributes that are specific only to her.[1]

It is my opinion that the purity of al-Sayyidah Fāṭimah al-Zahrā' (*ʿa*) from this bleeding is one of the manifestations of the Verse of Purification that explicitly states that all forms of filth have been removed from the *Ahl al-Bayt* and that they have been purified a thorough purification.

Al-ʿAdhrā':

As mentioned earlier, one of her names is al-'Adhrā', meaning that she was always a virgin. We have noted the numerous narrations that clearly show that al-Sayyidah Fāṭimah al-Zahrā' (*ʿa*) was created through a heavenly fruit [that the Prophet (ṣ) ate when he went for the *miʿrāj*] and the Prophet (ṣ) declared that she was a houri in the form of a human being. These statements are not figurative or exaggerated; rather, they represent the reality and truth. Alongside these narrations, we find the words of Allāh: *We have created them a special creation, and made them virgins* (Q.56:35-36), and this means that the houris (*al-ḥūr al-ʿīn*) are always virgins.

In *Majmaʿ al-Bayān* under the commentary of this verse, we read: "Their spouses do not come to them but that they find them to be virgins."[١٣٨] In addition, look at the following *ḥadīth*, which explains the matter clearly:

A man asked Imām al-Ṣādiq (*ʿa*), among other questions, "How can a houri be a virgin every time her mate comes to her?" He replied: "Because she has been created from a pure substance, she is neither afflicted by any disability nor does her body get mixed with any defect… nor is she sullied by menstruation, for her uterus is affixed…"[2/١٣٩]

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1. *Biḥār al-Anwār*, vol.43, p.153.
2. Hāshim ibn Sulaymān al-Baḥrānī (d.1107 A.H.), *Al-Burhān fī Tafsīr al-Qur'ān,* vol.5, p.266.

CHAPTER EIGHT

Her Life and Her Upbringing

Al-Sayyidah Fāṭimah al-Zahrā' opened her eyes to this world and saw the face of her father, the Messenger of Allāh (ṣ). She suckled from her mother, al-Sayyidah Khadījah, milk that was mixed with virtues and perfection. She grew up in the household of prophethood and was nurtured at the locus of the descent of divine revelation with a worthy nurturing. Her father, the Prophet (ṣ), fed her with fruits of divine knowledge and bestowed upon her godly teachings. He taught her the best lessons of monotheism, the loftiest teachings of faith and the most beautiful realities of Islam. He raised her with most excellent upbringing, as the Prophet saw in his daughter the ability and perfect readiness for the reception and comprehension of [his] knowledge, and he found in her pure and noble soul all the spirituality, illumination and preparedness [required] to ascend the levels of perfection.

In this respect, the Divine wisdom [of the Almighty] willed that the life of al-Sayyidah Fāṭimah al-Zahrā' should be filled with adversities, hardships and tragedies, from a very young age. Thus she opened her eyes to this world at a time when her father was afraid, being attacked by his close and distant relatives alike, and shunned by the disbelievers and polytheists.

At times Fāṭimah would come to Masjid al-Ḥarām and witness the disbelievers harassing him in different ways and tormenting him while he was sitting next to the Ḥijr Ismā'īl, reciting the Qur'ān. One day, she saw one of the polytheists throwing a filthy placenta of a she-camel on the back of her father as he prostrated. Al-Zahrā' witnessed that painful event and proceeded to wipe off the dirt from her father's back and clothes, as she uttered words of rebuke and admonishment while they laughed at her, as the depraved riffraff are wont to do.

Ibn 'Abbās narrates that the Quraysh gathered at the Ḥajr (al-Aswad) and made a covenant in the name of al-Lāt, al-'Uzzā and Manāt: "If we see Muḥammad we will surely act as one and kill him." Fāṭimah (*'a*) came to the Prophet (ṣ) crying and told him about what they had said…[14]

The problems intensified and the tribulations increased until the Prophet (ṣ) was forced to move to Shiʻb Abī Ṭālib, and his family accompanied him along with the family of Abū Ṭālib, to this place. They lived under the shadow of fear and terror. Every night they expected the polytheists would carry out an attack on them, especially after the disbelievers wrote the 'Treatise of Severance' (*al-Ṣaḥīfah al-Qāṭiʻah*) through which they besieged the Banī Hāshim with an economic blockade, not allowing them to sell or buy anything, not even food. In fact, they even prevented food from reaching them through other means. As a result, they were faced with starvation, and this affected the children the most. It was no surprise, therefore, that the sounds of children weeping [out of hunger] reached the ears of the inhabitants of Makkah, causing some of them [who were their bitter enemies] to rejoice and others to feel sorrow.

The duration of their siege was three years and a few months, and al-Sayyidah Fāṭimah was among those who had to suffer this hardship. All these difficulties gave rise to the spirit of struggle, determination and perseverance in al-Sayyidah Fāṭimah. It was as if this was a period of training and exercise for what was to come in the near future. One thing that made matters a little easier and gave solace and comfort to al-Sayyidah Fāṭimah al-Zahrā' was her witnessing the chivalry of that great hero, Abū Ṭālib, as he stood firm in his support for her father, the Prophet. At times, he would take his sword and, accompanied by his brother Ḥamzah, walk behind the Prophet towards the Holy Masjid in order to announce his support and backing for the Prophet. It was as if they were two armed soldiers in a state of alert. At times some of the slaves of Abū Ṭālib would join them and walk behind the Prophet and it would look like a platoon of soldiers or a small army contingent.

On some occasions he would announce his compliance and alliance with the Prophet (ṣ), thereby declaring his acceptance of Islam by manifestly following the truth. He recited odes, which were most effective in those days, in support of the Prophet (ṣ).

It is narrated by al-Ṭabarī that when the chiefs of Quraysh saw Abū Ṭālib supporting the Prophet (ṣ) they came to him and said, "We have come to you with the most handsome and chivalrous youth of Quraysh, ʻAmārah ibn al-Walīd, that we may give him to you and in exchange you can hand over to us your nephew who has brought disunity amongst us and has dashed our dreams, so that we may kill him!"

Abū Ṭālib said, "You have not been fair to me! You want to give me your son so that I may raise and nourish him, while I should give

you my son so that you may kill him? Rather, each of you should bring me his son so that I may kill him [instead]."[1/١٤١] Then he recited:

منعنـــا الرســـول رســـول المليـــك ببـــيض تـــلألأ كلمـــع الـــبروق
أذود وأحمـــي رســـول المليـــك حمايـــة حـــام عليـــه شـــفيق

We preserve the Messenger, messenger of the King,
with a radiance that shines like the brilliance of lightening.
I defend and support the messenger of the King,
with the protection that a close friend is deserving.

His words and poems that show his belief in Islam are too many to enumerate. Among them are:

ألم تعلمـــوا أنـــا وجـــدنا محمـــداً اً كمـــوسى خـــطَّ في أول النبيكتـــب؟
ألـــيس أبونـــا هاشـــم شـــدَّ أزره وأوصى بنيـــه بالطعـــان وبـــالحرب؟

Do you not know that we found Muḥammad [to be]
a Prophet like Mūsā, mentioned in the early scriptures?
Did not our father Hāshim tighten his belt [in determination]
and advise his children to take up the sword and lance [in defence of the truth]*?*[2]

And in one of his odes:

وقـــالوا لأحمـــد: أنـــت امـــرؤ خلـــوف اللســـان ضـــعيف الســـبب
ألا: إن أحمـــد قـــد جـــاءهم بحـــق، ولم يـــأتهم بالكـــذب

They said to Aḥmad: You are but a man
with an untruthful tongue and of weak means.
Indeed Aḥmad has come to them with [nothing but]
truth, and has not brought them any falsehood.

And his statement about the *Saḥīfah*, which is one of the miracles of the Prophet (ṣ):

وقـــد كـــان أمـــر الصـــحيفة عـــبرة متـــى مـــا يخـــبَر غائـــب القـــوم يعجـــبِ
محـــا الله منهـــا كفـــرهم وعقـــوقهم ومـــا نقمـــوا مـــن نـــاطق الحـــق معـــربِ
وأمسى ابـــن عبـــد الله فينـــا مصـــدِّقاً عـــلى ســـخط مـــن قومنـــا غـــير معتـــب

1. Muḥammad ibn Jarīr al-Ṭabarī (d.310 A.H.), *Tārīkh al-Umam wal-Mulūk*, vol.1, p.545.
2. Abū Hafān al-Mahrazmī (d.257 A.H.), *Diwān Abū Ṭālib*, p.160; ʿAbd al-Malik ibn Hishām al-Himyarī (d.218 A.H.), *al-Sīrah al-Nabawiyyah*, vol.1, p.352.

There is indeed in the matter concerning the Saḥīfah a lesson,
when those who were absent are told of it they would be amazed.
Allāh effaced from it their disbelief and faithlessness,
and what they harboured of malice against the speaker of truth.
The son of ʿAbdullāh was proven to be true among us,
despite the anger of our community, he remained steadfast.

A poem in which he exhorts his brother Ḥamzah to follow the Prophet and to be patient and steadfast in obedience to him:

صبراً أبا يعلي على دين أحمد وكن مظهراً للدين وُفّقت صابرا
فقد سرني إذ قلت أنك مؤمن فكن لرسول الله في الله ناصراً

Patience O Abū Yaʿlā upon the religion of Aḥmad,
be a supporter of the faith, you will be granted patience.
It pleased me indeed when you said you were a believer,
so be, for the sake of Allāh, a supporter of the Messenger of Allāh.

And his address to al-Najāshī (the king of Ḥabashah) urging him to help the Prophet:

تعلَّم مليك الحبش أن محمداً وزير كموسى والمسيح ابن مريم
أتى بهدىً مثل الذي أتيا به وكلّ بأمر الله يهدي ويعصم
وإنكم تتلونه في كتابكم بصدق حديث، لا حديث المرجّم
فلا تجعلوا لله نداً، وأسلموا وإن طريق الحق ليس بمظلم

Know O king of the Ḥabash that Muḥammad
is a Prophet like Mūsā and the Masīḥ, son of Maryam.
He has come with guidance just as they both came with guidance,
and every [Prophet] *guides and safeguards by the command of Allāh.*
Indeed, you read about him in your books [as being one]
with truthful speech, not the speech of the delinquent.
So put no equals for Allāh, and submit [to Him],
for indeed the pathway of Truth is not dark.

He also said:

لقد أكرم الله النبي محمداً فأكرم خلق الله في الناس أحمد
وشقّ له من اسمه ليجلّه فذو العرش محمود، وهذا محمد

Verily Allāh has honoured the Prophet Muḥammad,
and the most honourable of Allāh's creation among the people is Aḥmad
He named him from His own name in order to venerate him,

so the Lord of the Throne is Maḥmūd, and this is Muḥammad [1].

He also said:

كـــذبتم وبيـــتِ الله نبـِــزي محمـــداً ... ولمـــا نطـــاعن دونـــه ونناضـــلِ
ونُســـلمه حتـــى نُصرـــع حولـــه ... ونـــذهل عـــن أبنائنـــا والحلائـــل
وأبـــيض يستســـقى الغـــمام بوجهـــه ... ثمـــال اليتـــامى عصـــمة للأرامـــل
يلـــوذ بـــه الهّـــلاك مـــن آل هاشـــم ... فهـــم عنـــده في رحمـــة وفواضـــل
ألم تعلمـــوا أن ابننـــا لا مكـــذَّب ... لـــدينا، ولا نعبـــأ بقـــول الأباطـــل
فأيّـــده ربّ العبـــاد بنصرـــه ... وأظهـــر دينـــاً حقـــه غـــير باطـــل
أقـــيمُ عـــلى نصرـــ النبـــي محمـــد ... أقاتـــل عنـــه بالقنـــا والقنابـــل

You have lied, by the House of Allāh, [when you say] *we have defeated Muḥammad,*
and [all this] *when we are there to protect him with our swords and spears.*
While we protect him until we fall by his side,
forgetting even our own children and wives.
The clouds are quenched by the whiteness of his face,
the nourisher of orphans and the protector of widows.
Those of the Banī Hāshim who are in danger turn to him [for assistance],
for they are, with him, in mercy and excellence.
Do you not know that our son is not deemed a liar
by us, and we do not care for the words of the falsifiers?
He is helped by the Lord of the Creation with divine succour,
and he brought a religion of truth, without any falsehood.
I undertake to support the Prophet Muḥammad,
and will fight to protect him with all [my] *might and resources* [2].

These are just some of his many statements that show his acceptance and manifest support for the Noble Prophet (ṣ). If it was not for his belief in Allāh and his faith in Islam, he would not have taken such a position and would not have put himself and his children in harm's way while helping the Prophet and strengthening his religion. This support and boldness was not because he was a close family member, for the Prophet had eight uncles (other than Abū Ṭālib), so why did history not record all of them taking the same noble stance? In fact, history tells us that some of his uncles took a shameful position, as in

1. Ḥassān ibn Thābit recited this couplet in his poetry in praise of the Prophet (ṣ).
2. *Diwān Abū Ṭālib*, pp.258.

the case of his uncle Abū Lahab.

The Death of al-Sayyidah Khadījah al-Kubrā (ʿa):

As years passed and time continued on its course, the life of al-Zahrā' was filled with hardships and calamities. She reached the age of seven or close to eight when a tragedy, which brought deep sorrow and profound grief to her heart, befell her. It was the death of her mother al-Sayyidah Khadījah, the kind and loving mother who would always take tender care of her young daughter Fāṭimah, whom she would often look at with eyes full of sorrow and sadness, because she knew that al-Zahrā' would suffer the hardship of her loss.

When al-Sayyidah Khadījah was bedridden and the spectre of death was reigning over her, the Messenger of Allāh (ṣ) came to her as she faced the pangs of death, and said to her, "Despite the difficulty we will have to endure due to your loss, O Khadījah, when you meet your peers, convey to them our greetings." She asked, "Who are they O Messenger of Allāh?" He (ṣ) replied, "Maryam daughter of ʿImrān, Kulthūm sister of Mūsā and Āsiyah wife of Firʿawn." She said, "May you [always] be happy O Messenger of Allāh."[1/١٤٢]

The Messenger of Allāh (ṣ) used to say: I was commanded to give Khadījah glad tidings about a palatial house made of pearl (*qaṣab*) [for her] in Paradise, where there is neither clamour (*ṣakhab*) nor hardship or exertion.[2/١٤٣] Ibn al-Athīr says in his *al-Nihāyah*: [The word] *al-qaṣab* in this tradition means a large hollowed out pearl [that is laid out] just like a lofty palace. And *al-ṣakhab* refers to the noise and clamour of quarrels and arguments.

Al-Sayyidah Khadījah would weep and cry, so Asmā' bint ʿUmays asked her, "Do you cry while you are the Mistress of all Women of the World? And you are the wife of the Prophet and have been given glad tidings of Paradise by him!" She replied, "I am not crying for this reason. Rather, a woman must have a lady with her on her wedding night whom she can divulge her secret to and whom she can turn to for assistance. Fāṭimah is becoming a young lady and I am afraid that there will be nobody by her side during her time of need."[١٤٤] Asmā' said, "O my mistress, by Allāh, I promise that if I remain alive until that time, I will take your place and fulfill this duty…"

Khadījah left this world at the age of sixty-three (according to one

1. *Biḥār al-Anwār,* vol.19, p.24.
2. *Musnad Aḥmad,* vol.6, p.279.

account). Her death was a painful blow to the heart of the Prophet, especially since the Prophet also lost his uncle Abū Ṭālib a few days or months later, and this compounded his grief. So much so that he named that year 'the year of sorrow' (*ʻām al-ḥuzn*) because he faced two great tragedies in it: the loss of his wife Khadījah, not only because she was his wife, but because she was the first person to believe in his prophethood [among the womenfolk]. Furthermore, as a wife, she was a helper, an assistant and a supporter to her husband as she gave away thousands and thousands from her own wealth in the way of Islam. She had a character that was unique in Makkah, rather, among all Arabian women.

She was buried in Ḥajūn, and the Prophet (ṣ) descended into her grave [to bury her]. Al-Sayyidah Fāṭimah (*ʻa*) sought solace in the presence of the Prophet (ṣ) and would circle around him asking, "O Messenger of Allāh, where is my mother?" The Prophet could not answer her. She would go around asking this, until Jibrīl descended and said, "Indeed your Lord has commanded you to convey greetings to Fāṭimah and tell her: 'Your mother is in a house made of pearls, its rooms are made of gold and its pillars are of made of red rubies. It is right between the houses of Āsiyah the wife of Firʻawn and Maryam daughter of ʻImrān.'" Upon hearing this, Fāṭimah said: "Indeed Allāh is al-Salām, and from Him is al-Salām and to him returns al-Salām."[١٤٥]

The other tragedy that he faced was the loss of his uncle Abū Ṭālib, who had raised the Prophet from the day his grandfather ʻAbdul Muṭṭalib passed away. He was only eight years old at the time. His patronage continued until the Prophet became fifty-three years old, and that was the year when Abū Ṭālib passed away. Abū Ṭālib had served and supported the Prophet throughout these long years and this was considered one of his greatest virtues and merits, because had it not been for him, the religion of Islam would have died in its cradle:

ولـــولا أبـــو طالـــب وابنـــه لَـما مَثُـل الـدين شخصـاً فقامـا
فهـــذا بمكـــة آوى وحامـــا وهـــذا بيـــثرب جـــسَّ الحمامـــا
ولله ذا فاتحـــــاً للهـــــدى ولله ذا للمعـــــالي ختامَـــــا

If it were not for Abū Ṭālib and his son,
none would have followed the religion, so they stood.
One in Makkah, calling out and supporting [the Prophet],
and the other in Yathrib, facing death [as he fought the enemies of Islam].

For the sake of Allāh one supported the path of guidance in the beginning,
and for the sake of Allāh the other reached the peak of exaltedness.

These two tragedies had a great impact on the life of the Prophet and changed its course, because had it not been for the death of Abū Ṭālib, he would never have migrated to Makkah. It was because he lacked a supporter and helper, and the fact that there was no one else among his uncles who could take the place of Abū Ṭālib, not even his uncle Ḥamzah. His son, ʻAlī ibn Abī Ṭālib (*ʻa*) eulogized him with the following verses:

أبـــا طالـــب عصـــمة المســـتجير وغيـــث المحـــول ونـــور الظُّلَـــم
لقـد هـدَّ فقـدك أهـل الحفـاظ فصـــلَّى عليـــك ولي الـــنعم
ولقَّـــــاك ربـــــك رضـــــوانه فقـد كنـت للطهـر مـن خـير عـم

Abā Ṭālib was the protector of the downtrodden,
the sought after rain and the light that eliminates darkness.
Your loss has weakened the defenders [of the faith],
and the custodian of divine bounties prayed over you
Your Lord has granted you His pleasure,
for you were the best of uncles for the Pure One [1].

Fāṭimah al-Zahrāʾ (ʻa) *and the Migration:*

When the Messenger of Allāh (ṣ) was stricken by the deaths of al-Sayyidah Khadījah and his uncle Abū Ṭālib, he made the decision to migrate from Makkah. He instructed ʻAlī to lie on his bed that night – the night that came to be known as *laylat al-mabīt*. This was the night when about forty (or fourteen) men from the polytheists had gathered and surrounded the house of the Prophet with the intention of ambushing and killing him. The Prophet left and proceeded towards the cave [on his way to Madīnah] while al-Sayyidah Fāṭimah remained in the house, expecting the enemies to pounce on her house at any moment as she heard their open declarations of disbelief and apostasy against the Prophet.

Only Allāh knows how frightened and terrified she was throughout the night, knowing the violent nature of the polytheists and the hardness of their hearts. The worst possible scenario was considered by her to be the most likely. In the morning, the attackers pounced on

1. ʻAbbās al-Qummī (d.1359 A.H.), *Kitāb al-Kunā wal-Alqāb*, vol.1, pp.109-110.

the house, wielding their unsheathed swords, as thought they were predacious wolves or hunting dogs in search of their prey. They approached the bed of the Prophet, but did not find him there. Rather, they found ʻAlī (*ʻa*) sleeping on the Prophet's bed, wrapped up in the gown of the Prophet (ṣ). So their plots came to naught and they left the house having failed in their mission. They were about to burst out of fury and rage. These moments were the most disconcerting and terrifying moments for the [tender] heart of al-Sayyidah Fāṭimah al-Zahrā' (*ʻa*).

How good it would have been if the matter ended there, but the hatred of disbelief remained hidden in the hearts just as an ember is concealed under the ashes. When Amīr al-Mu'minīn (*ʻa*) left Makkah with the *Fawāṭim* i.e. Fāṭimah al-Zahrā', Fāṭimah bint Asad (the mother of Imām ʻAlī) and Fāṭimah bint al-Zubayr ibn ʻAbd al-Muṭṭalib, the enemy confronted them on the way, trying to obstruct their path and prevent them from migrating. The situation was tense and fear gripped the hearts of the *Fawāṭim*. They were on the verge of a grave calamity, and it would have befallen them had it not been for the protection and special grace of Allāh. The famed heroism and courage of Imām ʻAlī (*ʻa*) also played a role, and in the end, by the will and power of Allāh, ʻAlī and the *Fawāṭim* were saved from the evil of the enemy.

When the *Fawāṭim* reached [the gates of] Madīnah, the Prophet (ṣ), who had arrived there earlier, was waiting for them. When they arrived, the Prophet entered Madīnah [with them] and came to the house of Abū Ayyūb al-Anṣārī, where his daughter Fāṭimah al-Zahrā' joined him and stayed with Umm Abī Ayyūb al-Anṣārī. Al-Sayyidah Fāṭimah lived under the shade of her father in Madīnah, having undergone painful hardships and tribulations including the death of her mother Khadījah, her father's migration from his hometown and birthplace, the enemy's attack on their house, her own migration from Makkah and being pursued by the enemy. But was this the end of her adversities and suffering?

No. Rather, this was just the beginning of many more calamities and successive tribulations to follow. For not a year had passed after the migration, that the polytheists began gathering in Makkah and set their sights on Madīnah in order to wage war against the Prophet and the Muslims. Jibrīl descended and warned the Prophet about the plot, so he (ṣ) came out of Madīnah with the Muslims, both the *Anṣār* and the *Muhājirūn*, in order to confront the enemy before they could reach the city of Madīnah. They arrived at a place between Madīnah and

Makkah called Badr. It was here that they came face to face with the polytheists while the latter's numbers were three times that of the Muslims. The victory and triumph was for the Muslims and the polytheists faced a crushing defeat after which the Prophet returned to Madīnah, triumphant and victorious.

Fāṭimah al-Zahrā' (ʿa) *on the Day of Uḥud:*

One year and a month later, the Battle of Uḥud took place. In this battle, seventy companions of the Prophet (ṣ) were martyred. These were the select elite among his followers and the foremost of them was his uncle, the Master of Martyrs, Ḥamzah ibn ʿAbd al-Muṭṭalib. The Prophet (ṣ) himself was also injured on his noble forehead and a stone struck his pure mouth, breaking his two front teeth. Blood was flowing over his beard as if it was henna or dye. It was in these moments that Satan let out a loud cry that was heard by the Muslims in Uḥud and even the people of Madīnah heard it. He cried out, "Muḥammad has been killed!"

Upon hearing this, the hearts of the Muslims in the battlefield became restless, and the fleers fled while the true believers remained steadfast. The restlessness in the households of Madīnah was no less than that of the Muslims in the battlefield. Ṣafiyyah bint ʿAbd al-Muṭṭalib (the aunt of the Prophet) and Fāṭimah al-Zahrā' came out to Uḥud. Fāṭimah cried out and putting her hands on her head, she began wailing. All the Hāshimī and Qarashī women came out to express their grief. By the time Fāṭimah al-Zahrā' and Ṣafiyyah arrived at Uḥud, the battle had already ended, the martyrs had been slain and the wounded had been maimed. The Prophet was surveying the fallen and looking for those companions who were missing. Then he came to the body of Ḥamzah and found it in that indescribable state, having been mutilated in the worst and ugliest manner. They had severed his fingers and toes, cut off his nose and ears, split open his belly, removed his liver, and left him in that state.

The mangled sight was painful, upsetting and scarring for the heart of the Prophet, as it showed how the uncle of the Messenger of Allāh (ṣ), his helper and his defender, had been tortured. Sorrow and anger had overwhelmed the Prophet and while he was in this state, he saw his aunt Ṣafiyyah and his daughter Fāṭimah coming towards him, so the Prophet (ṣ) covered the body of Ḥamzah with his cloak, concealing it from head to toe such that none of the mutilations could be seen. Ṣafiyyah and Fāṭimah came forward crying out and sat next to the

body of Ḥamzah. They began mourning and weeping, and the Prophet joined them and wept with them. Then Fāṭimah noticed the wounded forehead of the Prophet (ṣ) and the blood that had dried up on his pure face and noble beard, she let out a cry and began to wipe away the blood saying: "May the wrath of Allāh intensify upon the one who has bloodied the face of the Messenger of Allāh!" She then washed away the blood from her father's face while ʻAlī poured the water from his shield. When Fāṭimah noticed that the water was increasing the bleeding, she took a straw mat, burnt it and placed the ashes as a salve on her father's forehead, using it to stop the bleeding. Can you imagine how these moments must have affected the heart of Fāṭimah? She was overwhelmed by great sorrow and intense fear, as a righteous daughter who understood the status of her father.

When ʻAlī (*ʻa*) returned from Uḥud, he gave Fāṭimah his sword and said: "Take this sword, for indeed it has been true to me this day."[١٤٦] Then he recited the following verses [of poetry]:

أفـاطم هـاك السـيف غـير ذمـيمِ ... فلسـتُ برعديـدِ، ولا بلئـيم
لعمـري لقـد آعـذرتُ في نصرـ أحمـد ... وطاعـة ربٍ بالعبـاد علـيم
أُريـد ثـواب الله لا شيء غـيره ... ورضـوانه في جنـة ونعـيم
وكنـتُ امـرأً يسـمو إذ الحـرب شـمِّرت ... وقامـت عـلى سـاق بغـير ملـيم
أممـت بـن عبـد الـدار حتـى جرحتـه ... بـذي رونـق يفـري العظـام صـميم
فغادرتـه بالقـاع فـارفضَّ جمعـه ... عباديـد مـما قـانط وكلـيم
وسـيفي بكفّـي كالشـهاب أهـزّه ... أحـزّ بـه مـن عـاتقِ وصـميم
فـما زلـت حتـى فـضَّ ربي جمـوعهم ... وأشـفيت مـنهم صـدر كـل حلـيم
أميطـي دمـاء القـوم عنـه فإنـه ... سـقى آل عبـد الـدار كـأس حمـيم

Here Fāṭimah, the sword which is not dispraised,
for I am neither cowardly nor ignoble.
By my life, I have done my best to help Aḥmad,
and to obey my Lord, who knows everything about His servants.
I want the reward of Allāh, nothing else,
and His pleasure in the Paradise of Everlasting Bounty.
I am a man who arose whenever war [against Islam] *erupted*
and flared up, without [giving any excuse or] *deserving any blame.*
I was the one who duelled the son of ʻAbd al-Dār until I wounded him
with the shiny sword, which cuts right through the bones.
I thus left him on the ground causing his contingent to disperse,
all feeling despondent and helpless [by his] *having being wounded*
My sword in my hand as I swing it like a piercing flame,

I strike with it, splitting the bones and skulls [of the enemy].
I continued this until my Lord scattered their ranks,
and I had avenged the blood of every forbearing one.
Wipe the blood of the enemy from it for indeed it has
made the family of ʻAbd al-Dār drink from the goblet of Hell.

The Prophet (ṣ) said: "Take it O Fāṭimah, for indeed your husband has fulfilled his duty. Allāh has caused the warriors of Quraysh to be slain by his hand."[١٤٧]

Respected reader, you have seen that al-Sayyidah Fāṭimah al-Zahrā' (*ʿa*) was present at Uḥud after the battle had ended, and when she saw her father's injury, she washed away his blood with water and placed the ashes of a burnt straw mat on his forehead. This is what the historians have reported. However, in our day and age, a group of people arose who considered this event a stage where they could enact their rare performances, so they wrote with complete resolve, persistence and repetition, that Fāṭimah used to come to all the battles to nurse the wounded, attend to them and give them aid! I do not understand what these people hope to achieve with these lies. Al-Sayyidah undertook the task or nursing her father's wounds only on one occasion in her life, and that too was after the battle had come to an end. Can it then be said of her that she used to attend all the battles, nurse the wounded, and care for them? I do not understand what the goal of these people is in spreading such falsehoods and lies. Do they want to undermine the sanctity and virtue of al-Sayyidah Fāṭimah al-Zahrā'? Or do they seek a way to open the door to mixed gatherings?

Let us assume that Nasībah bint Kaʻb came out in the battle of Uḥud to attend to the wounded. Does this mean that al-Sayyidah Fāṭimah al-Zahrā' – the Mistress of all Women of the World in chastity, modesty, respect, purity and virtue – should be likened to the nurses in hospitals, clinics and medical institutions? I do not know, but they might know and understand what could warrant such a lie!

The Hardships Faced by al-Sayyidah Fāṭimah (ʻa) *in her Father's House:*

One of the hardships that al-Sayyidah Fāṭimah al-Zahrā' (*ʿa*) faced in her life was the suffering that she had to endure at the hands of some of the wives of her father, the Prophet (ṣ). They were the ones who were afflicted by some form of [superiority] complex and were thus jealous of al-Sayyidah Fāṭimah al-Zahrā' for her talents and virtues, especially since the Prophet (ṣ) used to show great fondness

for her and shower her with his affection. He loved her with a remarkable love that inflamed a sense of concealed envy in the hearts of some of his wives.

Shaykh al-Majlisī narrates from the book *al-Khiṣāl,* from Abū ʻAbdillāh (Imām al-Ṣādiq [*ʻa*]), who said: "The Messenger of Allāh (ṣ) entered his house and found ʻĀ'ishah confronting Fāṭimah and shouting at her: 'By Allāh, O daughter of Khadījah, you think that your mother was better than us in virtue – in what way was she better than us? She was nothing more than one of us!' The Prophet heard what she said to Fāṭimah, and when Fāṭimah saw the Messenger of Allāh (ṣ), she began to cry. He said to her: 'Why are you crying O daughter?' She said: ''ʻĀ'ishah mentioned my mother and disparaged her so I cried.' The Prophet (ṣ) became angry and said: 'Enough, O Ḥamrā'![1] Indeed Allāh, the Exalted, has blessed the affectionate and fruitful wife, and Khadījah (may Allāh bless her) bore me a pure son (who was named ʻAbdullāh) and he was purified, and she bore me al-Qāsim and Ruqayyah and Umm Kulthūm and Zaynab; whereas you are among the wives whose wombs have been made barren by the will of Allāh and you have not given birth to anything.'[2/١٤٨]

ʻĀ'ishah had on many occasions behaved inappropriately towards al-Sayyidah Fāṭimah al-Zahrā' (*ʻa*) and this shows the deep-seated hatred she bore against her. In fact, no other wife went to such extremes with the Mistress of all Women of the Worlds. Among these instances is what you will read when we discuss the subject of Fadak, where ʻĀ'ishah bore witness in front of her father Abū Bakr that Prophets do not leave any inheritance, so that al-Sayyidah Fāṭimah (*ʻa*) would be deprived of her inheritance from her father (ṣ). In another instance, we find that when the news of al-Zahrā''s death reached ʻĀ'ishah, she smiled! You will read how, while on her death-bed, al-Sayyidah Fāṭimah asked Asmā' bint ʻUmays to ensure that ʻĀ'ishah was not allowed to attend her funeral. This clearly proves her anger and displeasure towards ʻĀ'ishah; and the Prophet (ṣ) has said: "Verily Allāh is angry at whomsoever Fāṭimah is angry [with] and pleased with whomsoever Fāṭimah is pleased with."[3]

Additionally, in the previous *ḥadīth*, it is clearly stated that the daughters of Khadījah al-Kubrā are all from the Prophet of Allāh (ṣ), not from any other spouse. This narration is not the only evidence for

1. This was one of the titles of ʻĀ'ishah and literally means 'the red one'.
2. Muḥammad ibn ʻAlī ibn al-Bābawayh (d.381 A.H.), *Al-Khiṣāl*, vol.2, p.405.
3. *Nuzhat al-Majālis*, vol.2, p.228.

this fact; rather, there are many indubitable proofs that they were all the real daughters of the Prophet (ṣ). Unfortunately, it is beyond the scope of this book to explain more about this. We may, God-willing, present this discussion in another work, and highlight the importance and significance of this matter.

* * * * *

CHAPTER NINE

Fāṭimah al-Zahrā' (‘a) *on the Threshold of Marriage*

Al-Sayyidah Fāṭimah al-Zahrā' (*‘a*) was only nine years of age, but she was blessed with early physical development, rather, physical perfection. She was distinguished, from a very young age, by her intellectual maturity and acumen. Allāh had endowed her with a perfect intellect, a brilliant mind, and cleverness that are beyond description. She also had a plentiful share of grace, beauty and elegance in herself and from what she had inherited [from her parents]. Her talents were numerous and extraordinary, and her acquired and inherited virtues surpassed that of every daughter and [even] every son.

Upon appraisal of her religious and literary education, one realizes that she was the most learned woman who excelled above all others. History has not borne witness to any other woman who has attained such a level of erudition, knowledge and refinement as her. This, notwithstanding the fact that she did not study in any school and never graduated from any academy other than the 'School of Prophethood' and the 'Academy of Divine Revelation'.

It is not surprising that many of the famous companions of the Prophet (ṣ) sought her hand in marriage, but the Prophet apologized to them saying, "Her matter is in the hands of her Lord, if He wills her to be married He will get her married."[١٤٩] Shu‘ayb ibn Sa‘d al-Miṣrī narrates in *al-Rawḍ al-Fā'iq*:

> When the sun of her brilliance glimmered in the sky of prophethood and the full moon of her magnificence shone on the horizon, the attentions were turned towards her and the sights of the righteous were drawn towards her beauty. The elite among the *Muhājirūn* and *Anṣār* sought her hand in marriage. He (ṣ) turned them down and said, "I am waiting for a decree [from my Lord] about her affair."[١٥٠]

Abū Bakr and ‘Umar proposed to her, but the Prophet (ṣ) said, "She is still too young."[1/١٥١] And when ‘Abd al-Raḥmān ibn ‘Awf proposed, the Prophet did not reply and simply turned away from him.

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1. *Khaṣā'iṣ Amīr al-Mu'minīn*, p.136; *Tadhkirat al-Khawāṣ*, p.596.

After looking at the Prophet's statement that "she is still too young," the spuriousness of the narrations about her birth five years before the commencement of the Prophetic mission (*mabʿath*) becomes evident, because if it was true, her age at this time would have been eighteen years, as some of the narrators have claimed. Yet how can an eighteen year old girl be considered too young while the Messenger of Allāh (ṣ) married ʻĀ'ishah when she was, at most, ten years of age, and the Prophet did not consider her to be 'too young'! So how his teenage daughter could be considered too young for marriage?

If indeed it was as they claim, and she was born five years before the *mabʿath*, her age in Makkah, before the migration to Madīnah, would have been sixteen or seventeen, and this is the best age for marriage. So how is it that nobody proposed to her in Makkah, neither from the Banū Hāshim nor from any other clan? Rather, she was not even considered to be of marriageable age [at that time].

ʻAlī ibn al-Muttaqī has narrated in *Kanz al-ʻUmmāl* from Anas ibn Mālik, who said: "Abū Bakr came to the Prophet (ṣ), sat in front of him and said, 'O Prophet of Allāh, you know of my sincerity and how I was among the first to accept Islam and I am such and such….' He (ṣ) replied: 'So what is it that you seek?' He said: 'Marry Fāṭimah to me.' He (ṣ) became silent or [according to another report] turned away from him. Abū Bakr returned to ʻUmar and said, 'I am doomed!' ʻUmar asked, 'How is that?' He said, 'I asked for Fāṭimah's hand from the Prophet (ṣ) and he turned away from me.' ʻUmar said, 'Wait here. Let me go to the Prophet and ask him for that which you had asked from him.' So ʻUmar came to the Prophet (ṣ) and sat in front of him and said, 'O Messenger of Allāh, you know of my sincerity and my early acceptance of Islam, and that I am such and such…' He (ṣ) said, 'So what is it that you seek?' ʻUmar replied, 'Marry Fāṭimah to me.' The Prophet turned away from ʻUmar, so he returned to Abū Bakr and said, 'He is waiting for the command of Allāh about her matter.'"[1/۱۵۲]

Al-Haythamī has narrated in *Majmaʻ al-Zawā'id* that the daughters of both Abū Bakr and ʻUmar were asked by their fathers to seek Fāṭimah's hand in marriage from the Prophet of Allāh. When each one of them spoke to the Prophet on behalf of her father, the Prophet (ṣ) replied saying, "Not until the divine decree descends." When they heard this reply, they wished that they had not spoken to the Prophet about the matter. It is possible that the Prophet did not wish to tell them

1. *Kanz al-ʻUmmāl*, vol.13, p.662.

frankly that he was saving her for someone who was her equal and did not want to forthrightly say that their fathers were not good enough for her or to openly state that his daughter's level is above theirs.

The Prophet wanted the matter to take its natural course. Imām ʻAlī (*ʻa*), the Commander of the Faithful, had put up at the house of Saʻd ibn Muʻādh (according to one narration) since he arrived in Madīnah, so Saʻd ibn Muʻādh came to him, while he was busy [working] in one of the farms of Madīnah, and said: "What is stopping you from seeking Fāṭimah's hand in marriage from your cousin [the Prophet of Allāh]?"[١٥٣] In *Muntakhab al-ʻUmmāl*, it is narrated that ʻUmar went to ʻAlī (may Allāh be pleased with him) and said: "What is stopping you from [proposing to] Fāṭimah?" He replied: "I fear that my proposal will be rejected!" ʻUmar said: "If the Prophet does not marry her to you then to whom will he marry her, while you are the closest among the creation of Allāh to him…?"[١٥٤]

ʻAlī did not mention Fāṭimah to anyone throughout his entire life, and he never mentioned his desire [to marry her] to the Prophet (ṣ) out of modesty and shame. In addition, his financial situation at that time was very constrained. He did not possess anything of the wealth of this world and did not have a house or property in Madīnah. So how could he marry? Where could he get married and where would he live? And al-Sayyidah al-Zahrā' was not a woman whose marriage could be taken lightly! However, the purpose of marriage is to establish a matrimonial home and to lay the foundation for a family; and Islam came to open the shackles and fetters that had hindered people from the traditional practice of marriage. It made this matter, which is considered one of the innate needs of humankind that is required to keep the systems of social and family life stable, easier for them.

Marriage became, through the blessing of Islam, a simple matter and the ethnic and tribal prejudices of the past were slowly waning. The Prophet was playing an important role in reshaping the society and he was the role model and exemplar for the Muslims. His movements and pauses, his actions and deeds were all considered proof and evidence for the Muslims. The Prophet used to fight against blind following of the practices of the age of ignorance, and the habits of [the era of] disbelief, by the hand and tongue, through speech and action.

Thus ʻAlī came to the Prophet (ṣ) to seek Fāṭimah's hand in marriage. Despite the complete authority of the Prophet (ṣ) over all the Muslims, male and female, and over his daughter and everyone else, he preserved Fāṭimah's honour and did not announce his approval for

the marriage before seeking Fāṭimah's consent. By this action of his, he declared [to the world] that it is necessary for the bride to give her consent because she is the one who will have to live with her [future] husband and will become his life-partner, as he becomes her life-partner.

Indeed, marrying off a girl without her permission or consent is a defeasance of her honour, disparagement of her self-esteem, and crushing of her persona. It is an action that manifestly declares to her that she has no right to have an opinion about who her spouse should be; as if she were cattle or a domesticated animal that is sold off or gifted away without her own permission or consent. So the Prophet (ṣ) said: "O ʻAlī, many others have mentioned [their interest in] her before you, so I asked her about them and noticed displeasure on her face; but wait here until I get her response."[١٥٥] The Prophet (ṣ) stood and left ʻAlī sitting there, waiting for an answer. He went to his daughter Fāṭimah and informed her that ʻAlī had come to ask for her hand in marriage.

At times it is necessary for a father to inform his daughter about the one who has come to propose to her and mention to her his attributes such as his age, the work he does and all the other details about him, if he is not well-known, so that the daughter may be well informed before taking a decision. However, in this case there was no need for all this. ʻAlī (*ʿa*) was well-known and needed no introduction. Fāṭimah knew ʻAlī and was aware of his past achievements, his merits and virtues, and was not unaware of anything [regarding him]. So the Prophet (ṣ) found it sufficient to say: "O Fāṭimah, ʻAlī ibn Abī Ṭālib, whose close relation [to us], virtue and faith you are aware of, has sought your hand in marriage, and indeed I had asked my Lord to get you married to the best of His creation and the one who is most beloved to Him. What do you say about this?"[١٥٦] Fāṭimah remained silent and did not turn her face away. The Prophet (ṣ) did not see any displeasure on her face so he stood up exclaiming, "Allāh is great! Her silence is her approval!"[١٥٧]

The Prophet considered her silence to signify her consent and approval for the marriage, as it is not expected of a young, shy maiden to declare her approval openly, rather what is expected is her open disapproval and rejection if she does not consent. Because modesty prevents her from openly declaring her approval but does not prevent her from announcing her rejection. The Prophet returned to ʻAlī, who was still waiting for him, and informed him about her consent. He

asked him about the extent of his preparedness for the subsequent steps that needed to be taken, as presenting a dowry is necessary both as a religious obligation and a conventional one. Additionally, this wedding would be exemplary and would reverberate as a model for the coming generations, so it was important that all aspects be taken into consideration, and it would be improper to neglect any aspect of it, despite maintaining [its] simplicity.

The Prophet then asked ʻAlī: "Do you have anything with you [as a dowry] that I can marry you with?" ʻAlī replied: "May my mother and father be your ransom! By Allāh, there is nothing about my affair that is hidden from you. I have only my sword, my shield and my camel!"[١٥٨] This was the wealth of Imām ʻAlī and that entire he possessed of this world when he was on the verge of getting married. The Prophet responded to his words with magnanimity and said: "O ʻAlī, as for your sword, you cannot do without it. You use it to fight in the way of Allāh and you kill the enemies of Allāh with it. As for your camel, you need it to carry water to your date palms and to your family, and use it to travel from place to place. So, I marry you with your shield, and accept that as a dowry from you. Sell it and bring the money to me!"[١٥٩] ʻAlī (*'a*) had gotten this shield from the booty of the Battle of Badr – the Prophet (ṣ) had given it to him.[1] The shield was named al-Ḥaṭmiyyah because it used to break the swords, as is mentioned in *Lisān al-ʻArab*.

ʻAlī (*'a*) sold his shield for four hundred and eighty (or five hundred) dirhams and brought the money to the Prophet (ṣ), placing it in front of him. It was agreed that the price of the shield would be the dowry for the most honourable young woman in the entire world and the best female in the universe i.e. the Mistress of all Women of the Worlds and daughter of the Master of all the Prophets and Messengers, the most noble of all creation! The Prophet of Allāh (ṣ) married off his pure daughter to his vicegerent ʻAlī ibn Abī Ṭālib in this simple manner so that the shackles of blind following that people had fettered themselves with would be broken. The Prophet (ṣ) did this so that the people, who are millions of times lower in status and honour, could follow his example. He married off his daughter, who was the Mistress of all Women, for such a small dowry, so that young Muslim women would not feel too proud to accept small dowries. And [for] many other reasons and benefits that we cannot elaborate upon in detail here.

1. *al-Iṣābah*, vol.8, p.54.

All this happened on earth. In the heavens, however, Allāh preserved the honour of the Mistress of all Women. For Allāh had married Fāṭimah al-Zahrā' to Imām 'Alī ibn Abī Ṭālib before her father, the Prophet of Allāh, married her to him. This is not far-fetched, since Allāh married those who were much lower in status than Fāṭimah al-Zahrā'. Was it not Allāh who married Zaynab bint Jaḥash to the Prophet when He said: *So when Zayd was through with her We wedded her to you*…? (Q.33:37) Was it not Allāh who married His prophet to *the believing woman who offered herself to the Prophet* (Q.33:50)? Then what is to prevent a blessed assembly in the heavens where such a marriage ceremony would take place with angels and archangels in attendance, as is mentioned in some of the narrations? All this was a means of honouring her and her father, her husband and her sons who will be born to her, and who will be the Proofs of Allāh to all of creation.

The marriage ceremony that took place in the fourth heaven next to Bayt al-Ma'mūr was one of its kinds, unique, and never witnessed ever before in the universe. All the angels had gathered in the fourth heaven and a pulpit was set up. It was a pulpit of light, and Allāh commanded one of the angels whose name was Rāḥīl to ascend the pulpit and glorify and praise Him, and there is no angel more eloquent and more beautiful in speech than Rāḥīl. So he ascended the pulpit and said: "All praise be to Allāh, before the first of the foremost, and the One who will remain after the worlds perish. We praise Him for making us angels, spiritual beings, submissive to His Lordship, grateful for His blessings, and for keeping away from us insatiable lustful desires and making our only desire and yearning His praise and glorification. The One who showers all with His mercy and bestows His blessings upon everyone. Far above the apostasy of the polytheists, and exalted by His greatness above the falsehood of the disbelievers..." Then he said: "Allāh, the Mighty Sovereign, has chosen His best and most honourable servant for his maidservant, the Mistress of all Women, the daughter of the greatest Prophet (ṣ), Master of the Messengers, and Leader of the God-wary. He has thus joined his line with the line of a man from his family, his close companion, the testifier of his message, the one who was quick to accept his words – 'Alī, who is now married to Fāṭimah al-Batūl, the Prophet's daughter."[١٧٠] Then Jibrīl presented the message of Allāh, the Most High: "Praise is My magnificence, majesty is My grandeur, and all the creatures are My slaves and handmaidens. I have wedded Fāṭimah, My maidservant to 'Alī, the

best of My servants – bear witness [to this] O My angels!"[1/١٦١]

A group of Sunnī scholars have also narrated this tradition. Some of them include: 'Abd al-Raḥmān al-Ṣafūrī, who narrates from Jābir ibn 'Abdillāh (may Allāh be pleased with him), who said: "Umm Ayman came to the Prophet (ṣ) crying, so he asked her why she was crying. She said: 'A man from the *Anṣār* married off his daughter and almonds and sugar were strewn at her wedding, so I recalled that nothing was strewn when you got Fāṭimah married.' He (ṣ) said: 'By He who has sent me with honour and selected me for Prophethood, when Allāh married 'Alī to Fāṭimah, He ordered the archangels to circle around the Throne. Among them were Jibrīl, Mīkā'īl and Isrāfīl; and He commanded the birds to sing, so they sang. He then commanded the tree of Ṭūbā to scatter pearls, white gemstones, green emeralds and red rubies.'"١٦٢ In another narration, it is mentioned that the wedding took place at the Sidrat al-Muntahā and Allāh commanded it to scatter what it had within itself, so it strewed pearls, gemstones and corals.[2]

Al-Ḥāfiẓ Abū Na'īm narrates from 'Abdullāh ibn Mas'ūd: "…then Allāh ordered the tree of heaven so it brought forth jewels and ornaments, then He commanded it to scatter them over the angels. So whoever took a greater share from it on that day would take pride in it until the Day of Resurrection."[3/١٦٣] Others, such as al-Khwārizmī (in *Maqtal al-Ḥusayn*), al-'Asqalānī (in *Lisān al-Mīzān* and *Tahdhīb al-Tahdhīb*) and al-Qandūzī (in *Yanābī' al-Mawaddah*) have also narrated this.

It has been narrated in *Nuzhat al-Majālis* from Anas ibn Mālik who said: "Once, when the Prophet (ṣ) was in the masjid, he told 'Alī: 'Jibrīl has just informed me that Allāh had married you to Fāṭimah and made forty thousand angels bear witness [to it]. He also commanded the tree of Ṭūbā to scatter over them gemstones, rubies, jewels and ornaments, so it did this. The houris rushed to collect the gemstones and ornaments in their trays, and they exchange them [with one another] as gifts until the Day of Resurrection.'"١٦٤ Al-Suyūṭī has also narrated this in *Taḥdhīr al-Khawāṣ*.

The Prophet (ṣ) recited the marriage formula in the masjid while he was on the pulpit, where he could be seen and heard by the Muslims. In this way, he established the *sunnah* of pronouncement and testimony in the recitation of marriage formulae as well as the [recommended] amount of dowry, so that the Muslims may follow in

1. *Biḥār al-Anwār* vol.43, p.110.
2. *Nuzhat al-Majālis*, vol.2, p.223.
3. *Ḥilyat al-Awliyā'*, vol.5, p.59.

his footsteps and not be excessive in their [demanding large] dowries. He (ṣ) also said: "Do not be excessive in [demanding] dowry such that it leads to enmity."[١٦٥] The Prophet (ṣ) determined that the dowry be [set at] five hundred dirhams and this became his *sunnah*. He even married his wives with this amount and the Imāms of the *Ahl al-Bayt* (*ʿa*) also never went above this amount in their dowries.

Turning back to the marriage of al-Sayyidah Fāṭimah, we see that ʻAlī (*ʿa*) sold his shield and came with the amount to the Prophet, who then divided it into three portions: a third of the sum was for buying furniture and household utensils, a third for purchasing perfumes for the first night of marriage (*laylat al-zifāf*) and a third was given to Umm Salamah as a trust that would be returned to ʻAlī just before the wedding so that it could be used to pay for the wedding feast (*walīmah*).

It is natural that the marriage of al-Sayyidah Fāṭimah (*ʿa*) to ʻAlī (*ʿa*) roused feelings of jealousy and enmity in the hearts of some, and especially in those who had previously proposed to Fāṭimah through her father but had been turned down by him. Small wonder it is then, that a group from the Quraysh came to the Prophet and said: "You have gotten your daughter married to ʻAlī for a paltry dowry." He replied them saying: "It is not me who got ʻAlī married [to her], rather Allāh married him [to her] on the night when he took me up to the Sidrat al-Muntahā…"[1/١٦٦] He (ṣ) also said: "I am but a human being like you, I get married among you and marry you [to your spouses] – except Fāṭimah, for indeed her marriage was decreed from the heavens."[2/١٦٧]

The Prophet gave some money to Abū Bakr to buy some household items for Fāṭimah's new home, saying to him: "Buy with this money for my daughter that which she would require in her new home."[١٦٨] He sent Bilāl and Salmān to accompany Abū Bakr and help him carry what he bought. It is said that he also sent ʻAmmār ibn Yāsir and a group of other companions [to help]. Abū Bakr said: "The amount that the Prophet gave me was sixty three dirhams."[١٦٩] So they went to the market and bought the required items, which included:

- —Two carpets woven from Egyptian yarn, one made of fibre and another of fleece
- —A leather mat
- —A pillow made of leather and stuffed with palm fibre
- —A cloak made in Khaybar

1. Muḥammad ibn ʻAlī ibn al-Bābawayh (d.381 A.H.), *Man Lā Yaḥḍuruh al-Faqih*, vol.3, p.401.
2. *al-Kāfī,* vol.5, p.568.

—A receptacle for water
—Water-skins and jars
—A water filter
—A fine woollen curtain
—A shirt worth seven dirhams
—A veil (*khimār*) worth four dirhams
—A black basket
—A bed covered with a bed-cover made of interwoven palm fibre
—Four cushions made of leather from Ṭā'if and stuffed with leaves from the Idhkhar plant
—A straw mat
—A hand mill
—A large bronze vessel
—A container for milk
—A water sprinkler

When the purchasing was completed, Abū Bakr carried some of the things and the other companions of the Prophet (ṣ) carried the rest. When the items were presented before the Prophet of Allāh, while he was in the house of Umm Salamah, he began examining them with his hands and saying: "May Allāh bless the *Ahl al-Bayt*." In another narration, we find: He raised his head towards the sky and said: "O Allāh bless the people whose [household] vessels are made of earthenware."[١٧٠]

These were all the furnishings that the Master of the Prophets (ṣ) bought for his daughter, the most honoured of women and the Mistress of all Women of the World. Yes, it is true that marital bliss is not dependant on lavishness, luxury and extravagance, or on magnificent gowns, expensive furniture, valuable gemstones, vessels of gold and silver, costly carpets and drapes lofty palaces, big cars, sophisticated lighting, air conditioning systems etc. as some simple-minded people think. How many women strut in their lavish attires and costumes, sit on comfortable cushions, adorn themselves with jewellery lined with pearls and gemstones hanging from their necks, on their arms and from their earlobes, yet despite all this they are utterly miserable and feel that they are in hell, completely unhappy in their lives? Yet how many women live in small shacks or humble dwellings, milling, kneading, baking, washing, sweeping, nursing [children] and bearing all sorts of hardships while living a very simple life, deprived of the hundreds of appliances [that could make things easier], and despite all this they live a happy life, as if their small, simple homes are like the Garden of Eden.

The same example can be given about men as well, for [at times] we find a grand lofty palatial house belonging to a man who enters it with unwillingness, as if he is entering a cage, trying to escape it time after time; and a simple home which a man returns to with longing and desire, not willing to leave it, especially when it is built on the foundations of marital joy and bliss. However, it is sad to see that millions of young men and women consider marital joy and happiness in life to be the result of wealth and acquisitions, and deem simplicity in life as a means to wretchedness and a sign of deprivation. So these poor young men and women remain unmarried as they wait, expecting marital joy to knock on the door of wealth!

Intercession on the Day of Judgement was Part of Fāṭimah's (ʿa) *Dowry:*

If al-Sayyidah Fāṭimah got married with a small dowry in obedience to the wishes of her father, the Prophet, so that the Muslims may follow his example and his wise objectives may be achieved, this does not mean that al-Sayyidah Fāṭimah had to forget her status or that her greatness was overlooked. Rather, her lofty status, her honoured personality, her exalted position and her inclination towards virtues and merits had to be preserved; and for this reason, Aḥmad ibn Yūsuf al-Damishqī has narrated in *Akhbār al-Duwal wal-Āthār al-Uwal*:

> It is reported that when she heard that her father had married her off, having determined a certain amount for her dowry, she said [to him]: "O Prophet of Allāh, verily the daughters of people are married with [dowries of] dirhams, so what then distinguishes me from them? I beseech you to return it and ask Allāh, the Most High, to make my dowry the [approval of my] intercession for the sinners of your *ummah*."
>
> At this point Jibrīl (*ʿa*) descended, bringing along with himself a silk parchment upon which was written: 'Allāh has made the dowry of Fāṭimah al-Zahrāʾ the intercession for the sinners of her father's *ummah*.' When she was on her deathbed, she asked that this parchment be placed upon her heart, under her shroud, and this was done. She said, "When I am raised on the Day of Resurrection, I will raise this parchment with my hand and intercede for the sinners of my father's *ummah*."[١٧١]

This narration shows how al-Sayyidah Fāṭimah al-Zahrāʾ was endowed with exalted magnanimity, a great personality, farsightedness and a lofty status, for she asked her father to pray to Allāh, the

Most High, that He may bestow upon her this great right, namely the right of intercession on the Day of Judgement. The Prophet's prayer was answered and his wish was granted. A muniment to this effect was also sent down from the heavens, and al-Sayyidah Fāṭimah will present this muniment when it is required.

It has also been narrated by al-Ṣafūrī in *Nuzhat al-Majālis* that al-Nasafī said: "Fāṭimah (may Allāh be pleased with her) asked the Prophet (ṣ) to let her dowry be the intercession for his *ummah* on the Day of Judgement, and when this day comes, she will ask for her dowry."[١٧٢] Many similar narrations have come to us from the Imāms of the *Ahl al-Bayt* (*'a*), telling us that Allāh made intercession on the Day of Judgement part of al-Sayyidah Fāṭimah al-Zahrā''s dowry.

Preparations to Bring the Bride to Her New Home:

There was a brief gap between the time when the marriage contract was recited and the bride was brought to her new home. This was because 'Alī (*'a*) was too shy to ask the Prophet (ṣ) for his wife, and the Prophet also wanted to maintain the honour of al-Sayyidah Fāṭimah by not sending his daughter to her marital home before her husband had asked for her. This interlude lasted for a month or a couple of months and neither side said anything about it. In the end, 'Aqīl came to Imām 'Alī and asked him why he was quiet and doing nothing [about the matter]. He urged him to make the required preparations for his new bride to be brought to his house, but 'Alī (*'a*) was shy to ask the Prophet (ṣ) to send al-Sayyidah Fāṭimah to his home. However, 'Aqīl insisted that he pursue the matter, so they both proceeded to the Prophet in order to speak to him about it. On the way, they met Umm Ayman and she asked them not to go directly to the Prophet, promising to help resolve the issue herself. She then went to Umm Salamah and informed her about the matter. She, in turn, informed all the other wives of the Prophet about it. So all of them went to see the Prophet together and surrounded him saying: "May our fathers and mothers be ransomed for you O Messenger of Allāh! We have come to you with a request that would have delighted Khadījah had she been alive!" When the Prophet heard the name of Khadījah, he began to weep. Then he said: "Khadījah! And who can ever be like Khadījah? She believed me when others belied me; she supported me in spreading the true religion and assisted me with her wealth! Indeed, Allāh commanded me to give Khadījah glad tidings of a house in Paradise made of pearly emeralds, wherein there is no commotion or

hardship."[١٧٣]

Umm Salamah said: "May our parents be your ransom, O Prophet of Allāh! You have not mentioned anything but the truth about Khadījah. However, she has gone to her Lord, and Allāh has granted her felicity – May Allāh join us with her in Paradise and grant us His pleasure and mercy. O Messenger of Allāh! Here is your brother in this world, and your cousin by relation, ʻAlī ibn Abī Ṭālib. He would like his wife, Fāṭimah, to move to his house and share his mantle with him."[١٧٤]

In another narration, it was Umm Ayman who said: "O Prophet of Allāh! If Khadījah was alive, she would have been delighted by Fāṭimah's moving to her husband's house, and ʻAlī wants his wife by his side, so give joy to the heart of Fāṭimah by uniting her with her husband, and bring them together so that they may be filled with happiness."[١٧٥] He (ṣ) replied: "Why does ʻAlī not ask me for this himself?" She replied: "He feels ashamed to ask this of you O Prophet of Allāh!" He said: "Go to ʻAlī and bring him to me." Umm Ayman came out only to find ʻAlī waiting for her in order to learn of the Prophet's reply. She took ʻAlī (*ʻa*) to the Prophet (ṣ) and he sat in front of the Prophet with his head lowered out of shame. The Messenger of Allāh (ṣ) asked him: "Do you wish that your wife be brought to your house?" He replied: "Yes, may my father and mother be your ransom!" The Prophet said: "Okay, I will send her to you this night or by tomorrow night God-willing. Prepare a house so that Fāṭimah can move there." ʻAlī said: "There is no house available except the house of Ḥārithah ibn al-Nuʻmān." The Prophet said: "We feel embarrassed [to ask this of him] as we have already taken most of Ḥārithah ibn al-Nuʻmān's houses!"[١٧٦]

The news of this reached Ḥārithah, so he came to the Prophet and said: "O Messenger of Allāh, my soul and my possessions all belong to Allāh and His Prophet. By Allāh, nothing is more beloved to me than your taking from me and what you take is more beloved to me than what you leave behind."[١٧٧] O what magnificent faith in Allāh and in the Prophet! O how beautiful the belief in the Hereafter and its rewards! Ḥārithah gave one of his houses to ʻAlī, who in turn began furnishing it and preparing the bridal chamber. He laid out gravel on the ground and erected some wooden posts on which he placed lamps. He bought water-skins and jars, and placed a plank from one wall to the other for the clothes! He then laid out the hide of a ram and cushions of palm-fibre. This is all that ʻAlī (*ʻa*) possessed of the material wealth of this world and its adornments!

As we have mentioned, the dowry that 'Alī (*'a*) gave to the Prophet (ṣ) was divided into three: a third was for buying the furnishings, a third was for perfume and a third was left as a trust with al-Sayyidah Umm Salamah. This last amount was taken back by the Prophet and given to 'Alī as [a form of] assistance, since he was about to embark on a new life and there would obviously be great need for money. He (ṣ) said to him: "O 'Alī, it is necessary to have a wedding feast (*walīmah*)."[١٧٨] Look at the compassion, the lofty character and the true love and affection [of the Prophet (ṣ)]! Some of the companions also gave gifts to 'Alī, and the Prophet told 'Alī to prepare a great feast. He gave this instruction because Allāh loves that one should feed his fellow human beings, and there is much goodness in the wedding feast. It has many benefits and numerous advantages. Through it the empty stomachs are filled, the seeds of love are planted in the hearts of people, and above all, it is a means of attaining the pleasure of Allāh.

Despite this, unfortunately today we have transformed the wedding feast into a private gathering and replaced the serving of food with mere refreshments and sweets, which neither nourish nor alleviate hunger! We must not forget that al-Sayyidah Fāṭimah set a record when it came to giving charity in the way of Allāh, and exercising self-sacrifice in order to gain His pleasure. You would be hard pressed to find any woman who even comes close to her throughout history!

Al-Ṣafūrī has narrated from Ibn al-Jawzī[1] that the Prophet (ṣ) gave her a new gown for her wedding night and the night when she moved to her husband's home, as her old gown was frayed. When a beggar came to her door and said: "I seek from the House of Prophethood an old gown." She proceeded to give her tattered gown to him but recalled the words of Allāh: *You will never attain true righteousness until you give away that which you love* (Q.3:92), so she gave him the new gown. When the wedding night approached, Jibrīl descended and said: "O Muḥammad! Allāh sends you salutations and has commanded that I salute Fāṭimah; and He has sent a gift for her from the attires of Paradise made from green silk brocade…"[١٧٩]

A wedding feast, which consisted of meat, bread, dates and butter, was prepared. The Prophet (ṣ) rolled up his sleeves and started mixing the dates with the butter in order to make a sweet dish that could be served to the guests. Then he told 'Alī to invite the people to partake in the wedding feast (*walīmah*). Imām 'Alī (*'a*) came to the masjid and

1. *Nuzhat al-Majālis*, vol.2, p.226.

found it teeming with Muslims, among whom were the *Ahl al-Ṣuffah* – the poor emigrants (*Muhājirūn*) who did not possess anything at that time, along with the people of Madīnah from the *Anṣār* and others who were not wealthy. What was ʻAlī (*ʻa*) to do with such a large number of people when the food was limited? His noble and pure soul did not allow him to invite a group to the exclusion of others, while all of them wished to partake of the *walīmah* of the Prophet's daughter, and every one of them wanted to be present at that blessed banquet.

ʻAlī's faith in the power of Allāh and in the blessed status of the Prophet (ṣ) made everything easy. He climbed upon a raised platform and said in a loud voice, which was audible to everyone present: "O people! Please accept our invitation to attend the *walīmah* of Fāṭimah, daughter of Muḥammad."[١٨٠] His voice even reached the gardens of Madīnah and its farms, and all the people, men and women, came flocking towards the banquet. They ate, drank, and even took some of the food with them. It was here that the blessing (*barakah*) of the Holy Prophet (ṣ) became manifest, as the food did not run out. In fact, it did not even diminish, and the Prophet instructed that containers filled with food be sent to his wives' houses, and he kept the best of the food in a [separate] container saying: "…and this is for Fāṭimah and her husband!"

When night fell and the time came for al-Sayyidah Fāṭimah to leave her father's house and move to her husband's home, the Prophet (ṣ) made all the arrangements necessary for his daughter's relocation. Even though al-Sayyidah Fāṭimah's marriage was unique in its simplicity and moderation, and its lack of pretentiousness, extravagance and the like, it was nevertheless surrounded by signs of greatness and magnificence. So much so that al-Haythamī narrates in *Majmaʻ al-Zawā'id* from Jābir who said, "We attended the wedding of ʻAlī and Fāṭimah (may Allāh be pleased with them), and we had never witnessed a wedding [ceremony] so beautiful…"[١٨١]

The Prophet (ṣ) had instructed his wives to beautify al-Sayyidah Fāṭimah al-Zahrā' (*ʻa*) in preparation for her wedding night, so they began putting perfume on her and adorned her with jewellery. One was busy combing her hair while others were making her up. She wore the gown that Jibrīl had brought for her from Paradise – a gown that was priceless and beyond comparison. The Noble Prophet (ṣ) bestowed special attention and consideration upon his daughter al-Sayyidah Fāṭimah al-Zahrā' and had a deeper affection for her than he did for his other daughters. The reasons for this include: her own

merits and virtuous character, and the personality of her husband ʻAlī ibn Abī Ṭālib, for he was a person of great virtue and was the cousin of the Prophet, his brother, his legatee, his successor and flag-bearer, and none of his other sons-in-law had this special close relationship and lofty status. The Messenger of Allāh (ṣ) knew that his pure daughter would be included in the Verse of Purification (*āyah al-taṭhīr*), the Verse of Malediction (*āyah al-Mubāhalah*) and the verse about loving the [Prophet's] near relatives (*āyah al-mawaddah*), and that she would be the mother of the Infallible Imāms until the Day of Resurrection.

The night came when al-Sayyidah Fāṭimah felt that she was an orphan and missed the presence of her loving mother Khadījah – and every mother has an important role to play on the night of her daughter's wedding. But where was Khadījah this night? When the sun had set, the Prophet called for his daughter and his son-in-law. Al-Sayyidah Fāṭimah came forward wearing a long gown with its train trailing on the ground, her face was covered with pearl-like drops of perspiration out of the shyness she felt standing in front of her father, the Master of the Prophets. Allāh, the Most High, willed that the marriage of al-Sayyidah Fāṭimah should be unique in every sense, and this is what the Messenger (ṣ) also wanted, so that his daughter would not feel sad that her mother was not there with her. For this and other reasons, the Prophet brought his mule, al-Shahbā' and put a folded velvet duvet upon it before asking Fāṭimah to ride on it. He (ṣ) instructed Salmān to lead the mule and the Prophet himself drove it forward.[1]

In all honesty, does one ever come across or read in the history of all the great figures who have ever lived, from the Prophets to the kings, viziers and sultans that a daughter is taken to the house of her new husband while the Master of Prophets is driving her mule? Indeed, the inhabitants of the heavens also participated, along with the people on earth, in the wedding of the 'houri in human form'. Al-Khaṭīb al-Baghdādī narrates in his *Tārīkh*,[2] al-Juwaynī in *Farā'id al-Simṭayn*, al-Dhahabī in *Mīzān al-I'tidāl*, al-'Asqalānī in *Lisān al-Mīzān*, al-Qirmānī in *Akhbār al-Duwal* and al-Qandūzī in *Yanābī' al-Mawaddah* [all] from Ibn ʻAbbās who said: "When Fāṭimah was being taken to the house of ʻAlī, the Prophet (ṣ) was in front of her, Jibrīl was on her right, Mīkā'īl was on her left and seven thousand angels were behind her, all glorifying Allāh and praising Him until dawn." ١٨٢

1. *Biḥār al-Anwār*, vol.43, p.104.
2. *Tārīkh Baghdād*, vol.6, p.136.

It is narrated from Imām Mūsā ibn Ja'far (*'a*), from his forefathers, from Jābir ibn 'Abdillāh al-Anṣārī that: …when it was the night of her wedding, the Prophet (ṣ) brought his mule al-Shahbā',[1] placed upon it a velvet duvet and said [to Fāṭimah]: "Sit on it." He then instructed Salmān to lead it and the Prophet (ṣ) himself drove it. On the way, he suddenly heard a sound and when he turned, he saw Jibrīl and Mīkā'īl, each accompanied by seventy thousand angels. The Prophet (ṣ) asked them: "What has made you descend to the Earth?" They replied: "We have come to escort Fāṭimah as she moves to the house of 'Alī ibn Abī Ṭālib." Then Jibrīl pronounced the *takbīr*, followed by Mīkā'īl and all the angels and the Prophet (ṣ) also recited the *takbīr*. From that night onwards, it became the practice to recite the *takbīr* when bidding farewell to brides.[2/۱۸۳]

The members of the Banū Hāshim accompanied the retinue of al-Sayyidah al-Zahrā' and the Prophet (ṣ) instructed the daughters of 'Abd al-Muṭṭalib (his aunts) and the womenfolk of the *Muhājirūn* and *Anṣār* to accompany Fāṭimah on the way. The wives of the Prophet (ṣ) walked in front reciting poetry. Umm Salamah was reciting:

سِرنَ بعـــــون الله جـــــاراتي واشـــكرنه في كـــل حـــالات
واذكـــرن مـــن أنعـــم رب العـــلى مـــن كشـــف مكـــروه وآفـــات
فقـــد هـــدانا بعـــد كفـــر، وقـــد أنعشـــــنا ربّ الســـــماوات
وسرن مـــع خـــير نســـاء الـــورى تُفـــدى بعـــمّات وخـــالات
يـــا بنـــت مـــن فضـــله ذو العـــلى بـــالوحي منـــه والرســـالات

Advance together, by the help of Allāh, my fellow women,
and thank Him in all situations.
And recall how the Lord Most High has blessed you,
by relieving you of hardship and calamity.
For He has guided us after we were disbelievers,
and has revived us – Lord of the heavens.
We are now with the best of all women,
may her maternal and paternal aunts be her ransom.
O daughter of he who has been favoured by the Exalted One
with revelation from Him and divine messages

Then 'Ā'ishah said:

1. The Prophet (ṣ) had named his camel, al-'Aḍbā', his mule al-Shahbā', his staff al-Mamshūq, his turban al-Saḥāb and so on.
2. Muḥammad ibn Jarīr ibn Rustam al-Ṭabarī (d.5th Century), *Dalā'il al-Imāmah*, p.102.

يـــا نســـوةِ اســـتترن بالمعـــاجز ... واذكـــرن مـــا يحســـن في المحـــاضر
واذكـــرن ربَ النـــاس إذ يخصـــنا ... بدينـــه مـــع كـــل عبـــد شـــاكر
والحمـــــد لله عـــــلى أفضـــــاله ... والشـــــكر لله العزيـــــز القـــــادر
سرن بهـــا فـــالله أعطـــى ذكرهـــا ... وخصّـــها منـــه بطهـــر طـــاهر

O women, hide and conceal yourselves [from the men],
and speak that which is appropriate in [such] *gatherings.*
And remember the Lord of Men as He has selected us,
for His religion along with all the grateful servants.
All praise be to Allāh for His great bounty,
and thanks to Allāh, the Mighty, the Powerful.
We are with her, for Allāh has granted her loftiness,
and has favoured her with pure immaculacy.

Then Ḥafṣah said:

فاطمـــة خـــير نســـاء البشـــر ... ومـــن لهـــا وجـــه كوجـــه القمـــر
فضَّـــلك الله عـــلى كـــل الـــورى ... بفضـــل مـــن خـــصّ بـــآي الزمّـــر
زوّجـــــك الله فتـــــىَ فاضـــــلاً ... أعنـــي عليـــاً خـــير مـــن في الحضرـــ
فَسرـــــن جـــــاراتي بهـــــا إنهـــــا ... كريمـــة بنـــت عظـــيم الخطـــر

Fāṭimah is the best of womankind,
her face is like the bright full moon.
Allāh has favoured you above all creation,
with the unique blessing of the verse of al-Zumar [revealed in your honour].
Allāh married you to a virtuous young man,
'Alī, the best of those who are present.
So advance fellow women with her, for she is
the noble daughter of the most honourable person.

Then Mu'ādhah mother of Sa'd ibn Mu'ādh said:

أقـــول قـــولاً فيـــه مـــا فيـــه ... وأذكـــــر الخـــــير وأبديـــــه
محمـــــد خـــــير بنـــــي آدم ... مـــا فيـــه مـــن كـــبرِ ولا تيـــه
بفضـــــله عرفنـــــا رشـــــدنا ... فـــــالله بـــــالخير يجازيـــــه
ونحـــن مـــع بنـــت نبـــي الهـــدى ... ذي شرف قـــد مكنـــت فيـــه
في ذروة شـــــامخة أصـــــلها ... فـــــما أرى شـــــيئاً يدانيـــــه

I present my speech in which is contained,
the virtue that I recall and bring to light.
Muḥammad is the best of the children of Ādam,

he has not an ounce of arrogance or haughtiness.
Through his grace we learnt our means to salvation,
so Allāh shall reward him with great goodness.
And we are with the daughter of the Prophet of guidance,
possessor of honour, being firmly established in it.
Her origin is at the lofty pinnacle,
to which nothing, I surmise, can ever draw near.

The women would repeat the first verse of every poem as they entered the house. The Prophet (ṣ) called for ʻAlī and then he called Fāṭimah. He placed Fāṭimah's hand in the hand of ʻAlī saying: "May Allāh bless the daughter of the Messenger of Allāh. O ʻAlī, this is Fāṭimah, [my beloved daughter] whom I am entrusting to you. O ʻAlī, Fāṭimah is the best wife [one could possibly have]. O Fāṭimah, ʻAlī is the best husband [one could possible hope for]. O Allāh, bless them both, shower them with Your bounties and grant them good children. O Allāh, these two are the most beloved of Your creation to me so love them and appoint a guardian to look over them, for I seek refuge for them with You, and for their progeny, from the accursed Satan."[١٨٤]

The Prophet then asked for water, took a handful, rinsed his mouth with it and spat into a cup. Then he sprinkled some of it on the head of Fāṭimah, on her chest and between her shoulders. After this, he called ʻAlī and did the same to him. The Prophet (ṣ) then instructed the women to leave, so they did, and only Asmāʾ bint ʻUmays remained behind. When the Prophet was about to leave, he saw a lady in black. He asked: "Who are you?" She replied: "Asmāʾ bint ʻUmays." The Prophet said: "Did I not ask you [all] to leave?" She said: "Yes, O Messenger of Allāh, may my father and mother be your ransom! I did not intend to act in disobedience, but I had given Khadījah my word…"[١٨٥] and she told him what she had promised. The Prophet (ṣ) began to cry when he heard the words of Khadījah, realizing that she had thought of this night [in advance], and the fact that on this night, Fāṭimah would be heartbroken [due to the absence of her beloved mother]. He said: "By Allāh, is this why you have remained behind?" Asmāʾ replied: "Yes, by Allāh!" He (ṣ) said: "O Asmāʾ, may Allāh fulfil your wishes in this world and the next."[١٨٦]

Opinions About Her Age When She Got Married:

Historians and traditionists differ in their opinions with regard to the year in which the marriage of al-Sayyidah Fāṭimah al-Zahrāʾ (*ʻa*)

took place. Al-Sayyid Ibn Ṭāwūs narrates in *al-Iqbāl*, quoting Shaykh al-Mufīd [who said]: "Her marriage took place on the night of the twenty-first of *Muḥarram*, three years after the *hijrah*."[1/١٨٧] In *al-Miṣbāḥ*, we find: [The marriage took place] on the first of I, and it has [also] been narrated that it was on the sixth of that month.[2] In *al-Amālī* [al-Ṭūsī states]: Her marriage took place sixteen days after the death of Ruqayyah, the wife of 'Uthmān. This was after the latter's return from Badr during the last days of Shawwāl.[3/١٨٨]

A Study About Asmā' bint 'Umays and Umm Salamah:

Asmā' bint 'Umays was the wife of Ja'far ibn Abī Ṭālib, and Ja'far had emigrated to Ḥabashah with his wife and a number of Muslims many years before the *hijrah* from Makkah [to Madīnah]. He returned from Ḥabashah to Madīnah during the conquest of Khaybar in the fifth year of the *hijrah*. This is unanimously agreed upon by the historians. However, we find some narrations that state Asmā' bint 'Umays was present with al-Sayyidah Khadījah al-Kubrā in Makkah when she was on her deathbed, as we have mentioned earlier. We also see many narrations that clearly state that she was present at the wedding of al-Sayyidah Fāṭimah al-Zahrā' and mention her by name and title (Asmā' bint 'Umays al-Khath'amiyyah).

The author of *Kashf al-Ghummah* narrates that Asmā' bint 'Umays was present at the wedding of al-Sayyidah Fāṭimah, as does al-Ḥaḍramī,[4] Aḥmad ibn Ḥanbal in *al-Manāqib*, al-Haythamī in *Majma' al-Zawā'id*, al-Nasā'ī in *al-Khaṣā'iṣ*,[5] Muḥib al-Dīn al-Ṭabarī in *Dhakhā'ir al-'Uqbā* (narrating from Ibn 'Abbās, and from al-Khwārizmī (narrating from al-Ḥusayn ibn 'Alī (*'a*)), and from al-Sayyid Jalāl al-Dīn 'Abd al-Ḥamīd ibn Fakhkhār al-Mūsawī, and from al-Dawlābī and from Imām al-Bāqir (*'a*), from his forefathers). Al-Majlisī has also narrated from some of these individuals in *al-Biḥār*.[6]

We know that the marriage of al-Sayyidah Fāṭimah took place after the Battle of Badr and before Uḥud, meaning in the first or second year of the *hijrah*, so how can we resolve this contradiction?

1. 'Alī ibn Mūsā ibn Ṭāwūs (d.664 A.H.), *Iqbāl al-A'māl*, vol.2, p.585.
2. Ibrāhīm ibn 'Alī al-'Āmilī (d.905 A.H.), *Miṣbāḥ al-Kaf'amī*, p.514.
3. *Amālī al-Ṭūsī*, p.43.
4. Abū Bakr Shihāb al-Dīn al-Ḥaḍramī (d.1341 A.H.), *Rashfat al-Ṣādī min Baḥr Faḍā'il al-Nabī al-Hādī*, p.11.
5. *Khaṣā'iṣ Amīr al-Mu'minīn*, p.137.
6. *Biḥār al-Anwār*, vol.43, p.131.

This is a chronological discrepancy for which historians have not been able to find a compelling and correct answer. Shaykh al-Majlisī has tried his best to come up with some explanations or interpretations;[1] however, these do not accord with the fact that the name of Asmā' bint 'Umays al-Khath'amiyyah has clearly been mentioned (in the traditions). What al-Qummī mentions in *Safīnat al-Biḥār* is even more astounding. He narrates from Mujāhid that Asmā' bint 'Umays said: "I was in the company of 'Ā'ishah [during her wedding], and along with some other women, I prepared and presented her to the Prophet of Allāh." She added: "By Allāh, we did not see any food with him other than a bowl of milk. He drank from it and then presented it to 'Ā'ishah, but the young girl was shy so I said to her: 'do not turn away the hand of the Messenger of Allāh. Take it from him.' So she bashfully took it and drank from it. Then he (ṣ) said: 'Give some to your companions [too].' We all said: 'We do not desire it.' He replied: 'Hunger and dishonesty do not go together!' I asked: 'O Prophet of Allāh, if one of us says about a thing, "I do not desire it," is that considered a lie?' He (ṣ) said: 'Indeed lies are recorded. Even the smallest of lies are recorded.'"[2/۱۸۹]

The aim of mentioning this narration is to show that Asmā' bint 'Umays was present at the time of the Prophet's marriage to 'Ā'ishah, and this took place before al-Sayyidah Fāṭimah al-Zahrā' (*'a*) got married. In addition, it is well known and has been established from numerous sources that Asmā' bint 'Umays was present when Imām al-Ḥusayn (*'a*) was born, in the fourth or fifth year of the *hijrah*. All these events occurred before the Battle of Khaybar, meaning before Ja'far ibn Abī Ṭālib returned from Ḥabashah. Al-Majlisī also narrates in *al-Biḥār* from Muḥammad ibn Yūsuf al-Kanjī [who states] in his book, *Kifāyat al-Ṭālib*, that Asmā' bint 'Umays was present at the wedding of al-Sayyidah Fāṭimah al-Zahrā'. Muḥammad ibn Yūsuf says:

> This is what Ibn Baṭṭah says, and the narration is sound; but the mention of Asmā' bint 'Umays in this tradition is not correct because this Asmā' was the wife of Ja'far ibn Abī Ṭālib… and the Asmā' who was present at the wedding of Fāṭimah (*'a*) was Asmā' bint Yazīd ibn al-Sakan al-Anṣārī. Asmā' bint 'Umays was with her husband Ja'far in Ḥabashah, and she returned with him during the conquest of Khaybar in the seventh year of the *hijrah*. The

1. Ibid. p135.
2. *Safīnat al-Biḥār*, vol.7, p.454.

marriage of Fāṭimah took place a few days after the Battle of Badr, so the Asmā' mentioned in this narration was the daughter of Yazīd…[1]

I am of the opinion that, had Asmā' bint 'Umays not been mentioned explicitly in the narrations, with her full name and title, it would have been possible to accept this explanation, but how can we accept this reading and extrapolation when it is against what we find clearly recorded in the narrations, namely that it was Asmā' bin 'Umays al-Khath'amiyyah? As for Asmā' bint Yazīd al-Anṣārī, we must ask ourselves: How could she have been in Makkah when al-Sayyidah Khadījah passed away, while she is an *Anṣārī* i.e. an inhabitant of Madīnah? And it was the same Asmā' who was at Khadījah's deathbed who [also] attended the wedding of Fāṭimah al-Zahrā' in Madīnah. I think al-Kanjī said this because the names of these two individuals are similar, but none of the historians have mentioned the presence of Asmā' al-Anṣārī in Makkah during the passing away of al-Sayyidah Khadījah.

The most plausible and appropriate reply to this question in my opinion, is that Asmā' bint 'Umays, the wife of Ja'far ibn Abī Ṭālib, travelled with her husband to Ḥabashah but returned to Makkah shortly thereafter, and she migrated to Madīnah [with the other Muslim women]. It is possible that she travelled to Ḥabashah more than once, because the distance between Jeddah and Ḥabashah is just the breadth of the Red Sea, and it is not overly difficult to traverse this distance back and forth. Even though history has not recorded Asmā' having done this, we note that history has also not recorded Abū Dharr's migration to Ḥabashah, yet it has been narrated from Abū Dharr that he said: "I migrated to Ḥabashah along with Ja'far ibn Abī Ṭālib…"١٩٠–This has been reported by al-Majlisī from al-Ṣadūq's *'Ilal al-Sharā'i'*.[2]

I have also come across the following narration quoted by al-Majlisī in *al-Biḥār,* in the chapter about the wedding of al-Sayyidah Fāṭimah (*'a*), from Ibn Bābawayh's book *Mawlidu Fāṭimah*: "The Prophet instructed the daughters of 'Abd al-Muṭṭalib… and the Prophet (ṣ), Ḥamzah, 'Aqīl, Ja'far and the *Ahl al-Bayt* walked behind her."[3/١٩١] The presence of Ja'far in this narration solves the problem. The only thing that remains is the fact that the migration of the Prophet (ṣ) took place after the demise of al-Sayyidah Khadījah al-

1. *Biḥār al-Anwār*, vol.43, p.134.
2. *'Ilal al-Sharā'i'*, vol.1, p.163.
3. *Biḥār al-Anwār*, vol.43, p.115.

Kubrā, despite the difference of opinion about the exact date of her death in terms of how long before the *hijrah* it transpired. It is apparent, however, that she passed away less than a year before the *hijrah*. On the other hand, Ja'far ibn Abī Ṭālib migrated to Ḥabashah twice, and his second migration was after the death of al-Sayyidah Khadījah and before the *hijrah* of the Prophet to Madīnah. The evidence for this is a report wherein we find that when the Prophet hid in the cave (on his way to Madīnah), he said: "I see the ship of Ja'far sailing in the sea."[١٩٢]

From this, it becomes easy for us to conclude that Asmā' bint 'Umays was indeed in Makkah when Khadījah passed away and was present at her funeral. As for Umm Salamah, we notice the name of al-Sayyidah Umm Salamah in the days preceding the marriage of al-Sayyidah Fāṭimah al-Zahrā'. The Prophet (ṣ) was in her house on the day when 'Alī proposed to Fāṭimah al-Zahrā' (*'a*), and as mentioned earlier, the Prophet left part of the dowry of Fāṭimah with her as a trust. She was the one in charge of the women and supervised the wedding of al-Sayyidah Fāṭimah. All this despite the fact that historians have recorded that the Prophet (ṣ) married her in the fourth year of the *hijrah*, and the marriage of al-Sayyidah Fāṭimah took place in the second year of the *hijrah*, right after the Battle of Badr and before the Battle of Uḥud. How is it, then, that Umm Salamah was there in all these events when she was not the wife of the Prophet (ṣ) at that time? We can answer this question as follows:

Firstly, there is a debate about when she got married to the Prophet (ṣ). It is possible that the Prophet married her in the first days of the *hijrah*, or that the marriage of al-Sayyidah al-Zahrā' took place on the fourth year after *hijrah*, even if this is highly unlikely and cannot be seriously considered. Secondly, al-Sayyidah Umm Salamah was the cousin of the Prophet (ṣ), so there is no reason for her not to be involved in the marriage preparations of her niece al-Sayyidah al-Zahrā' (*'a*), or for the Prophet not to give her the responsibility of keeping part of Fāṭimah al-Zahrā''s dowry as a trust, or for her not having a say in expediting al-Sayyidah Fāṭimah al-Zahrā''s move to her husband's house. In all probability, this is the stronger answer. This is what comes to mind, but [only] Allāh knows the reality of all things.

The House of Fāṭimah ('a)*:*

In the modern world, there arose a sense of eagerness to preserve some of the old heritage in the form of structures, buildings and lands

that were deemed important and valuable because of their historical significance. Hence, new laws were enacted towards this end, such as the laws related to the preservation of universities and academic institutions, as well as masjids and other places of worship, as a respect for knowledge, religion and culture. However, this is something that had already been established by [the command of] Allāh and by those who are close to Him, in the heavens and the earth, from the beginning of time. For this reason, we find certain injunctions about the respect of masjids and especially that of Masjid al-Ḥarām, such as the ruling that certain kinds of people, like the polytheists and those who are ritually impure (the *mujnib* and *ḥā'iḍ*), cannot enter it, or the unlaw-fulness of allowing any impurity to remain in it. Additionally, it is forbidden to do anything that would undermine its sanctity, or to hunt in the *ḥaram* (which is the area all around Makkah as delimited in the books of jurisprudence).

After considering this preamble, know that the house in which al-Sayyidah Fāṭimah al-Zahrā' (*'a*) lived and resided was surrounded by sanctity, spirituality and illumination. It was a place of reverence and honour, and everyone who knows the true status of Fāṭimah, her father, her husband and her children understands the sanctity of this house. Shaykh al-Majlisī (may he be showered with mercy) narrates from Anas ibn Mālik and Buraydah who said: "The Prophet (ṣ) recited: *In houses Allāh has allowed to be raised and wherein His name is celebrated. He is glorified therein morning and evening* (Q.24:36), so someone stood up and asked: 'What houses are these O Prophet of Allāh?' He replied: 'The houses of Prophets.' Abū Bakr stood up and pointing at the house of 'Alī and Fāṭimah, he asked: 'O Messenger of Allāh is this house one of them?' The Prophet replied: 'Yes, it is one of the best among them!'"[1/۱۹۳]

Ibn 'Abbās said: "I was in the Masjid of the Prophet when he recited [the verse]: *In houses Allāh has allowed to be raised and wherein His name is celebrated. He is glorified therein morning and evening* (Q.24:36); so I asked: 'O Messenger of Allāh, what are these houses?' The Prophet (ṣ) replied: 'Houses of the Prophets,' and then he pointed towards the house of Fāṭimah!"[2/۱۹٤] And in *al-Kāfī*, we find a narration from Jābir ibn 'Abdillāh al-Anṣārī, who said: "The Prophet (ṣ) came out one day and proceeded towards the house of Fāṭimah (*'a*)

1. *Tafsīr al-Burhān*, vol.4, p.76 (quoting from *Tafsīr al-Tha'labī*).
2. 'Alī ibn 'Īsā al-Irbilī (d.692 A.H.), *Kashf al-Ghummah fī Ma'rifat al-A'immah,* vol.1, p.319.

while I was with him. When we arrived at her door, the Prophet placed his hand on the door and opened it slightly saying: '*al-Salāmu ʿalaykum*.' Fāṭimah replied: '*ʿalayka al-Salām yā Rasūlallāh*.' He then asked: 'May I enter?' She replied: 'Please enter O Prophet of Allāh.' He asked: 'Should I enter along with the one who is accompanying me?' She replied: 'O Messenger of Allāh, I have not covered myself with a veil.' The Prophet (ṣ) said: 'O Fāṭimah, take the excess of your covering and veil your head with it.' So she did that. Then the Prophet once again said: '*al-Salāmu ʿalaykum*.' She replied: '*ʿalayka al-Salām yā Rasūlallāh*.' He then asked: 'May I enter?' She replied: 'Yes, O Prophet of Allāh.' He said: 'Along with the one who has accompanied me?' She replied: 'You and the one who has come with you [may enter]…'"[1/۱۹۰]

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1. *al-Kāfī*, vol.5, p.528.

CHAPTER TEN

Her Married Life

Al-Sayyidah Fāṭimah al-Zahrā' (*'a*) moved to her husband's house, and this was a move from the house of prophethood to the house of vicegerency and *imāmah*. This brought about development in her felicitous life, for after she had lived under the light of prophethood she now became linked to the *imāmah* [as well]. Life in her marital home increased in its brilliance and beauty, as she lived in an environment encompassed by purity and virtue, surrounded by great piety and simple living. She would assist her husband in matters of faith and the Hereafter. She was in harmony with his religious inclinations and helped him in his endeavours.

How sweet is married life when there is complete harmony between the spouses in their attitudes, outlooks and worldviews, based on the foundation of mutual respect and veneration. This is not surprising, because al-Sayyidah Fāṭimah al-Zahrā' held her husband in high esteem and understood his lofty position in the eyes of Allāh, and hence respected him as a pious Muslim lady would respect her Imām. Rather, her respect for him was even greater. For al-Sayyidah Fāṭimah was cognizant of the right of 'Alī (*'a*) and his true status, thus she obeyed him as was his right, because he was the dearest of all people to the Prophet of Allāh and was the guardian of the Divine Covenant and the successor of the Final Messenger. He was the brother of the Prophet and his heir, and he possessed great qualities and a distinguished past.

In the same way, 'Alī (*'a*) used to show al-Sayyidah Fāṭimah al-Zahrā' (*'a*) the respect she deserved, not only because she was his wife, but because she was the most beloved of all creation to the Prophet of Allāh, the Mistress of all Women of the World, and because her light was from the light of the Prophet. She was one of those through whom Allāh opened the Book of Creation and Existence, and because she was the embodiment of greatness, possessing a host of excellent virtues, any one of which would bring the woman who possessed it honour and veneration. So what about Fāṭimah al-Zahrā' in whom all these merits, excellent traits and virtues converged – something no other

woman in the world can possess. From her honourable and lofty lineage, to her spirituality and holiness, how she was conceived and her status with Allāh, her worship, knowledge, faith, piety, devotion and purity, along with hundreds of other unique personal traits and characteristics that we will not discuss in detail in the interest of brevity.

After what we have related and what we have not related, it is possible to fathom the circumstances in which this happy couple lived, and the blissful (in every sense of the word) life they enjoyed. One that was not disturbed by poverty, unsettled by penury or shaken by hardships. A life wafted by the breeze of love and harmony, and adorned with warmth and affection.

ʻAlī (*ʻa*) said: "By Allāh, I never became angry or expressed my displeasure with her for anything until Allāh took her soul; and she never got angry with me or disobeyed me in any matter. Whenever I saw her, all my troubles and grief would vanish."[1/۱۹۶] It has also been narrated from Imām al-Bāqir (*ʻa*) that Fāṭimah (*ʻa*) took the responsibility of cleaning the house and preparing the dough and bread for ʻAlī (*ʻa*), while ʻAlī took the responsibility of all that needed to be done outside the house, like bringing the firewood and the groceries. One day he asked her: "Do you have anything [to eat]?" She replied: "By the One who has granted you a lofty position, for the past three days we have had nothing that we could serve you with." He asked: "Why did you not inform me about this?" She said: "The Prophet of Allāh (ṣ) forbade me from asking you for anything, saying: 'Do not ask my cousin for anything. If he brings something then so be it, otherwise do not ask him.'"[2/۱۹۷]

It is not known exactly how long the Imām and al-Sayyidah Fāṭimah (*ʻa*) lived in the house of Ḥārithah ibn Nuʻmān. We know, however, that the Prophet (ṣ) built her a house that was attached to the *masjid*, with a door that opened [right] into the masjid, like all the other houses he had made for his wives. So Fāṭimah moved into that new house adjoining the house of Allāh, and next to the house of the Prophet of Allāh (ṣ).

Historical Fallacies About ʻAlī (ʻa)*:*

We have reiterated the fact that some authors have wronged al-Sayyidah Fāṭimah (*ʻa*) by spreading various lies and falsehoods about

1. *Biḥār al-Anwār,* vol.43, p.134; *ʻAwālim al-ʻUlūm*, vol.11, p.424.
2. *Biḥār al-Anwār,* vol.43 p.31.

her. We have already mentioned that the marriage of Amīr al-Mu'minīn (*ʿa*) to al-Sayyidah Fāṭimah (*ʿa*) caused a wave of hatred to emerge in the hearts of the envious, who then began to look for any means of upsetting their blissful marriage and bringing about turmoil and agitation, as is usually done by the wicked individuals who lack any form of self-respect and dignity because of their own failures in life.

One of the disturbances that they caused was spreading the rumour that ʻAlī had proposed to the daughter of Abū Jahl. The news reached al-Sayyidah Fāṭimah al-Zahrā' that her husband had proposed to the daughter of the chief of polytheists and the leader of disbelievers, Abū Jahl. She was affected by this and went to her father the Prophet of Allāh (ṣ), but the truth was soon revealed and the reality came to light that this was a fabricated story. This is the summary of one lie that was disseminated about Amīr al-Mu'minīn. However, let us look at how some authors and writers took this false accusation as an excuse to slander and defame Amīr al-Mu'minīn (*ʿa*), so they began beating their imaginary drums and playing their made-up instruments.

Among such writers is one Egyptian lady, Bint al-Shāṭi', who wrote without thinking about what she was writing. She considered this fabricated story to be an established fact, without any room for doubt. She writes:

> ʻAlī aspired to marry another wife after Fāṭimah… without considering that this act would cause the displeasure of the daughter of the Prophet of Islam.[1]

I do not know what to say in response to such reckless and foolish words! Is there a man in this world who does not know that his wife would dislike a co-wife? Or that she would be displeased if her husband married another wife? Even the most simple-minded of people understand this, but the author says: "… [he did this] without considering that it would displease the daughter of the Prophet of Islam!" Then she continues: "O how much better it would have been if ʻAlī remained patient with one wife." She then proceeds to fill the pages of her book with censure for Abū Jahl and his stance against Islam, following that up with a comparison between the daughter of Abū Jahl and the daughter of the Prophet, as a means of mocking the presumed proposal of marriage. Interestingly, the author's resentment has its roots in the teachings of some extremist Christian orientalist scholars who played around with Islamic history, especially the inimical Jesuit priest Henri

1. ʻĀ'ishah ʻAbd al-Raḥmān (d.1419 A.H.), *Banāt al-Nabī,* p.167.

Lammens (1863–1937). It is unfortunate that the author forgot to act with deliberation and careful consideration regarding these fabrications and hastily accepted them as the 'gospel truth'. She relied on her mental weavings and imaginations, which is normally the practice of fiction writers.

Here we see the reply of the respected scholar al-Sayyid Ḥasan al-Amīn to these fabrications. In the third volume of his book, under the heading 'Fabrications against the Prophet, ʻAlī and Fāṭimah' he writes:

> It has been narrated in the book *Dhakhāʾir al-ʻUqbā* that ʻAlī wanted to marry the daughter of Abū Jahl [as a second wife] after Fāṭimah, and that the Prophet got angry when he heard this and rebuked him for it from the pulpit, condemning him and denouncing him. The author of this work has mentioned all the details of this in his book; and this is a direct affront to the character of Muḥammad, even before being an attack on ʻAlī and Fāṭimah.[1]

As for it being an attack on the character of the Prophet, this is because it gives the impression of someone who refuses to apply the divine injunctions to himself and those who are close to him while commanding others to abide by them. He permitted the people to marry more than one wife but did not wish his daughter's husband to do so. This is one of the most atrocious things that can be attributed to the Prophet; yet the enemies of Muḥammad were able to do this, and to beguile the shortsighted people into believing it and then relate it in their books, without considering its implications.

As for it being an attack on ʻAlī, this is because it apparently shows that he made Fāṭimah angry and in doing so, he evoked the anger of the Prophet himself. With regards to Fāṭimah, it is an affront to her because [it would mean] she refused to be subject to the laws of Allāh, which were brought by her father. We shall not bother ourselves with examining the chain of narrators, as this narration is clearly corrupt in and of itself. Instead, we will ask: Why did the narrators specifically select the daughter of Abū Jahl for this honour? Why did they not claim that he wanted to take any other second wife, apart from the daughter of Abū Jahl? Is this because the daughter of Abū Jahl was more beautiful and perfect than any other young Arabian girl of her age? They chose her because they wanted it to be the gravest possible affront to the personality of ʻAlī (*ʻa*), for he did

1. Ḥasan bin Muḥsin al-Amīn, *Dāʾirat al-Maʻārif al-Islāmiyyah al-Shīʻīyyah*, vol.3, p.10.

not select anyone but the daughter of the worst enemy of the Prophet and of Islam, in order to anger the Prophet and his daughter Fāṭimah.

The fabrication thus reveales itself as such and exposes its forgers. If they had a little more intelligence, they would have reduced their exaggerations and would not have praised themselves while insulting Muḥammad, his daughter and his cousin. For they included in this fable of theirs, a quotation from the Prophet wherein he mentions one of his son-in-laws from the lineage of ʻAbd al-Shams and then praises him for being a good son-in-law – one who was loyal and kept his word. This means that the Prophet praised his Umayyad son-in-law from the lineage of ʻAbd al-Shams by calling him truthful and loyal. The conclusion [that they wish to draw], therefore, is that the other son-in-law of the Prophet (ʻAlī ibn Abī Ṭālib) lied to him and betrayed him, and the Prophet thus censured him for being an undutiful son-in-law!

In this way, as we have mentioned, the lie has been exposed the falsehood has become manifest, without having to put ourselves into much difficulty [to produce further evidence for this]. There was another purpose for this false narration, in addition to demeaning the Prophet, and disparaging ʻAlī and Fāṭimah, and that was to turn away the attention of people from the truth about those who had really angered Fāṭimah and show ʻAlī ibn Abī Ṭālib to be the target of her anger. Thus, those who reported this narration did so in different contexts, such that each context fulfilled a particular purpose. One such context is the Prophet's saying: "Fāṭimah is part of me, whoever disturbs her has disturbed me and whoever hurts her has hurt me,"[1] which they interpret to mean that Allāh forbade ʻAlī from marrying a second wife after Fāṭimah, thereby hurting the Prophet.

The Birth of Imām al-Ḥasan (ʻa)*:*

Al-Sayyidah Fāṭimah al-Zahrā' (*ʻa*) became pregnant with her son, al-Ḥasan (*ʻa*), when she was twelve years old. The light of the Imām and *imāmah* transferred from the loins of ʻAlī to Fāṭimah, and it naturally illuminated her face, making it shine with brilliance, as was befitting of her name, al-Zahrā'. When the time of delivery approached, the Prophet had to travel so he came to bid farewell to his daughter Fāṭimah. He left her some instructions concerning the awaited child who would [soon] be born. One of these instructions was that she should not wrap him in a yellow cloth.

1. *Musnad Aḥmad*, vol.4, p.328; *Khaṣā'iṣ Amīr al-Mu'minīn*, p.146.

Fāṭimah delivered her first child in mid-Ramaḍān (according to one report) three years after the *hijrah*. It was a great day. Asmā' bint 'Umays was one of the women present at his birth and she wrapped him up in a yellow cloth, not out of deliberate defiance to the instructions of the Prophet, but rather out of negligence and forgetfulness, or because she was unaware of his instructions. When the Prophet (ṣ) came, he said: "Show me my son; what have you named him?" Fāṭimah had asked 'Alī (*'a*) to name him and he had said: "I cannot name him before the Prophet of Allāh comes."

When the Prophet came and took the child, he said: "Did I not forbid you from wrapping him in a yellow cloth?" He removed the yellow cloth and threw it aside, and then he took a white cloth and wrapped the baby in it. He (ṣ) then turned to 'Alī (*'a*) and asked: "Have you named him?" 'Alī replied: "I could not name him before you." The Prophet (ṣ) said: "And I cannot name him before my Lord [names him]." So Allāh, the Almighty, revealed to Jibrīl that a child has been born to Muḥammad, so descend and convey salutations and congratulations to him and say: "Verily 'Alī is to you as Hārūn was to Mūsā, so name the child as Hārūn named his son." Thus Jibrīl descended and conveyed the congratulations saying, "Verily Allāh, the Most High, commands you to name him with the name of Hārūn's son." The Prophet (ṣ) asked: "What was that name?" Jibrīl replied: "Shabbar."[1] The Prophet said: "My language is Arabic."[2] Jibrīl said: "Name him al-Ḥasan." So the Prophet named him al-Ḥasan and then proceeded to recite the Adhān in his right ear and the Iqāmah in his left ear. ١٩٨

On the seventh day, the Prophet sacrificed two rams and gave the midwife meat and money. He then shaved the child's head and gave charity that was equivalent to the hair's weight in silver. Then he daubed the child's head with *khalūq* (which is a fragrant paste made from saffron and other ingredients) and said: "O Asmā', [smearing] blood is the practice of *jāhiliyyah*."[3] The Prophet kissed al-Ḥasan and placed his tongue in the child's mouth. The baby sucked the Prophet's noble tongue. It is said that all this happened on the seventh day after his birth.[4]

1. Or Shubbar (*tr.*).
2. Because Shabbar is a Hebrew word, not an Arabic one.
3. It was a pagan Arab custom to daub the baby's head with blood.
4. *Biḥār al-Anwār,* vol.43, p.239.

The Birth of Imām al-Ḥusayn (‘a)*:*

Al-Sayyidah Fāṭimah al-Zahrā’ (*‘a*) became pregnant with her second child, and after six months of pregnancy, she began feeling the pains of labour. And the Prophet of Allāh (ṣ) had already given them the glad tidings of the birth of al-Ḥusayn.

Imām al-Ṣādiq (*‘a*) reports that the neighbours of Umm Ayman [once] came to the Prophet (ṣ) and said: "O Prophet of Allāh, Umm Ayman did not sleep last night. She wept the whole night and is still weeping this morning." The Prophet sent for Umm Ayman, so she came to him. He said to her: "O Umm Ayman, your neighbours came to me and informed me that you cried the whole night. May Allāh never let your eyes weep! What has made you cry?" She replied: "O Prophet of Allāh, I saw a dream that was terrifying and heart-rending, so I cried continuously the whole night." The Prophet (ṣ) asked her to narrate what she had seen, 'for indeed Allāh and His Prophet know better'. She said: "It is too difficult to speak about." He said to her: "The vision is not as you have seen it. Tell me about it." So she said: "I saw on this night what seemed to be one of your limbs hanging in my house!" The Prophet (ṣ) said to her: "Rest your eyes for you have seen good. O Umm Ayman, Fāṭimah will bear a son called al-Ḥusayn and you will nurture him and care for him, so one who is part of me will be in your house."

When Fāṭimah gave birth to al-Ḥusayn (*‘a*), Umm Ayman brought him to the Prophet (ṣ), so he said: "Welcome to the carrier and the carried one. O Umm Ayman, this is the interpretation of your dream [which has come to pass]."[١٩٩]

Umm al-Faḍl, the wife of al-‘Abbās (uncle of the Prophet), also saw a dream that was similar to the dream of Umm Ayman. Many women were present at the time of his birth, including Ṣafiyyah bint ‘Abd al-Muṭṭalib (aunt of the Prophet), Asmā’ bint ‘Umays and Umm Salamah. When al-Ḥusayn was born, the Prophet (ṣ) said: "O aunt, bring my son to me." Ṣafiyyah replied: "O Prophet of Allāh, we haven't cleaned him yet." He said: "O aunt, you are going to clean him? Verily Allāh, the Most High, has cleansed and purified him."[٢٠٠]

Jibrīl came to the Prophet (ṣ) and instructed him to name him al-Ḥusayn. This was the name of Prophet Hārūn's other son, which was Shabbīr in Hebrew.[1] A large group of angels descended upon the Prophet to congratulate him on the birth of al-Ḥusayn and to offer

1. Or Shubayr [*tr.*].

condolences for his [future] martyrdom. The Prophet (ṣ) took al-Ḥusayn and placed his noble tongue in his mouth, whereupon al-Ḥusayn began sucking it. The Messenger of Allāh would come to visit him every day and would give al-Ḥusayn his noble tongue to suck on, until his flesh developed and his bones became firm through the blessed saliva of the Messenger of Allāh (ṣ). Al-Ḥusayn did not suckle at his mother's breast, or at the breast of any other woman for that matter! Al-Sayyid Baḥr al-ʻUlūm says:

لله مرتضـــع لـــن يرتضـــع أبـــداً مـن ثـدي أنثـى ومـن طـه مراضـعه
يعطيـــه إبهامـــه آنـــاً فآونـــةً لسانـــه فاستـــوت منـــه طبائعـــه

By Allāh the babe never did suckle
at the breast of any female, but was nourished by Ṭāhā.
Who gave him his finger at times and
at other times his noble tongue, from which his nature developed.

Seven days after his birth, the Prophet (ṣ) instructed that his head be shaved, his hair's weight in silver be given as charity, and an animal be sacrificed.[1] More details regarding this can be found in our book: *Imām al-Ḥusayn – from the Cradle to the Grave*.

The Birth of al-Sayyidah Zaynab al-Kubrā (ʻa)*:*

It is correct to say that al-Sayyidah Zaynab (*ʻa*) was born after al-Ḥusayn (*ʻa*). In other words, al-Sayyidah Zaynab is the third child of al-Sayyidah Fāṭimah al-Zahrā' according to most historians, except a few odd historians who opine that she was the fourth, because they think that she was conceived after al-Sayyidah Fāṭimah al-Zahrā' had suffered a miscarriage. In this way, they aim to cover up the heinous crime that was perpetrated against her at the door of her house, after the Prophet had passed away, which led to her miscarriage. Among those who have espoused this anomalous position is the Egyptian author Bint Shāṭī', in her book *Heroes of Karbalā'* (Baṭalat Karbalā'), wherein she writes:

> Indeed al-Zahrā', daughter of the Prophet, was about to give birth to a newborn in the household of prophethood, after the Prophet had experienced the joy of his two beloved grandsons al-Ḥasan and al-Ḥusayn, but the third child, who was al-Muḥsin ibn ʻAlī, did not survive...

1. *Biḥār al-Anwār,* vol.44, p.198; *al-Kāfī*, vol.1, p.465.

It is not important for us to argue against this fallacy now, for we shall have ample opportunity to do so later when we discuss al-Muḥsin ibn ʻAlī and show that he was the last child of Fāṭimah al-Zahrā' (*ʻa*) who died before birth, in his mother's womb, as a result of the trauma and her being squeezed between the wall and the door of her house. All that we would like to mention here is a short history of the life of al-Sayyidah Zaynab al-Kubrā, in keeping with the style of this book. More details can be found in our other work: *Zaynab al-Kubrā – from the Cradle to the Grave*, for indeed, her illustrious life deserves to be studied and analysed in detail. What we will mention here is a brief summary of her birth and early life.

Al-Sayyidah Zaynab al-Kubrā was born five years after the *hijrah*, and she was the third child born into the noble household of the Prophet and Imām ʻAlī (*ʻa*). She is a person who needs no introduction, and what can one say about a lady whose father is al-Murtaḍā, ʻAlī ibn Abī Ṭālib (*ʻa*), and whose mother is the Mistress of all Women of the World, al-Ṣiddīqah al-Kubrā Fāṭimah al-Zahrā', the heart of the Prophet (ṣ); and whose brothers, al-Ḥasan and al-Ḥusayn, are the Masters of the Youth of Paradise. She is the product of virtue and the result of greatness, surrounded by an aura of honour from all sides. So do not ask about the breast that suckled her, or the lap that nurtured her, or the education that she received, or the affection that surrounded her, or the house in which she opened her eyes [to this world]. And there is no need to ask about what she inherited [from the traits of her parents], or the result of her upbringing, or the effects of her pure family environment on her personality, in addition to the qualities she developed [on her own] and her talents and potential that were manifested and realized.

It is indeed hurtful to see how history has oppressed al-Sayyidah Zaynab in the same way it oppressed her father and mother, and her entire family, for it did not pay her the attention she duly deserves, and did not speak about her as a person of great character and stature ought to be spoken about. She was, after all al-Sayyidah Zaynab al-Kubrā, the *ʻAqīlah* (woman of letters) among the Hāshimīs and the grand-daughter of the Messenger of Allāh (ṣ). Her grand-father, the Prophet, had named her Zaynab, which is a compound word from [the two nouns] *'Zayn'* and *'al-Ab'* (meaning 'adornment of her father'). Shaykh Muḥammad Jawād al-Mughniyah in his book, *al-Ḥusayn wa Baṭalat Karbalā'*, mentions an article that was published in the Egyptian newspaper *al-Jumhūriyyah* (on 31/10/1972) which quoted excerpts from the book that was penned by the Egyptian, Yūsuf

Maḥmūd. Here is some of what he wrote:

> She was born in the month of Shaʻbān, five years after the *hijrah*. After her birth, Fāṭimah brought her to ʻAlī and said: "Name this newborn child." He (may Allāh be pleased with him) said to her: "I cannot name her before the Prophet of Allāh (ṣ)." The Prophet was on a journey at that time, so when he returned, they asked him to name her but he said: "I cannot precede my Lord [in naming her]." At that moment, Jibrīl descended, conveying the salutations of the Almighty to the Prophet, and said: "The name of this newborn child is Zaynab, as this is the name Allāh has chosen for her."[٢٠١]

This is what the author of the article has written, without mentioning any reference of this narration. I have quoted it word for word.

Al-Sayyidah Zaynab had an illustrious life and a history that is replete with merits and virtues and full of calamities and hardships that she had to endure at various times in her life. From the time when she was yet a child to when she became a young girl, with the passing away of her grandfather the Holy Prophet (ṣ) and her mother al-Ṣiddīqah al-Ṭāhirah Fāṭimah al-Zahrā' (*ʻa*), as well as all the events that she had to witness in the twenty-five years when her father, ʻAlī al-Murtaḍā (*ʻa*), was forced to remain out of public life. Then she had to move from Madīnah to Kūfah, which was her father's capital at that time.

It was the will of Allāh that al-Sayyidah Zaynab should witness the brutal attack on her noble father, Imām ʻAlī (*ʻa*), which shook the highest heavens. This was followed by her witnessing the battles that were fought between her brother, al-Ḥasan (*ʻa*), and Muʻāwiyah, son of the Liver-eater, and what resulted therefrom, until the time when her brother Imām al-Ḥasan (*ʻa*) died after being poisoned. A few years later, al-Sayyidah Zaynab had to face an even greater calamity, a calamity of historic proportions i.e. the bloody tragedy of Karbalā', which took place in a remote area and involved a lengthy journey. Al-Sayyidah Zaynab endured all these hardships without breaking down or losing her wits, she remained composed and collected throughout.

When she returned to Madīnah, the Umayyad ruler ordered that she be exiled, so she chose Egypt and this is the place where Allāh had decreed that she should leave this life – a life full of tragedy and hardship – in the land of the Nile. This became her resting place and a sanctuary and refuge for the millions of souls [that visited her] over the centuries up to our present time, and until the day which is known only to Allāh.

This was a short summary and a brief glimpse into the life of our mistress Zaynab al-Kubrā (blessings and salutations upon her and her grandfather, her mother, her father and her two brothers). We shall discuss more about this in the book: *Zaynab al-Kubrā – from the Cradle to the Grave*, God-willing.

The Birth of al-Sayyidah Umm Kulthūm (‘a)*:*

The household of al-Sayyidah Fāṭimah al-Zahrā’ and Imām ‘Alī (peace be upon them) welcomed the birth of their second daughter and fourth child with the same joy and happiness that was witnessed during the birth of all their previous children. Umm Kulthūm shared with her sister Zaynab the honoured lineage, excellent upbringing, and all the events that transpired during her life, even though she differed from her in some aspects. She is also among those who have been oppressed by history, and had to endure such pain and hardship that would be unbearable even for the strongest of men.

We may briefly talk about her life when we discuss her sister Zaynab al-Kubrā (in the book: *Zaynab al-Kubrā – from the Cradle to the Grave*) and highlight some of the important aspects of her life that deve aalysis, God-willing.

* * * * *

CHAPTER ELEVEN

Fāṭimah al-Zahrā' (ʿa) *in the Verse of Qurbā*

This is the verse in which Allāh says: *Say, "I do not ask you for any recompense except that you love [my] near ones;" and whoever performs a good deed we shall enhance its goodness; indeed Allāh is forgiving and appreciative.* (Q.42:23)

As is evident, in this verse Allāh, the Almighty, addresses His Noble Prophet: 'O Muḥammad, tell them that you do not ask for anything as reward for conveying the divine message to them except that they should show love to your near relatives.' There is a general consensus among all the scholars and followers of the *Ahl al-Bayt* (*ʿa*) that the word '*qurbā*' refers to those who are close relatives of the Prophet. There are also verified and authentic traditions in the books of both the Shīʿah and the *ʿĀmmah*, which specify who these near relatives were and mention them by name. Among the narrations that have been relayed by the Sunnī scholars in their *ṣaḥīḥ* books and exegeses is the following tradition:

> When this verse was revealed, the people asked: "O Prophet of Allāh, who are these near relatives of yours whom we have been commanded to love?" He (ṣ) said: "ʿAlī and Fāṭimah and her two sons…"[1/٢٠٢]

This tradition has been mentioned by a group of Sunnī scholars, including:

—Ibn Ḥajar in *al-Ṣawāʿiq*[2].

—Al-Thaʿlabī in his *Tafsīr*.

—Al-Suyūṭī in *al-Durr al-Manthūr*.

—Abū Naʿīm in *Ḥilyat al-Awliyā'*[3].

—Al-Juwaynī al-Shāfiʿī in *Farā'id al-Simṭayn*[4].

There is another tradition that al-Ṭabarī and Ibn Ḥajar have also narrated wherein the Prophet (ṣ) said: "Indeed Allāh had placed my

1. *Biḥār al-Anwār*, vol.23, p.232.
2. *al-Ṣawāʿiq al-Muḥriqah*, vol.2, p.487.
3. *Ḥilyat al-Awliyā'*, vol.3, p.201.
4. *Farā'id al-Simṭayn*, vol.2, p.13.

recompense from you in the love of my *Ahl al-Bayt*, and I will surely ask you about them tomorrow [on the Day of Judgment]."[1/٢٠٣]

These are some of the narrators who mentioned and transmitted this tradition in general. Now we shall mention the specific traditions where the Imāms of the *Ahl al-Bayt* said that they are the ones whom this verse is referring to:

1) In Ibn Ḥajar's *al-Ṣawā'iq*: It is reported that 'Alī (*'a*) said: "[It was revealed] about us, the family of the Prophet, that no one preserves our love but the true believer."[٢٠٤] Then he recited the verse: *Say, 'I do not ask you for any recompense except that you love of* [my] *near ones*,' *and whoever performs a good deed we shall enhance its goodness; indeed Allāh is forgiving and appreciative*.[2]
2) Also in *al-Ṣawā'iq*: It is narrated that Imām al-Ḥasan al-Mujtabā (*'a*) gave a sermon in which he said: "I am from the *Ahl al-Bayt* whose love and obedience had been made incumbent upon you by Allāh, the Almighty, when He revealed to Muḥammad (ṣ): *Say, 'I do not ask you for any recompense except that you love of* [my] *near ones,' and whoever performs a good deed we shall enhance its goodness; indeed Allāh is forgiving and appreciative*; and the attainment of [all] goodness is through love for us, the *Ahl al-Bayt*…"[٢٠٥]
3) Also in *al-Ṣawā'iq*: When a person from Syria approached Imām Zayn al-'Ābidīn 'Alī ibn al-Ḥusayn (*'a*), while he was a prisoner, forced to stand outside the gates of the Umayyad courtyard in Damascus, and said to him: "Praise be to Allāh who has vanquished you…" He (*'a*) replied: "Have you read the verse: *Say, I do not ask you for any recompense except that you love of* [my] *near ones*?"[3] The poet, Kumayt al-Asadī, alludes to this when he says:

وجـــدنا لكـــم في آل حـــم آيـــة تأوّلهـــا منّـــا تقـــي ومعـــربُ

We found a verse about you [O family of the Prophet] *in* [the chapter] *Ḥā Mīm*,
that both the God-wary and the ignorant among us have misinterpreted.[4]

4) It has been reported from Jābir ibn 'Abdillāh that a Bedouin came to

1. *Dhakhā'ir al-'Uqbā*, p.26.
2. *al-Ṣawā'iq al-Muḥriqah*, vol.2, p.487.
3. Ibid., p.262.
4. *Biḥār al-Anwār*, vol.23, p.231.

the Prophet (ṣ) and said: "O Muḥammad, summarize [the religion of] Islam for me." He (ṣ) replied: "That you bear witness there is no god but Allāh, alone, without any partners, and that Muḥammad is his servant and Messenger." He asked: "Do you seek any recompense [for this] from me?" The Prophet replied: "No, except that you love my close relatives." He asked: "*Your* near relatives or my own near relatives?" He (ṣ) replied: "*My* near relatives." The Bedouin said: "Put your hand forward so that I may pledge my allegiance to you. As for those who do not love you and your near relatives, may the curse of Allāh be upon them!" The Prophet (ṣ) said: "Amen."[1/٢٠٦]

Ibn Ḥajar also mentioned the following two verses of poetry from Ibn al-ʻArabī:

رأيـــــت ولائي آل طـــــه فريضـــــة عـلى رغـم أهـل البعـد يـورثني القربـا
فـما طلـب المبعـوث أجـراً عـلى الهـدى بتبليغـــه إلاَّ المـــودة في القـــربى

I consider the love of the family of Tāhā to be obligatory,
despite those who kept a distance [from them]*, I have espoused their nearness.*
For the Messenger did not seek any reward for his guidance
and Prophethood, but the love of his near relatives[2].

And Imām al-Shāfiʻī recited the following two verses:

يـا أهـل بيـت رسـول الله حـبّكم فـرض مـن الله في القـرآن أنزلـه
كفـاكم مـن عظـيم القـدر أنكُـم مَـن لم يصـلّ علـيكم لا صـلاة لـه

O Household of the Prophet of Allāh, your love
has been made obligatory by Allāh in the Qur'ān that He revealed.
It is a sufficient testimony of your greatness that
whoever does not send salutations upon you, his prayers are not accepted![3]

Shaykh al-Amīnī (may Allāh have mercy on him), has mentioned in the third volume of [his work] *al-Ghadīr*, forty-five names of narrators, traditionists and commentators from the ʻĀmmah who have narrated that this verse was revealed about ʻAlī, Fāṭimah, al-Ḥasan and al-Ḥusayn (peace be upon them all). They are: Aḥmad ibn Ḥanbal, Ibn

1. *Kifāyat al-Ṭālib*, p.90.
2. *al-Ṣawāʻiq al-Muḥriqah*, vol.2, p.488.
3. Muḥammad ibn Idrīs al-Shāfiʻī (d.204 A.H.), *Dīwān al-Imām al-Shāfiʻī*, p.93.

al-Mundhir, Ibn Abī Ḥāṭim, al-Ṭabarī, Ibn Mardawayh, al-Tha'labī, Abū 'Abdillāh al-Mullā, Abū al-Shaykh al-Nasā'ī, al-Wāḥidī, Abū Na'īm, al-Baghawī, al-Bazzāz, Ibn al-Mughāzilī, al-Ḥaskānī, Muḥib al-Dīn, al-Zamakhsharī, Ibn 'Asākir, Abū al-Faraj, al-Juwaynī, al-Nisābūrī, Ibn Ṭalḥah, al-Rāzī, Abū al-Sa'ūd, Abū Ḥayyān, Ibn Abī al-Ḥadīd, al-Bayḍāwī, al-Nasafī, al-Haythamī, Ibn Ṣabbāgh, al-Kanjī, al-Munāwī, al-Qasṭalānī, al-Zarandī, al-Khāzin, al-Zarqānī, Ibn Ḥajar, al-Samhūdī, al-Suyūṭī, al-Ṣafūrī, al-Ṣabbān, al-Shablanjī, al-Ḥaḍramī and al-Nabhānī.[1]

Fāṭimah al-Zahrā' ('a) *in the Verse of Mubāhalah:*

Allāh, the Most High, says: *Should anyone argue with you concerning it, after the knowledge that has come to you, say, "Come! Let us call our sons and your sons, our women and your women, our souls and your souls, then let us pray earnestly and call down Allāh's curse upon the liars."* (Q.3:61)

This incident is considered one of the well known events by Muslims, from the time it happened until today, and I see no need to mention any sources or references for it. Suffice it to say that all the exegetes and traditionists, with rare exceptions, agree that this verse was revealed upon the Messenger of Allāh (ṣ) when he was having a dialogue with the Christians of Najrān about 'Īsā son of Maryam (*'a*). Here is the summary of what transpired as narrated by Amīr al-Mu'minīn 'Alī ibn Abī Ṭālib (*'a*):

> A delegation from Najrān[2] came to the Prophet (ṣ), led by three of their high priests: al-'Āqib, Muḥsin and al-Asqaf. They were accompanied by two well-known Jews. They came to test the Messenger of Allāh (ṣ). Al-Asqaf said to him: "O Abā al-Qāsim, who was the father of Mūsā?" The Prophet (ṣ) replied: "'Imrān." Al-Asqaf asked: "And who was the father of Yūsuf?" He (ṣ) replied: "Ya'qūb." Al-Asqaf continued: "May my parents be your ransom, and who your father is?" The Prophet replied: "'Abdullāh ibn 'Abd al-Muṭṭalib." Al-Asqaf then asked: "And 'Īsā, who is his father?" At this point, the Prophet (ṣ) remained silent, so Jibrīl descended [telling him what to say] and he (ṣ) replied: "He ('Īsā) is the Spirit of Allāh and His Word." Al-Asqaf asked: "You mean he was a spirit without a body?" The Prophet (ṣ) remained silent

1. *al-Ghadīr*, vol.3, p.245.
2. Najrān is an area located between al-Ḥijāz and Yemen.

until Allāh revealed to him: *Verily the case of ʻĪsā with Allāh is like the case of Ādam: He created him from dust, then said to him, "Be," and he was.* (Q.3:59)

Al-Asqaf leapt up in dismay when he heard the Prophet say that ʻĪsā was made from dust, and retorted: "O Muḥammad, we do not find this [statement] anywhere in the Torah or the Gospels or Psalms. We do not find this [claim] anywhere but with you!" At this point, Allāh revealed to the Prophet (ṣ): *Then say* [to them], *"Come! Let us call…"* They said: "You have been fair to us O Abā al-Qāsim. So when should we meet with you [for the *Mubāhalah*]?" He (ṣ) replied: "Tomorrow, if Allāh wills."

The next day, after completing the dawn prayer, the Prophet (ṣ) took the hand of ʻAlī and made him stand in front of him, he made Fāṭimah (*ʻa*) stand behind him, and al-Ḥasan and al-Ḥusayn stand on his right and left, respectively. Then he said to them: "When I recite the supplication, say Amen." He then proceeded with them towards the place where they would meet the Christians. When they saw him bringing his closest family, they regretted their acceptance of the *Mubāhalah* and deliberated with one another saying: "By God, he is indeed a Prophet. If we participate in the *Mubāhalah* against him, God will answer his prayer against us and will destroy us all, and nothing can save us from this unless we retreat."[1/٢٠٧]

Al-Rāzī reports in his exegesis that the Christian leader of Najrān said: "Fellow Christians! Indeed I see such [bright] faces that if they were to ask God to cause the mountain to crumble, He would make it crumble! So do not participate in the *Mubāhalah* as you will be destroyed, and then there will remain no Christian on the face of this earth until the Day of Resurrection." So they came forward, sat in front of the Prophet, and said: "O Abā al-Qāsim, pardon us." He (ṣ) replied: "All right. I have pardoned you. However, By the One who has sent me with the truth, know that if I would have invoked a curse upon you, Allāh would not have let any Christian remain on the face of this earth."[٢٠٨]

We have mentioned this event here briefly, and have written more about this verse in the book: *ʻAlī – from the Cradle to the Grave*. Our discussion here will focus on the part of the verse that states: '*and our women and your women*,' as there is a consensus among the Muslims

1. *Biḥār al-Anwār*, vol.21, p.348.

that the Prophet (ṣ) did not take any men with him except 'Alī, any children except al-Ḥasan and al-Ḥusayn nor any women except his daughter Fāṭimah al-Zahrā'. He never took any of his wives with him, and instructed them to remain at home. He did not take any of his aunts, like Ṣafiyyah bint 'Abd al-Muṭṭalib, who was his father's sister, or his cousins like Umm Hānī bint Abī Ṭālib; nor did he invite any other women from the Banū Hāshim, or the *Muhājirūn* or *Anṣār*.

Indeed, if there was any other woman like Fāṭimah al-Zahrā' among the Muslims, in greatness, purity, chastity and piety, the Prophet (ṣ) would have invited her to join him in the *Mubāhalah*, as Allāh had commanded him to invite his womenfolk (as seen in the aforementioned verse), but he did not find any woman suitable to be brought for the *Mubāhalah* except his daughter al-Ṣiddīqah al-Ṭāhirah, and that is why he chose her [alone].

Al-Qandūzī al-Ḥanafī has narrated from the Messenger of Allāh (ṣ) that: "If Allāh knew of any servants on earth who were more honour-able than 'Alī, Fāṭimah, al-Hasan and al-Ḥusayn, He would have commanded that I bring them with me to the *Mubāhalah*, but He commanded me to bring [only] them, as they are the best of creation."[1/۲.۹]

Fāṭimah al-Zahrā' ('a) *in the Chapter of* "Hal Atā"*:*

Allāh, the Most High, says: *Indeed the pious will drink from a cup seasoned with* Kāfūr*. A spring where the servants of Allāh drink, making it gush forth as they please… and your endeavour has been well appreciated*. (Q.76:5-22)

These verses were revealed when al-Sayyidah Fāṭimah al-Zahrā', her husband Amīr al-Mu'minīn and their two children al-Ḥasan and al-Ḥusayn (*'a*) gave charity [in the way of Allāh]. Al-Wāḥidī mentions in his book *al-Basīṭ*, al-Tha'labī in his *Tafsīr al-Kabīr*, Abū al-Mu'ayyad Muwaffaq in *Kitāb al-Faḍā'il*, and others [also mention] that these verses were revealed about 'Alī, Fāṭimah, al-Ḥasan and al-Ḥusayn (*'a*). For our purposes here, it will suffice to recount what al-Zamakhsharī says in his exegesis (*al-Kashshāf*):

> Ibn 'Abbās (may Allāh be pleased with him) said: "al-Ḥasan and al-Ḥusayn fell ill, so the Messenger of Allāh (ṣ) visited them with a group of companions. They said: 'O Abā al-Ḥasan, why don't you keep a vow (*nadhr*) for the well-being of your sons?' So 'Alī,

1. *Yanābī' al-Mawaddah,* vol.2, p.266.

Fāṭimah and Fiḍḍah (their maidservant) vowed that if the children became well, they would fast for three days. When the condition of al-Ḥasan and al-Ḥusayn improved, they [all fasted but] did not have anything (to eat), so ʻAlī took a loan from the Jew, Shamʻūn al-Khaybarī, of [about] nine kilograms of barley. Fāṭimah (*ʻa*) ground a third of the barley into flour and used it to make five flat-breads, one for each of them. She then placed the bread in front of them in order that they may open their fast with it. Just then, a beggar came to the door and said: "*al-Salāmu ʻalaykum* O family of Muḥammad! A poor Muslim beggar is at your door! Feed me, and Allāh will nourish you with the food of Paradise."

They all gave away their bread and were left with nothing but water. The next day, they fasted again and when it was time to open their fast, and the food was [again] placed in front of them, an orphan came to the door and they gave away their food to him. On the third day, a prisoner came to their door and they did the same thing. On the fourth day, ʻAlī (may Allāh be pleased with him) took al-Ḥasan and al-Ḥusayn by the hand and went to the Prophet (ṣ), and when he saw them trembling like nestlings due to intense hunger, he said: 'How it hurts me to see you in this condition!' He (ṣ) stood up and went with them to Fāṭimah, who was in her prayer niche in such a state that her stomach had shrunk to her spine and her eyes had sunk [into their sockets]. This troubled him greatly. At that moment, Jibrīl (*ʻa*) descended and said, "Take this O Muḥammad, may Allāh bless your *Ahl al-Bayt*." Then he recited the *surah* (of "*Hal Atā*") to him.[٢١٠]

Let us look briefly at the exegesis of these verses:

'*Indeed the pious*' – the pious ones being referred to here are ʻAlī, Fāṭimah, al-Ḥasan and al-Ḥusayn (*ʻa*).

'*Will drink from a cup*' – this refers to a vessel that contains a drink; or the word 'cup' here refers to the drink itself rather than the vessel that holds it.

'Seasoned with Kāfūr' means that it will have the special taste of the spring in Paradise called Kāfūr, which is named thus because its water will be as white and cool as camphor but without any of its other characteristics.

'Making it gush forth as they please' – meaning that they are easily able to make it flow wherever they wish.

'They fulfil their vows' and that is why they deserve this great reward, for vows are what human beings impose upon themselves,

so if they fulfil their own vows, then they are more inclined towards obeying the commandments of Allāh.

'They give food out of love for Him,' despite their desire for the food because of their intense hunger, *'to the needy, the orphan and the prisoner'* and show self-sacrifice at a time when they are themselves hungry, yet they prefer to give away the food, out of compassion, to the needy the orphan and the prisoner.

"We feed you only for the sake of Allāh; we neither want any reward nor thanks from you"– meaning we neither want any reward in the form of action nor gratitude in the form of words from you.

Mujāhid said: "They did not say anything when they gave away their food, and that is why Allāh praised them for it."[٢١١]

"Indeed we fear from our Lord a day, frowning and fateful" – frowning here depicts terror, just as the lion or the oppressive tyrant frowns.

'So Allāh saved them from the ills of that day,' and keeps them safe from its terror and harm *'and granted them freshness'* in their faces *'and joy'* in their hearts. *'And He rewarded them for their patience'* in showing selflessness despite great hunger *'with a garden and* [garments of] *silk'*.

Then Allāh describes their state in Paradise:

'Reclining therein on couches,' in the utmost ease and comfort *'they will find in it neither any* [scorching] *sun,'* whose heat troubles them *'nor any* [biting] *cold'* that brings them discomfort. *'Its shades will be close over them and its fruits will be hanging low'* so it will be easy for them to take the fruits of Paradise.

'They will be served around with vessels of silver and goblets of crystal' that have been created by Allāh; *'crystal of silver* [from which] *they dispense in a precise measure'* which will be sufficient to fulfil their desires and wishes…

The descriptions of the blessings and bounties of Paradise continue until the end of the chapter, including: its springs called Zanjabīl and Salsabīl, the servants who serve its inhabitants, the vast kingdom which will be theirs, the attires made of silk brocade, the ornaments that they will beautify themselves with, and the drinks and flesh of birds that they will consume therein.

It is amazing that despite mentioning the numerous bounties of Paradise in this chapter, Allāh did not mention the houris [of Paradise] in it. This is because the verses were revealed for ʻAlī, Fāṭimah and

their two sons, and He wished to preserve the great status of Fāṭimah al-Zahrā', so He did not mention the wide-eyed houri out of reverence for the Mistress of all Women of the Worlds.

Fāṭimah al-Zahrā' (ʿa) *in the Verse of* "Light"*:*

Allāh, the Most High, says: *Allāh is the Light of the heavens and the earth. The parable of His Light is a niche wherein is a lamp, the lamp is in a glass, the glass as it were a glittering star lit…* (Q.24:35)

Al-Ḥāfiẓ ibn Mughāzilī al-Shāfiʿī has narrated in his book *al-Manāqib*, from ʿAlī ibn Jaʿfar, who said: "I asked Abā al-Ḥasan [al-Kāẓim] (*ʿa*) about the [meaning of] words of Allāh: '*a niche wherein is a lamp…*' He (*ʿa*) said: 'the *niche* is Fāṭimah, the *lamp* is al-Ḥasan and al-Ḥusayn is the *glass*.' About the phrase '*as it were a glittering star lit*' he said: 'Fāṭimah was like a shining star among the women of the worlds…' and about '*whose oil almost lights up*' he said: 'knowledge was about to flow forth from her.'"[1/۲۱۲]

We have already noted some of the narrations that talk of the brilliant and effulgent nature of al-Zahrā' (*ʿa*). In another similar narration, we find that the Prophet (ṣ) said: "…and the light of my daughter Fāṭimah is from the light of Allāh…"[2/۲۱۳]

The Status of Fāṭimah al-Zahrā' (ʿa) *With Her Father, the Holy Prophet* (ṣ)*:*

Indeed, it is very difficult to determine the actual status of al-Sayyidah Fāṭimah al-Zahrā' in the eyes of her father the Messenger of Allāh (ṣ), and the truth is that this is beyond the ability of the tongue and the pen, and beyond the scope of any analysis and expression. It may be possible for us to say in a nutshell that al-Sayyidah Fāṭimah al-Zahrā' (*ʿa*) had the greatest place in her father's heart and had the loftiest status in his eyes. The Prophet (ṣ) used to love her in a unique manner, such that his love was mixed with respect and honour, in a manner never witnessed in the love of any father towards his daughter. This love was not based only on fatherly love, rather, the Prophet used to consider his daughter to be a noble and distinguished individual. This was due to her possessing great virtues and merits. It is also possible that the Prophet (ṣ) had been instructed to show her respect

1. ʿAlī ibn Muḥammad ibn al-Mughāzilī al-Mālikī (d.483 A.H.), *Manāqib Amīr al-Mu'minīn ʿAlī ibn Abī Ṭālib*, p.382.
2. *Biḥār al-Anwār*, vol.15, p.10.

and to honour her, for he never missed any opportunity to demonstrate the greatness of his daughter and emphasize her merits and lofty station in the sight of Allāh, the Most High, and in the eyes of His Prophet (ṣ).

It is a known fact that the same endless praise was not heard from the Prophet for any of his other daughters. His praise was not simply a result of personal attachment and affection; on the contrary, it was just not possible for him to remain silent about the virtues of his daughter and her lofty status in the sight of Allāh. If she did not have such a great station in the sight of Allāh, the Prophet (ṣ) would not have treated her in this manner as she was his child, and Allāh has commanded children to respect their parents and not the other way around.

He (ṣ) had a few reasons for doing this, such as: to clearly demonstrate her status in the sight of Allāh and His Prophet, as he knew what would befall his beloved daughter after his death – all the injustice, oppression and tyranny. Thus, the Prophet wanted to do his part to inform the people about her, so that nobody would have any excuse to feign ignorance [about her status]. Let us now look at some of the narrations that speak of the status of al-Sayyidah Fāṭimah and her place in the heart of the Prophet (ṣ):

1) Imām al-Ṣādiq (*'a*) narrates from his forefathers (*'a*), from al-Sayyidah Fāṭimah (*'a*), who said: "When the verse: *Do not consider the Apostle's summons amongst you to be like your summoning one another* (Q.24:13) was revealed, I stopped calling the Prophet of Allāh 'O father' and started calling him with the words 'O Prophet of Allāh', so he came to me and said: 'O Fāṭimah, this verse was not revealed for you or your family and children. You are from me and I am from you. This verse was only revealed for the rude, haughty, arrogant people from the Quraysh. You should say "O father," for indeed this enlivens my heart and pleases my Lord,' then the Prophet kissed my forehead…" [1/٢١٤]
2) 'Ā'ishah bint Ṭalḥah narrates from 'Ā'ishah, who said: "I have not seen anyone more similar in speech and elocution to the Holy Prophet (ṣ) than Fāṭimah. Whenever she came to him, he would welcome her, kiss her hands and make her sit in his place. And whenever he visited her, she would stand to welcome him and kiss his hands…" [٢١٥]
3) Bazl al-Harawī asked al-Ḥusayn bin Rūḥ, "How many daughters

1. *Manāqib Amīr al-Mu'minīn*, p.427.

did the Prophet of Allāh (ṣ) have?" He replied, "Four." He asked, "Who was the best among them?" He said, "Fāṭimah." "How could she be the best when she was the youngest of them all and had thus spent the least amount of time with the Prophet (ṣ)?" He asked. "Because of two qualities that Allāh had blessed her with," Ibn Rūḥ replied. "First, she inherited from the Messenger of Allāh (ṣ) and second, the lineage of the Prophet continued through her. And Allāh did not bless her with this except because of the sincerity He saw in her." ٢١٦

4) It has been narrated from Ḥudhayfah that the Prophet (ṣ) never went to sleep until he had first kissed the face of Fāṭimah…[1/٢١٧]
5) Ibn ʻUmar said that the Prophet (ṣ) kissed the forehead of Fāṭimah and said, "May your father be your ransom; remain just as you are!"[2/٢١٨] And in another narration [it is reported that] he said, "May my father and mother be your ransom." ٢١٩
6) It has also been reported that ʻĀ'ishah said: "The Prophet (ṣ) kissed Fāṭimah's neck," and another narration states that [when she saw this] she said, "O Prophet of Allāh, you have done something that I have never seen you do." He replied "O ʻĀ'ishah, whenever I yearn for [the fragrance of] Paradise I kiss Fāṭimah's neck."[3/٢٢٠]
7) In another narration, ʻĀ'ishah is reported to have said: "Whenever the Prophet (ṣ) returned from a journey, he would kiss the neck of Fāṭimah saying, 'From her I smell the fragrance of Paradise.'"[4/٢٢١]
8) It has been narrated from the Holy Prophet (ṣ) that: "The fragrance of the Prophets is the scent of quince; the fragrance of the wide-eyed houri (of Paradise) is the scent of myrtle; the fragrance of angels is the scent of [the] rose, and the fragrance of my daughter Fāṭimah al-Zahrā' is a combination of the scents of the quince, myrtle and rose."[5/٢٢٢]
9) It has also been narrated from him (ṣ) that: "…If beauty were to be personified, it would be Fāṭimah; rather, she is even greater [than it]. Indeed, my daughter Fāṭimah is the best of all people of the world in nobility, honour and virtue."[6/٢٢٣]
10) Imām al-Ḥusayn ibn ʻAlī (*ʻa*) narrates that his grandfather, the

1. *Maqtal al-Ḥusayn*, p.108.
2. Ibid.
3. *Dhakhā'ir al-ʻUqbā*, p.36.
4. *Yanābīʻ al-Mawaddah*, vol.2, pp.59-60.
5. *Biḥār al-Anwār*, vol.63, p.177.
6. *Farā'id al-Simṭayn*, vol.2, p.68.

Prophet of Allāh, said: "Fāṭimah is the joy of my heart, and her two sons are the apples of my eyes. Her husband is the light of my vision and the Imāms from his progeny are the trustees appointed by my Lord and His rope that extends between Himself and His creation. Whoever holds on to it is saved and whoever turns away from it is doomed."[1/۲۲٤]

11) It has further been narrated that the Prophet (ṣ) gave some water to al-Zahrā' and as she drank it, he said, "May it bring you health and wellbeing, O mother of the immaculate and righteous ones…"[2/۲۲٥]

12) It is narrated that Fāṭimah al-Zahrā' (*'a*) said: "The Messenger of Allāh (ṣ) said to me, 'Should I not give you glad tidings? When Allāh wishes to gift His friend's wife in Paradise, He will ask you to send some of your ornaments to her.'"[3/۲۲٦]

From the following authentic narrations that have been accepted by both schools, we can gain a better understanding of the factors that led to the greatness and loftiness of the Mistress of all Women of the Worlds:

1) The Messenger of Allāh (ṣ) said: "The best women of Paradise are: Khadījah bint Khuwaylid, Fāṭimah bint Muḥammad, Āsiyah bint Muzāḥim (the wife of Fir'awn) and Maryam bint 'Imrān."[4/۲۲۷]

2) He (ṣ) also said: "The best of all women of the worlds are four: Maryam bint 'Imrān, Āsiyah bint Muzāḥim, Khadījah bint Khuwaylid and Fāṭimah bint Muḥammad."[5/۲۲۸]

3) He (ṣ) also said: "Four women are sufficient [as role models] for you among all the women of the worlds: Maryam bint 'Imrān, Khadījah bint Khuwaylid, Fāṭimah bint Muḥammad and Āsiyah the wife of Fir'awn."[6/۲۲۹]

These three traditions clearly show the special position of the four ladies above all the other women of the world. However, they do not specify who the best among them is. Nevertheless, we do have authentic narrations that specify al-Sayyidah Fāṭimah al-Zahrā' as

1. Ibid., p.66.
2. *Biḥār al-Anwār*, vol.76, p.57.
3. *Dalā'il al-Imāmah*, p.67.
4. *Musnad Aḥmad*, vol.1 p.293; *al-Istī'āb*, vol.4 p.1821; *al-Mustadrak*, vol.2, p.650; *al-I'tiqād*, p.160; *Usd al-Ghābah*, vol.7 p.80.
5. Ibid.
6. *al-Istī'āb*, vol.4, p.1822; Aḥmad ibn Muḥammad ibn Salāmah al-Ṭaḥāwī (d.321 A.H.), *Sharḥ Mushkil al-Āthār*, vol.1, p.140; *al-Mustadrak*, vol.3, p.171; al-Ḥusayn ibn Mas'ūd al-Baghawī al-Shāfi'ī (d.516 A.H.), *Ma'ālim al-Tanzīl*, vol.1, p.439.

being the best among them. This is something we cannot doubt, and we consider it unanimously agreed upon, because she was 'a part of the Prophet (ṣ)' and nobody else can be compared to her.

We are not alone in our position regarding her. Many of the erstwhile and late scholars and traditionists who were unbiased, as well as some contemporary scholars, hold this view. Some of their statements include:

1) Masrūq narrates that ʻĀ'ishah said: "All of us (the wives of the Prophet) were present when Fāṭimah arrived, and by Allāh, her manner of walking was the same as that of the Messenger of Allāh (ṣ). When he (ṣ) saw her, he welcomed her and said, 'Welcome, my daughter!' then he made her sit to his right or his left and told her a secret, so she began crying uncontrollably. When he saw her great sorrow, he confided something else to her and she began to laugh. So I said to her, while all the women were present, 'The Prophet (ṣ) confided a secret to you and you began crying?' When the Prophet (ṣ) had left, I asked her, 'What secret did he tell you?' She replied, 'I cannot give away the secret of the Messenger of Allāh.'
   After the Prophet (ṣ) had passed away, I said to her, 'I have come to you to seek my right (!) why do you not tell me [about that secret]?' Fāṭimah replied, 'Now, I can tell you about it.' Then she said, 'The first secret he told me was that Jibrīl would present the Qur'ān to him once every year, but that year he presented it to him twice. This meant that his time [of death] was drawing close so he advised me to fear Allāh and remain patient, for I am the best of his progeny. As I heard this I cried in the way that you saw. When he saw how sad I was, he confided a second secret to me and said: "O Fāṭimah, wouldn't you like to be the mistress of the believers and the women of this *ummah*?"'"[1/۲۳۰]
2) Al-Baghawī narrates in *Maṣābīḥ al-Sunnah* [that the Prophet (ṣ) said]: "Would you not like to be the mistress of all women of the world and the mistress of the women of this *ummah* and the mistress of all the believing women?" [۲۳۱]

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1. Muḥammad ibn Sa'd al-Baṣrī (d.230 A.H.), *al-Ṭabaqāt al-Kubrā*, vol.2, p.191; and this has been related with slight variance by Muslim ibn Ḥajjāj (d.261 A.H.) in his *al-Jāmi'* al-*Ṣaḥīḥ*, vol.7 p.142; Aḥmad ibn Yaḥyā ibn Jābir al-Balādhurī (d.279 A.H.), *Ansāb al-Ashrāf*, p.552; ʿAbd al-Raḥmān ibn Abī Bakr Jalāl al-Dīn al-Suyūṭī (d.911 A.H.), *al-Khaṣā'iṣ al-Kubrā*, vol.2, p.394; Aḥmad ibn al-Ḥusayn ibn ʻAlī al-Bayhaqī (d.458 A.H.), *al-I'tiqād wal-Hidāyah ilā Sabīl al-Rashād*, p.383; *al-Dhakhā'ir al-'Uqbā*, p.39; *Tadhkirat al-Khawāṣ*, p.600.

The traditions that speak of her high status and superiority over the women of the worlds are too numerous to list, and most of them have been narrated from 'Ā'ishah, 'Imrān ibn Ḥaṣīn, Jābir ibn Samarah, Ibn 'Abbās, Abū Buraydah al-Aslamī and others. Al-Bukhārī has narrated this tradition,[1] as have many Sunnī scholars like al-Qasṭalānī, al-Qandūzī, al-Muttaqī, al-Haythamī, al-Nasā'ī, al-Ṭaḥāwī and others.

This *ḥadīth* has also been relayed through numerous chains. In some of the narrations it is reported that she laughed because the Prophet informed her that she would be the first person from his household to join him, and in other narrations the reason for her smile or laugh was that the Prophet informed her she was the 'Mistress of all Women of the World'.

Aḥmad ibn Ḥanbal has, however, reported a narration that combines both of these traditions:

From 'Ā'ishah who said: "Fāṭimah approached, walking in the same manner as the Prophet of Allāh (ṣ). He said to her, 'Welcome my daughter!' and made her sit on his right or his left side. Then he told her a secret and she started crying, after which he told her another secret and she started laughing. I said: 'I have never seen happiness this close to sadness,' then I asked her about what he (ṣ) had told her. She said: 'I would never reveal the secret of the Prophet of Allāh (ṣ).' It was only after he had left this world that I asked her about it again, so she said, 'The secret he told me was: "Jibrīl shows the Qur'ān to me once every year but this year he has shown it to me twice and I think that this is a sign that my death is near. You will be the first from my household who will join me [in the afterlife] and I am the best person to precede you;" so I cried when I heard this. Then he said: "Are you not pleased that you are the Mistress of all Women of this World (or of all believing women)?" At which point I laughed.'"[2/٢٣٢]

Al-Bukhārī has narrated that the Prophet (ṣ) said: "Fāṭimah is part of me; whoever angers her has angered me."[٢٣٣] He further narrates from Abū al-Walīd that the Prophet said: "Fāṭimah is part of me; whoever hurts her has hurt me."[3/٢٣٤] This same tradition has been reported in different words but with the same meaning, as follows:

—"Fāṭimah is part of me, whatever hurts her hurts me, and whatever angers her angers me."[4/٢٣٥]

1. *Ṣaḥīḥ al-Bukhārī*, vol.4, p.203.
2. *Musnad Aḥmad,* vol.6, p.282.
3. *Ṣaḥīḥ al-Bukhārī*, vol.5, p.21.
4. *al-Mustadrak*, vol.3, p.173.

—"Fāṭimah is part of me, whatever distresses her distresses me and whatever makes her happy makes me happy."[1/٢٣٦]

—"Fāṭimah is a part of me, [and] Fāṭimah is a piece of me so whatever hurts her hurts me."[٢٣٧]

—"Fāṭimah is a piece of me whatever makes her happy makes me happy."[2/٢٣٨]

—"O Fāṭimah, verily Allāh is angry when you are angry and pleased when you are pleased."[٢٣٩]

—"Whoever knows her has known her, and whoever does not know her then know that she is part of me."[٢٤٠]

—"She is my heart and my soul, so whoever hurts her has hurt me and whoever hurts me has hurt Allāh."[٢٤١]

—"Indeed Allāh is angered by that which angers Fāṭimah and is pleased by that which pleases her."[٢٤٢]

These traditions have been narrated by more than fifty individuals among the traditionists (*muḥaddithūn*), such as Aḥmad ibn Ḥanbal, al-Bukhārī, Ibn Mājah, al-Sijistānī, al-Tirmidhī, al-Nasā'ī, Abū al-Faraj, al-Nisābūrī, Abū Na'īm, al-Bayhaqī, al-Khwārizmī, Ibn 'Asākir, al-Baghawī, Ibn al-Jawzī, Ibn Athīr, Ibn Abī al-Ḥadīd, al-Suyūṭī, Ibn Ḥajar, al-Balādhurī and others – t would be too difficult to list them all. We have mentioned a few examples of their traditions, along with references, at the beginning of the book.

These traditions have generally been accepted by the companions and the successors as evinced by the sheer number of the reports (*tawātur*), their authentic chains as well as their widespread acceptance among the Muslims. As regards the companions, we will have an opportunity later to look at how many of them accepted this tradition and acknowledged having heard it from the Prophet (ṣ). As for the successors, we find that Abū al-Faraj has narrated that:

> 'Abdullāh ibn Ḥasan came to 'Umar ibn 'Abd al-'Azīz while he was a young and hefty lad. The caliph showed him respect, made him sit next to himself, and carried out his requests. Then he held the side of the lad's flabby belly and pressing it hard, until he was in pain, he said: "I do this to remind you to intercede for me [on Judgment Day]."
>
> When 'Abdullāh ibn Ḥasan had left, the people started criticizing 'Umar, saying: "Why did you treat a young child in this manner?"

1. *Jāmi' al-Tirmidhī*, vol.5, p.698.
2. Murtaḍā Ḥusaynī Fīrūzābādī (d.1410 A.H.), *Faḍā'il al-Khamsah min al-Ṣiḥāḥ al-Sittah*, vol.3, p.154.

> He replied: "A reliable person narrated a tradition to me, such that I felt I was hearing it straight from the lips of the Holy Prophet (ṣ) himself, saying: 'Verily Fāṭimah is part of me, that which pleases her pleases me. And I knew that if Fāṭimah was alive she would be pleased with the way I showed respect to her grandchild.'" They asked: "Then why did you press his stomach and say what you said?" He replied: "All the Banī Hāshim have been given the right to intercede, so I wished that he would intercede on my behalf."[1/۲٤۳]

Al-Samhūdī says after narrating the tradition 'Fāṭimah is part of me, whatever hurts her hurts me': …so whoever hurts anyone from the progeny of Fāṭimah or makes them angry has put himself in grave danger of being included in this [statement] and the opposite is also true for the one who pleases her by loving them and honouring them.

Al-Suhaylī says: This tradition proves that whoever insults her is an infidel, and whoever sends salutations to her has sent salutations to her father. It can further be deduced that her children are like her [in this regard] because they are part [of him] like her, and detaching a branch from its root is like detaching something from itself, which is impossible, because the branch is made up of the same material as the root and grows from it.

It could be that the grave danger al-Samhūdī is referring to, is what has been mentioned in the verses: *Indeed those who torment Allāh and His Apostle are cursed by Allāh in the world and the Hereafter, and He has prepared a humiliating punishment for them.* (Q.3:57) and: *As for those who torment the Apostle of Allāh, there is a painful punishment for them.* (Q.:61)

After considering these verses and pondering upon these traditions and narrations, what could one say about the person who hurts Fāṭimah al-Zahrā'? I return once more to the love that the Prophet (ṣ) showed to his daughter al-Sayyidah Fāṭimah al-Zahrā'…

It is difficult to count the traditions which clearly state that whenever the Prophet (ṣ) wanted to travel, the last person whom he would bid farewell to from his family was Fāṭimah (*'a*) and the first person he would come to meet when he returned from any journey was Fāṭimah.[2] Whenever he (ṣ) returned from his journey, he would come to his daughter Fāṭimah first, and then he would proceed to his

1. Abū al-Faraj 'Alī ibn al-Ḥusayn al-Isfahānī (d.356 A.H.), *al-Aghānī*, vol.9, p.180.
2. *al-Sunan al-Kubrā*, vol.1, p.26; *Dhakhā'ir al-'Uqbā*, p.37; *al-Mustadrak*, vol.3, p.169.

house and meet his wives.[1]

He (ṣ) used to prefer al-Zahrā' to his wives, and this was only because Allāh preferred her over them and over all the other women of the world. Thus [it is narrated that] when he returned from one of the battles, and found that she had hung a cloth or a curtain on her door and had made al-Ḥasan and al-Ḥusayn wear silver bracelets, he did not enter [her house]. She realized that he did not come because he saw the curtain [hanging outside] so she took it down and removed the bracelets from the hands of the children, before breaking them into pieces. The young boys went to the Prophet (ṣ) crying, so he embraced them and told his servant: "O Thawbān, go to so-and-so [and give him these pieces]. These are my family members and I would not like them to enjoy all the pleasures [reserved for them] in this world only. O Thawbān, buy for Fāṭimah a necklace of beads and get two ivory bracelets."[٢٤٤]

This tradition has been narrated by al-Khaṭīb al-'Umarī in *Mishkāt al-Maṣābīḥ*, al-Ṭabarī in *Dhakhā'ir al-'Uqbā*, al-Nuwayrī in *Nihāyat al-Urub*, al-Qandūzī in *Yanābī' al-Mawaddah*, al-Ṭabarānī in al-*Mu'jam al-Kabīr*, al-Zubaydī in *Ittiḥāf al-Sādah*, and others. Some of our own scholars who have narrated this tradition include: Shaykh al-Kulaynī in *al-Kāfī* and al-Ṭabarsī in *Makārim al-Akhlāq* (who has a more detailed narration but with slight variance):

> From Zurārah, from Imām al-Bāqir (*'a*) [who said]: "Whenever the Prophet (ṣ) intended to travel, he would bid farewell to his family, and the last person whom he bade farewell to was Fāṭimah (*'a*), then he would set off on his journey from her house. When he returned, he would first come to see her [before anyone else]. Once, he went on a journey and it so happened that 'Alī (*'a*) had come by some money, which he gave to Fāṭimah before he left; so she bought two silver bracelets and a curtain which she hung over her door. When the Prophet (ṣ) returned, he entered the masjid and then turned to go to Fāṭimah's house as always. She stood up in excitement and joy, expecting to meet her father. However, when he noticed that she had worn silver bracelets and had hung a curtain on her door, the Prophet (ṣ) sat down [outside] and looked at her [from a distance]. Fāṭimah became sad and cried, saying, 'My father has never done this before.'
>
> She called her two sons, removed the curtain from her door and

1. *al-Istī'āb*, vol.4, p.1895; *al-Mustadrak*, vol.3, p.169.

> the bracelets from her hands, and giving the curtain to one and the bracelets to the other. She said to them, 'Go to my father and after greeting him say: after you left we did not make any changes other than this; do with it as you see fit.' So they came to him and conveyed their mother's message. The Prophet (ṣ) kissed them, embraced them and made each one of them sit on his thigh. He then instructed that the bracelets should be broken into small pieces and distributed among the Ahl al-Ṣuffah – group of destitute Muhājirīn who did not possess houses or wealth…"[٢٤٥]

This tradition, which is well known by both the schools and has been narrated through numerous chains, needs some elaboration and explanation. We know that the narrators of this tradition did not give the required explanation [for what they narrated]. It should be noted that the curtain mentioned here is not the light curtain that is usually hung at the entrance behind the door of the house, because hanging this type of curtain is recommended (*mustaḥab*) as it encourages additional veiling and covering. Far be it from the Prophet (ṣ) to be angered by a curtain that hangs on the entrance of the house of Fāṭimah. Rather, what is meant is that al-Sayyidah Fāṭimah had hung a curtain on the door of the house (not at the entrance) to cover the wooden door, and to adorn it – what is known in our time as 'décor'. Of course, what she did was not something forbidden, it is just something incongruous with the abstemiousness and asceticism that is expected of the family of Muḥammad (*'a*) or the lofty example of generosity that is to be taken from them; and the same can be said about the matter of the bracelets and necklace.

If indeed this tradition is authentic, it would have been better for al-Sayyidah al-Zahrā' (*'a*) to give the curtain as charity in the way of Allāh, especially at a time when there were many needy people and poverty was rife among the destitute *Muhājirīn*, as an act of generosity and selflessness.

Ibn Shāhīn has narrated this tradition in *Manāqib Fāṭimah* from Abū Hurayrah and Thawbān, with a slight difference. He says: "After al-Zahrā' had given the curtain and bracelets to her father, the Prophet (ṣ) said, 'She has done the right thing, may her father be her ransom (repeating this thrice). What does the family of Muḥammad have to do with this [transient] world when they have been created for the Hereafter and this world has been created for them?'"[٢٤٦] And in the narration of Aḥmad ibn Ḥanbal [he (ṣ) is reported to have said], "For they are my household and I do not want them to consume the

bounties [that have been reserved for them] here, in this [transient] world." ٢٤٧

What can be construed from this explanation is that the Prophet (ṣ) did not want his daughter's share of heavenly reward and blessings to be diminished [by enjoying the pleasures of this world], because enduring the bitterness of life and tolerating its hardships has recompense in the Hereafter. The following tradition clarifies this matter further:

It is narrated in *Tafsīr al-Thaʿlabī* from Imām al-Ṣādiq (*ʿa*) and Jābir ibn ʿAbdillāh al-Anṣārī, who said: "The Prophet (ṣ) saw Fāṭimah wearing a cloak made from camel hide, grinding away at the millstone with her bare hands as she nursed her son, so tears began to flow from his eyes and he (ṣ) said to her, 'O my daughter, taste the fleeting bitterness of this world so that you may attain the [lasting] sweetness of the Hereafter.' She replied, 'O Messenger of Allāh, I praise Allāh for His bounties and thank Him for His blessings.' At this point the verse: *Soon your Lord will give you that which will please you*. (Q.3:5) was revealed." [1]/٢٤٨

* * * * *

1. *Biḥār al-Anwār*, vol.43, p.86.

CHAPTER TWELVE

Her Asceticism and Charity in the Way of Allāh

Al-Sayyidah Fāṭimah al-Zahrā' (*'a*) was very ascetic, and by asceticism (*zuhd*) here, we mean 'renunciation of a thing, abandoning it and having no inclination towards it.' As a person's desire for the Hereafter increases, his asceticism also increases and as the Hereafter becomes greater in his eyes, the world becomes more insignificant to him. Similarly, when a person's intellect, knowledge and faith in Allāh increases, his [feelings of] contempt and disdain for the pleasures of this world increase.

Do you see how small children play and enjoy themselves, or cry and quarrel with one another for toys of no value, but when they become intellectually mature they distance themselves from the very same toys and consider it demeaning to act in a childish manner, taking it to be beneath their dignity and something that would disparage their character. All this is because of their development and their transformation from immature children to mature and intelligent adults. In the same way, the close friends of Allāh (*awliyā'*) look at the provisions of this world with disdain and their hearts are never inclined towards this world and what it contains. They do not love this world for the sake of this world. Rather, they love this world for the sake of the Hereafter. They only desire to remain in this world so that they can worship Allāh, and their only reason for wanting wealth is so that they can give charity in the way of Allāh to fill the stomachs of the hungry, clothe the bodies of the unclothed and to assist the needy and destitute.

After understanding this, it is easy to comprehend the basis of asceticism in the eyes of al-Sayyidah Fāṭimah al-Zahrā' (*'a*), as she knew the reality of this transient life and that of the true life of the Hereafter. It is therefore not surprising that she was content with very little of the worldly provisions and chose for herself the excellent qualities of generosity and selflessness. Worldly wealth was considered insignificant by her and she hated opulence and extravagance.

She was, after all, the daughter of the most ascetic of ascetics, and her life was always surrounded by asceticism. She was the first person

to follow in the footsteps of her father, the great ascetic Prophet (ṣ). Even her married life was filled with contentment and austerity, for her husband, Imām ʻAlī (*ʻa*), was the first person to follow the Prophet in his asceticism and no other individual is noted in the history of Islam to have been more ascetic than Imām ʻAlī ibn Abī Ṭālib (*ʻa*).[1]

He was the one who addressed gold and silver with the words: "O yellow one and O white one deceive someone else [as I will not fall for your deception]!" At one time ʻAlī (*ʻa*) instructed that a thousand coins be given to one of the [needy] Bedouins. The representative asked, "[a thousand coins] of gold or silver?" ʻAlī replied, "In my eyes they are both like [valueless] rocks, so give him that which will benefit him more." ٢٤٩ We have given more details about this matter in our book: *ʻAlī – from the Cradle to the Grave*, and only mention it here in passing, to show the asceticism of ʻAlī (*ʻa*) as we discuss the asceticism of al-Sayyidah Fāṭimah al-Zahrā'.

We have already cited some of the traditions that show her asceticism and generosity in the way of Allāh, which led to the revelation of *sūrah* "Hal Atā" as well as other similar examples. Let us now look at the traditions that further demonstrate the same trait [of asceticism]:

In the book *Bishārat al-Muṣṭafā*, [it is narrated] from Imām al-Ṣādiq, narrating from his father (*ʻa*) who narrated from Jābir ibn ʻAbdillāh al-Anṣārī [who said]: "The Prophet (ṣ) led us in the ʻAsr prayer, and when he finished, he remained seated as the people surrounded him. At that moment, a frail old man from among the desert Arabs, wearing tattered clothes, slowly approached. The Prophet (ṣ) stood up to welcome him and asked about his health. The old man replied, 'O Prophet of Allāh, I am hungry so feed me, I am unclothed so clothe me, I am poor so be generous with me.' The Prophet replied, 'I do not have anything to give to you, but the one who points towards goodness is like its doer [so I shall point you towards the one who will assist you]. Go to the house of the one who loves Allāh and His Prophet, and who is loved by Allāh and His Prophet. Go to the house of Fāṭimah.'

Fāṭimah's house was adjacent to the house of the Prophet (ṣ). The Prophet (ṣ) told Bilāl, 'O Bilāl, take him to the house of Fāṭimah.' So the Bedouin went with Bilāl and when they came to the door of

1. Cf. Muḥammad ibn al-Ḥusayn al-Sharīf al-Raḍī (d.406 A.H.), *Nahj al-Balāghah*, Letter no.45.

Fāṭimah, he shouted in his loudest voice, 'Peace be with you, O Household of Prophethood, the frequenting place of angels and the place where Jibrīl, the trusted spirit, descends with revelation from the Lord of the Worlds!' Fāṭimah responded, 'And upon you be peace. Who are you?' He said, 'An old man from the Bedouins. I had approached your father, the Master of Humanity, seeking relief from my hardship as I am, O daughter of Muḥammad, unclothed and hungry, so please assist me, may Allāh have mercy upon you.'

This was at a time when Fāṭimah, ʻAlī and the Prophet (ṣ) had not eaten for three days, and the Prophet (ṣ) was aware about their condition. Fāṭimah took the sheep-hide that al-Ḥasan and al-Ḥusayn used to sleep on and gave it to him saying, 'Take this. May Allāh grant you something better than this as well?' The Bedouin said, 'O daughter of Muḥammad, I complained to you of hunger and you gave me a sheep-hide? What will I do with it and how will it alleviate my hunger?' When she heard this, Fāṭimah removed the necklace she was wearing, that had been gifted to her by the daughter of Ḥamzah ibn ʻAbd al-Muṭṭalib, and gave it to the Bedouin saying, 'Take this and sell it, may Allāh exchange it with something better for you.'

The Bedouin took the necklace and went to the Masjid of the Prophet (ṣ). The Messenger of Allāh was sitting with his companions, so he said to him, 'O Prophet of Allāh, your daughter Fāṭimah has given me this necklace saying, "Sell it; may Allāh grant you respite."' The Prophet (ṣ) wept and then said, 'How can Allāh not grant you respite when Fāṭimah, the daughter of Muḥammad, the Mistress of all Daughters of Ādam, has given this to you!' At that moment, ʻAmmār ibn Yāsir (may Allāh have mercy upon him) stood up and said, 'O Messenger of Allāh, do you permit me to buy this necklace?' The Prophet replied, 'Buy it O ʻAmmār, for if all the earthly and heavenly creatures were to be your partners in purchasing it, Allāh would never chastise them with fire.' ʻAmmār asked the Bedouin, 'How much will you sell the necklace for?' He said, 'For a satiating meal of bread and meat, a Yemeni cloak with which I can clothe myself and in which I can pray to my Lord, and enough money to enable me to reach my family.'

Since ʻAmmār had sold his share of the booty of Khaybar that the Prophet (ṣ) had given to him, he said [to the Bedouin], 'I will give you twenty gold coins, a hundred silver coins, a Yemeni cloak and my horse which you can use to take you back to your family, along with a satiating meal of bread and meat.' The man said, 'How generous you are with your wealth!' ʻAmmār went with him and gave him all that he

had promised.

The Bedouin returned to the Prophet (ṣ) and the Messenger of Allāh said to him, 'Are you sated and clothed?' He replied, 'Yes, and I am now wealthy, may my parents be your ransom.' 'Then repay Fāṭimah for what she has done [by praying for her],' he (ṣ) said. The Bedouin said, 'O Allāh, You are the Lord whom we did not bring into being, and there is no Lord whom we worship other than You. You are the one who sustains us from all directions. O Allāh, give Fāṭimah that which no eye has seen and no ear has heard…'

'Ammār took the necklace, perfumed it with musk and covered it with a Yemeni cloak. He had a slave called Sahm whom he had bought with his share of the booty of Khaybar. He gave the necklace to the slave saying, 'Take this necklace and give it to the Prophet of Allāh (ṣ) and yourself along with it.' The slave took the necklace and came to the Messenger of Allāh (ṣ), giving him 'Ammār's message. The Prophet said, 'Go to Fāṭimah and give her the necklace and yourself along with it.' The slave went to her with the necklace and told her what the Prophet (ṣ) had said, so Fāṭimah took the necklace and freed the slave. The slave began to laugh, so she asked him, 'What has made you laugh?' He replied, 'I am laughing out of amazement at the greatness of this necklace. It fed a hungry man, clothed an unclothed man, enriched a poor man, freed a slave and returned to its owner!'" [1]/۲۰۰

It is narrated in *al-Biḥār* from the *Tafsīr* of Furāt ibn Ibrāhīm, from Abū Sa'īd al-Khudrī, who said: "One day 'Alī ibn Abī Ṭālib (*'a*) was hungry so he said, 'O Fāṭimah, do you have any food [in the house]?' She replied, 'No, by the One who has honoured my father with prophethood and honoured you with vicegerency, we have no food. In fact, we have had nothing to eat for the past two days, and that which I gave you to eat was from my share and the share of our two sons al-Ḥasan and al-Ḥusayn.' 'Alī said, 'O Fāṭimah, why did you not inform me about this [earlier] so that I could have something about it?' She said, 'O Abā al-Ḥasan, I feel ashamed in front of my Lord to put a burden on you that is difficult for you to bear.'

'Alī ibn Abī Ṭālib went out of the house trusting that Allāh would provide. He took a loan of one dinar in order to buy some provisions for his family. On his way, he met Miqdād ibn al-Aswad. It was a very

1. Muḥammad ibn Abī al-Qāsim al-Ṭabarī (d.553 A.H.), *Bishārat al-Muṣṭafā li Shī'at al-Murtaḍā*, p.139.

hot day and Miqdād was suffering from the heat, so when ʻAlī ibn Abī Ṭālib (*ʻa*) saw his state, he asked, 'O Miqdād, what has caused you to come out at such an hour?' He replied, 'O Abā al-Ḥasan, leave me as I am and do not ask about my state!' ʻAlī (*ʻa*) said, 'O brother, I would not feel right to leave you without knowing about your state.' Miqdād replied, 'O Abā al-Ḥasan, I beseech you for the sake of Allāh, let me be on my way and do not ask me about my state!' He (*ʻa*) responded, 'O brother, it does not behove you to hide your state from me.' Miqdād said, 'O Abā al-Ḥasan, if you insist [I will tell you]. By the One who has honoured Muḥammad with prophethood and honoured you with vicegerency, nothing has distressed me thus but my struggle [for sustenance], for I have left my family in a state of severe hunger, and when I hear my family crying out of hunger, I cannot bear it. That is why I have left my home at this hour. This is my state and my story!'

ʻAlī's eyes were filled with tears when he heard this, until [even] his beard became wet. He said to Miqdād, 'I swear by the One upon whom you swore, nothing has caused me distress but the same thing which has caused you distress. I have taken a loan of one dinar and I give it to you, preferring you over myself.' Saying this, he gave the dinar to Miqdād and turned back. He entered the Prophet's Masjid and prayed the Dhuhr, ʻAsr and Maghrib prayers. After the Prophet had led the Maghrib prayer, he came to ʻAlī ibn Abī Ṭālib, who was seated in the first row, and tapped him with his leg. ʻAlī stood up and followed the Prophet (ṣ) until they came to one of the doors of the masjid. After exchanging greetings, the Prophet asked him, 'O Abā al-Ḥasan, do you have anything to eat for dinner so that we can come and have a meal with you?' He lowered his head and remained silent, unable to reply the Prophet (ṣ) out of shame.

The Prophet (ṣ) knew all about the affair of the dinar – from whom he had taken the loan and whom he had given it to. Allāh had revealed to the Prophet (ṣ) that he was to have dinner at the house of ʻAlī ibn Abī Ṭālib on that night. So when he saw his silence, he (ṣ) said, 'O Abā al-Ḥasan, why do you not say anything? Neither do you reply in the negative and leave nor do you reply in the affirmative and invite me to join you?' He replied bashfully and respectfully, 'Please do join us!' The Prophet (ṣ) took ʻAlī's hand and they proceeded towards the house of Fāṭimah. When they entered, she was sitting on her prayer mat having just completed her prayer, and behind her was a pot with smoke rising from it.

When she heard the Prophet's voice, she stood up from her prayer

mat and greeted him. He was the dearest person to her heart. He (ṣ) replied her greeting and patted her head gently with his hand saying, 'How are you my daughter?' She replied, 'Fine.' He (ṣ) said, 'Serve us dinner, May Allāh have mercy upon you.' So she took the pot and placed it in front of the Prophet (ṣ) and ʻAlī ibn Abī Ṭālib… ʻAlī asked, 'O Fāṭimah, where did you get this food? I have never seen food of this colour, nor have I smelt such an aroma or tasted such delicious food before?' The Prophet (ṣ) placed his blessed palm between ʻAlī's shoulders and tapped him saying, 'O ʻAlī, this is the recompense for your dinar and the reward that has come from Allāh for your dinar. Indeed Allāh provides for whomever He wishes without any reckoning.'

After this, the Prophet (ṣ) began to cry, with tears flowing on his cheeks. He (ṣ) said, 'Praise be to Allāh, who has not let you leave this world before He has rewarded you. He has made you, O ʻAlī, follow the path of Zakariyyā and has made you, O Fāṭimah, follow the way of Maryam, daughter of ʻImrān. Whenever Zakariyyā visited her in the prayer niche (*miḥrāb*), he would find that she had food.'"[1/۲۵۱]

Fāṭimah al-Zahrāʾ (ʻa) *and Worship:*

Worship has two meanings, a general meaning and a specific meaning. The general meaning of worship is: every act that brings a person closer to Allāh, the Glorified, including good intentions, kind words, righteous deeds, praiseworthy traits etc. The specific meaning of worship is: prayer, fasting, going for pilgrimage, giving charity and all the prescribed actions that we know of.

The true meaning of worship, in its complete sense, was manifested in the life of al-Sayyidah al-Ṭāhirah Fāṭimah (*ʻa*). Her entire life was [spent in] worship, from the beginning right up to the very end. From her carrying water to the houses of the poor and the destitute, to her feeding [the hungry] and exhibiting selflessness, teaching [other women] the rules of Islam, bearing the responsibility of housework, leading an abstemious and simple life, being a good wife and defending the rights of her husband, and [bearing patiently] all the hardships and pain that she underwent after the death of her father, the Prophet of Allāh (ṣ); all of this – and all that you have read so far and will read after this about her life – all of it was sincere worship that was done to attain the pleasure of Allāh, the Glorified, in addition to

1. *Biḥār al-Anwār*, vol.43, pp.59-61.

her prayers, invocations, whispered supplications etc.

Ibn ʻAbbās relates about the verse: *They used to sleep a little during the night and at dawn would plead for forgiveness*. (Q.56:17-18) that it was revealed about ʻAlī ibn Abī Ṭālib, Fāṭimah, al-Ḥasan and al-Ḥusayn.[1/۲۵۲] Some of the other narrations related to this include:

1) It is narrated from Imām al-Ḥasan (*ʻa*) that: "I saw my mother Fāṭimah (*ʻa*) standing in her *miḥrāb* on a Thursday night, and she continued praying, bowing and prostrating, until dawn. I heard her supplicating for the believing men and women, mentioning their names and earnestly praying for them, while not asking the Almighty for anything for herself. So I said, 'O mother, why don't you pray for yourself like you pray for others?' She replied, 'My son, [think about] the neighbour first and then yourself.'"[2/۲۵۳]
2) The Holy Prophet (ṣ) said: "My daughter Fāṭimah is the Mistress of all Women of the Worlds, from first to last, and she is part of me. She is the light of my eyes and the apple of my heart. She is the soul that is inside me. She is a houri in human form. When she stands before her Lord (the Almighty) in her *miḥrāb*, her light shines for the angels in the heavens just as the light of the stars shine for the people on earth. Allāh, the Almighty, says to His angels: 'O My angels look at My servant Fāṭimah, the mistress of all My female servants, standing in front of Me, trembling out of fear of Me. She has come to me with complete sincerity and I make you witnesses to My decree that her followers (*shīʻah*) will be safe from the fire [of Hell]…'"[3/۲۵٤]
3) In the book *ʻUddat al-Dāʻī* of Ibn Fahd al-Ḥillī, it is narrated that Fāṭimah used to [continuously] exert herself in prayer out of the fear of Allāh.[۲۵۵]
4) Al-Ḥasan al-Baṣrī narrates: "No one in this *ummah* used to worship [Allāh] more than Fāṭimah. She used to stand [in worship] until her feet would get swollen."[4/۲۵٦]
5) It has been narrated from Imām Jaʻfar al-Ṣādiq (*ʻa*): "Whoever prays four *rakʻah*s and recites *sūrah* "al-Ikhlāṣ" fifty times in each rakʻah, then know that this was the prayer of Fāṭimah and it is the

1. *Shawāhid al-Tanzīl*, vol.2, p.268.
2. *Biḥār al-Anwār*, vol.43, p.82.
3. Ibid., p.172.
4. Maḥmūd ibn ʻUmar al-Zamakhsharī (d.538 A.H.), *Rabīʻ al-Abrār wa Nuṣūṣ al-Akhyār*, vol.2, p.274.

Prayer of the Penitents."[1/۲۵۷]

6) It is also narrated from him (*ʿa*) that: "My [grand]mother Fāṭimah used to recite a two *rakʿah* prayer that was taught to her by Jibrīl (*ʿa*) and after completing the *salām*, she would recite the *tasbīḥ*[2] and then say:

سُبْحَانَ ذِي الْعِزِّ الشَّامِخِ الْمُنِيفِ سُبْحَانَ ذِي الْجَلَالِ الْبَاذِخِ الْعَظِيمِ سُبْحَانَ ذِي الْمُلْكِ الْفَاخِرِ الْقَدِيمِ سُبْحَانَ مَنْ لَبِسَ الْبَهْجَةَ وَالْجَمَالَ سُبْحَانَ مَنْ تَرَدَّى بِالنُّورِ وَالْوَقَارِ سُبْحَانَ مَنْ يَرَى أَثَرَ النَّمْلِ فِي الصَّفَا سُبْحَانَ مَنْ يَرَى وَقْعَ الطَّيْرِ فِي الْهَوَاءِ سُبْحَانَ مَنْ هُوَ هَكَذَا لَا هَكَذَا غَيْرُهُ.

Glory be to the Possessor of sublime and lofty might. Glory be to the Possessor of great and exalted magnificence. Glory be to the Possessor of the exquisite pre-eternal kingdom. Glory be to the One who is covered in splendour and beauty. Glory be to the One who dons the cloak of light and reverence. Glory be to the One who sees the footsteps of an ant on the rock. Glory be to the One who sees the displacement of air as a bird flies in the sky. Glory be to the One who is thus and no one else is thus save Him.[3]

7) It is narrated that the Prophet (ṣ) [once] told Amīr al-Mu'minīn and his daughter Fāṭimah (*ʿa*), "I want to share something special with both of you that Allāh, the Almighty, taught me and informed me about, so preserve it [and act upon it]." They said, "Yes, O Messenger of Allāh, what is it?" He replied, "Pray two *rakʿah*s and in each *rakʿah*, recite: Fātiḥat al-Kitāb followed by Ayat al-Kursī thrice, *sūrah*: al-Ikhlāṣ thrice, and the last verses of *sūrah*: al-Ḥashr (from verse no.21) thrice. Then sit, recite the *tashahhud* [and *salām*], praise Allāh the Almighty, send salutations and blessings on the Prophet and then pray for the believing men and women. After this, recite the following supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ كُلِّ اسْمٍ هُوَ لَكَ يَحِقُّ عَلَيْكَ فِيهِ إِجَابَةُ الدُّعَاءِ إِذَا دُعِيتَ بِهِ وَأَسْأَلُكَ بِحَقِّ كُلِّ ذِي حَقٍّ عَلَيْكَ وَأَسْأَلُكَ بِحَقِّكَ عَلَى جَمِيعِ مَا هُوَ دُونَكَ أَنْ تَفْعَلَ بِي كَذَا وَكَذَا.

O Allāh, I ask You by all of Your [beautiful] *names through*

1. *Man Lā Yaḥḍuruhu al-Faqīh*, vol.1, p.564.
2. i.e. the *Tasbīḥ* of al-Zahrāʾ (*ʿa*).
3. *Biḥār al-Anwār*, vol.98, p.185.

which You respond to supplications when You are called by them, and I beseech You by all those who have a right upon You, and I beg You by the right You have over all those who are under You, please grant me… (such-and-such).[1]

8) From Imām Ja'far al-Ṣādiq (*'a*): "When something terrifying happens perform two *rak'ah*s the way al-Zahrā' (*'a*) used to pray. Recite "al-Ḥamd" followed by "al-Ikhlāṣ" fifty times in the both *rak'ah*s. After you have finished the *salām*, send salutations upon the Prophet (ṣ) and then raise your hands and say:

اللَّهُمَّ إِنِّي أَتَوَجَّهُ بِهِمْ إِلَيْكَ وَأَتَوَسَّلُ إِلَيْكَ بِحَقِّهِمْ الْعَظِيمُ الَّذِي لَا يَعْلَمُ كُنْهَهُ سِوَاكَ وَبِحَقِّ مَنْ حَقُّهُ عِنْدَكَ عَظِيمٌ وَبِأَسْمَائِكَ الْحُسْنَى وَكَلِمَاتِكَ التَّامَّاتِ الَّتِي أَمَرْتَنِي أَنْ أَدْعُوَكَ بِهَا وَأَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ الَّذِي أَمَرْتَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ أَنْ يَدْعُوَ بِهِ الطَّيْرَ فَأَجَابَتْهُ وَبِاسْمِكَ الْعَظِيمِ الَّذِي قُلْتَ لِلنَّارِ «كُونِي بَرْداً وَسَلاماً عَلى إِبْراهِيمَ» فَكَانَتْ وَبِأَحَبِّ أَسْمَائِكَ إِلَيْكَ وَأَشْرَفِهَا عِنْدَكَ وَأَعْظَمِهَا لَدَيْكَ وَأَسْرَعِهَا إِجَابَةً وَأَنْجَحِهَا طَلِبَةً وَبِمَا أَنْتَ أَهْلُهُ وَمُسْتَحَقُّهُ وَمُسْتَوْجِبُهُ.

وَأَتَوَسَّلُ إِلَيْكَ وَأَرْغَبُ إِلَيْكَ وَأَتَصَدَّقُ مِنْكَ وَأَسْتَغْفِرُكَ وَأَسْتَمْنِحُكَ وَأَتَضَرَّعُ إِلَيْكَ وَأَخْضَعُ بَيْنَ يَدَيْكَ وَأَخْشَعُ لَكَ وَأَقِرُّ لَكَ بِسُوءِ صَنِيعَتِي وَأَتَمَلَّقُكَ وَأَلَحُّ عَلَيْكَ وَأَسْأَلُكَ بِكُتُبِكَ الَّتِي أَنْزَلْتَهَا عَلَى أَنْبِيَائِكَ وَرُسُلِكَ صَلَوَاتُكَ عَلَيْهِمْ أَجْمَعِينَ مِنَ التَّوْرَاةِ وَالْإِنْجِيلِ وَالْقُرْآنِ الْعَظِيمِ مِنْ أَوَّلِهَا إِلَى آخِرِهَا فَإِنَّ فِيهَا اسْمَكَ الْأَعْظَمَ وَبِمَا فِيهَا مِنْ أَسْمَائِكَ الْعُظْمَى أَتَقَرَّبُ إِلَيْكَ وَأَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِهِ وَأَنْ تُفَرِّجَ عَنْ مُحَمَّدٍ وَآلِهِ وَتَجْعَلَ فَرَجِي مَقْرُوناً بِفَرَجِهِمْ وَتَبْدَأَ بِهِمْ فِيهِ وَتُفَتِّحَ أَبْوَابَ السَّمَاءِ لِدُعَائِي فِي هَذَا الْيَوْمِ وَتَأْذَنَ فِي هَذَا الْيَوْمِ وَهَذِهِ اللَّيْلَةِ بِفَرَجِي وَإِعْطَاءِ سُؤْلِي وَأَمَلِي فِي الدُّنْيَا وَالْآخِرَةِ فَقَدْ مَسَّنِي الْفَقْرُ وَنَالَنِي الضُّرُّ وَسَلَّمَتْنِي الْخَصَاصَةُ وَأَلْجَأَتْنِي الْحَاجَةُ وَتَوَسَّمْتُ بِالذِّلَّةِ وَغَلَبَتْنِي الْمَسْكَنَةُ وَحَقَّتْ عَلَيَّ الْكَلِمَةُ وَأَحَاطَتْ بِيَ الْخَطِيئَةُ وَهَذَا الْوَقْتُ الَّذِي وَعَدْتَ أَوْلِيَاءَكَ فِيهِ الْإِجَابَةَ.

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَامْسَحْ مَا بِي بِيَمِينِكَ الشَّافِيَةِ وَانْظُرْ إِلَيَّ بِعَيْنِكَ الرَّاحِمَةِ وَأَدْخِلْنِي فِي رَحْمَتِكَ الْوَاسِعَةِ وَأَقْبِلْ إِلَيَّ بِوَجْهِكَ الَّذِي إِذَا أَقْبَلْتَ بِهِ عَلَى أَسِيرٍ فَكَكْتَهُ وَعَلَى ضَالٍّ هَدَيْتَهُ وَعَلَى حَائِرٍ أَدَّيْتَهُ وَعَلَى مُقْتِرٍ أَغْنَيْتَهُ وَعَلَى ضَعِيفٍ قَوَّيْتَهُ وَعَلَى خَائِفٍ أَمِنْتَهُ وَلَا تُخَلِّنِي لِقَاءَ عَدُوِّكَ وَعَدُوِّي يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.

1. Ibid., vol.89, p.365.

يَا مَنْ لَا يَعْلَمُ كَيْفَ هُوَ وَحَيْثُ هُوَ وَقُدْرَتَهُ إِلَّا هُوَ يَا مَنْ سَدَّ الْهَوَاءَ بِالسَّمَاءِ وَكَبَسَ الْأَرْضَ عَلَى الْمَاءِ وَاخْتَارَ لِنَفْسِهِ أَحْسَنَ الْأَسْمَاءِ يَا مَنْ سَمَّى نَفْسَهُ بِالاسْمِ الَّذِي بِهِ يَقْضِي حَاجَةَ كُلِّ طَالِبٍ يَدْعُوهُ بِهِ وَأَسْأَلُكَ بِذَلِكَ الاسْمِ فَلَا شَفِيعَ أَقْوَى لِي مِنْهُ وَبِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَأَنْ تَقْضِيَ لِي حَوَائِجِي وَتُسْمِعَ مُحَمَّداً وَعَلِيّاً وَفَاطِمَةَ وَالْحَسَنَ وَالْحُسَيْنَ وَعَلِيّاً وَمُحَمَّداً وَجَعْفَراً وَمُوسَى وَعَلِيّاً وَمُحَمَّداً وَعَلِيّاً وَالْحَسَنَ وَالْحُجَّةَ صَلَوَاتُكَ عَلَيْهِمْ وَبَرَكَاتُكَ وَرَحْمَتُكَ صَوْتِي فَيَشْفَعُوا لِي إِلَيْكَ وَتُشَفِّعَهُمْ فِيَّ وَلَا تَرُدَّنِي خَائِباً بِحَقِّ لَا إِلَهَ إِلَّا أَنْتَ وَبِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَافْعَلْ بِي كَذَا وَكَذَا يَا كَرِيمُ.

O Allāh, I turn to You through them and I ask You by their great right, the gravity of which is not known to anyone other than You; and by the right of the one whose right is great in Your sight. And by Your beautiful names and perfect words, which You have commanded me to call you by. I ask you by Your great name – the name You commanded Ibrāhīm (*ʿa*) *to call the birds with and they responded* [coming back to life]. *And by Your great name by which you commanded the fire: 'Be cool and safe for Ibrāhīm,' and it turned so. And by the most beloved of Your names to You and the most honoured of them in Your sight and the greatest of them; the name through which the quickest answer can be attained and through which most supplications are answered, and of which You are most worthy and deserving.*
I beseech You, I seek You, I beg You, I ask Your forgiveness, I request Your favour, I turn entreatingly to You, I humble myself before You, I submit myself to You, I acknowledge my misdeed to You, I curry favour with You and keep pressing [for Your mercy]*; and I ask You by the Scriptures that You have revealed to Your Prophets and Messengers, salutations and blessings upon them all, the Torah, the Bible and the Glorious Qurʾān – from the beginning to the end. For indeed, in these books is Your greatest name, and Your* [other] *beautiful and lofty names. I seek Your proximity and ask You to bless Muḥammad and his progeny, and to bring relief to Muḥammad and his progeny, and let my relief be linked to their relief, starting with them* [and then extending to me]. *And* [I ask that] *You open the doors of the heavens for my supplication on this day, and that You permit, on this day and this night, my relief and the granting of my wishes and hopes, both worldly and otherworldly, for indeed poverty has approached me, hardship has come upon me,*

adversity has covered me and neediness has compelled me. I have been marked by abjectness and overcome by penury. The judgment has passed against me and I have been surrounded by sin; and this is the time when You have promised your close friends that You will respond to them.
Send Your blessings on Muḥammad and his progeny, and touch me with Your healing hand, look at me with Your merciful eye, cover me with Your vast mercy, turn to me with the face that You turn to the prisoner when You free him, and the misguided one when You guide him, the perplexed one when You steer him aright, the poor one when You enrich him, the weak one when You strengthen him, and the fearful one when You make him secure; and do not leave me alone to face Your enemy and my enemy, O Lord of Majesty and Bounty.
O One about whom none knows how He is, where He is or how powerful He is, except Him. O He who has barricaded the air by means of the sky and has placed the earth on water, and has selected for Himself the best of names. O He who has named Himself with the name through which the needs of all seekers who call [Him] *by it are fulfilled. I ask You through that name, for there is no intercessor stronger for me than it. And by the right of Muḥammad and the family of Muḥammad,* [I ask] *that you bless Muḥammad and the family of Muḥammad, and that you fulfil my needs, and that you make Muḥammad, ʻAlī, Fāṭimah, al-Ḥasan, al-Ḥusayn, ʻAlī, Muḥammad, Jaʻfar, Mūsā, ʻAlī, Muḥammad, ʻAlī, al-Ḥasan and al-Ḥujjah – peace and blessings of Allāh, and His mercy*[1] *be upon them all – hear my words, so that they may intercede with You on my behalf; and* [I ask] *that you accept their intercession on my behalf and do not turn me away disappointed. By the truth that there is no God but You and by the right of Muḥammad and the progeny of Muḥammad, bless Muḥammad and the family of Muḥammad and do for me…* (such-and-such)[2] *O Most Generous One.*[3]

9) Al-Sayyid Ibn Ṭāwūs al-Ḥillī narrates from Ṣafwān that Muḥammad ibn ʻAlī al-Ḥalabī came to Imām al-Ṣādiq (*ʻa*) on a Friday and said,

1. And in another version: 'Your peace, blessings and mercy be upon them…'
2. Here one may ask for their wishes and needs from Allāh.
3. Muḥammad ibn al-Ḥasan al-Ṭāwūs (d.460 A.H.), *Miṣbāḥ al-Mutahajjid wa Ṣalāḥ al-Mutaʻabbid*, pp.302-304.

"Will you teach me the best deed that I can perform on a day such as this?" He (*ʿa*) replied, "O Muḥammad, I do not know anyone who was held in higher esteem in the Prophet's eyes than Fāṭimah, and nobody greater than her father, Muḥammad ibn ʿAbdillāh (ṣ), ever taught her. He (ṣ) said: 'Whoever wakes up on Friday and takes a bath, then lines up his feet and performs four *rakʿah*s in sets of two, reciting in the first *rakʿah*: *al-Ḥamd* and fifty times *al-Ikhlāṣ*, in the second *rakʿah*: *Fātiḥat al-Kitāb* and fifty times *Wal ʿĀdiyāt*, in the third *rakʿah*: *Fātiḥat al-Kitāb*" and fifty times *al-Zilzāl*, and in the fourth *rakʿah*: *Fātiḥat al-Kitāb* followed by *al-Naṣr* (which was the last *sūrah* to be revealed) fifty times – and after completing the prayer he supplicates thus [will have his supplication answered and his needs fulfilled]:

إِلَهِي وَسَيِّدِي مَنْ تَهَيَّأَ أو تَعَبَّأَ أ أَعَدَّ أو اسْتَعَدَّ لِوِفَادَةِ مَخْلُوقٍ رَجَاءَ رِفْدِهِ وَفَوَائِدِهِ وَنَائِلِهِ وَفَوَاضِلِهِ وَجَوَائِزِهِ فَإِلَيْكَ يَا إِلَهِي كَانَتْ تَهْيِئَتِي وَتَعْبِئَتِي وَإِعْدَادِي وَاسْتِعْدَادِي رَجَاءَ رِفْدِكَ وَفَوَائِدِكَ وَمَعْرُوفِكَ وَنَائِلِكَ وَجَوَائِزِكَ فَلَا تُخَيِّبْنِي مِنْ ذَلِكَ يَا مَنْ لَا تَخِيبُ عَلَيْهِ مَسْأَلَةُ السَّائِلِ وَلَا تَنْقُصُهُ عَطِيَّةُ نَائِلٍ فَإِنِّي لَمْ آتِكَ بِعَمَلٍ صَالِحٍ قَدَّمْتُهُ وَلَا شَفَاعَةِ مَخْلُوقٍ رَجَوْتُهُ أَتَقَرَّبُ إِلَيْكَ بِشَفَاعَتِهِ إِلَّا مُحَمَّداً وَأَهْلَ بَيْتِهِ صَلَوَاتُكَ عَلَيْهِ وَعَلَيْهِمْ أَتَيْتُكَ أَرْجُو عَظِيمَ عَفْوِكَ الَّذِي عُدْتَ بِهِ عَلَى الْخَاطِئِينَ عِنْدَ عُكُوفِهِمْ عَلَى الْمَحَارِمِ فَلَمْ يَمْنَعْكَ طُولُ عُكُوفِهِمْ عَلَى الْمَحَارِمِ أَنْ جُدْتَ عَلَيْهِمْ بِالْمَغْفِرَةِ وَأَنْتَ سَيِّدِي الْجَوَّادُ بِالنَّعْمَاءِ وَأَنَا الْعَوَّادُ بِالْخَطَاءِ أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ أَنْ تَغْفِرَ لِي ذَنْبِيَ الْعَظِيمَ فَإِنَّهُ لَا يَغْفِرُ الْعَظِيمَ إِلَّا الْعَظِيمُ يَا عَظِيمُ يَا عَظِيمُ يَا عَظِيمُ يَا عَظِيمُ يَا عَظِيمُ يَا عَظِيمُ يَا عَظِيمُ.

O My Lord and Master, whoever prepares, mobilizes and readies or gets ready to entertain a creature [from Your creation] *out of hope of some gain or benefit, or a gift or grant that he may get from him* [then he is a loser]. *As for me, I turn only to You and prepare and get ready only hoping for Your assistance, Your bounty, Your grant and Your reward, so do not deprive me of that, O He from whom no seeker returns disappointed and whose treasure does not diminish by granting favours. I have neither come to You through the good deeds that I have done, nor with the hope of any creature's intercession. I approach you only with the intercession of Muḥammad and his household, Your blessings be upon them all. I seek Your great pardon, with which You pardoned those wrongdoers who were engaged in sinning,*

and the length of their sin did not prevent You from granting them forgiveness. You, my Master, are indeed oft-returning with bounties, yet I am oft-returning to my sinful ways. I ask by Muḥammad and his pure progeny, that You forgive my grave sin, for indeed none forgives grave sins except He who is great. O Great One, O Great One, O Great One, O Great One, O Great One, O Great One, O Great One.[1]

The traditions about the worship of al-Sayyidah Fāṭimah al-Zahrā' (*'a*) are numerous, especially [about] the supplications that she would recite when whispering to her Lord. I do not see the need for mentioning anything more about her worship and her great fondness and love for prayer, as well as her continuous desire to supplicate privately to Allāh, the Most High. She was, after all, the daughter of the foremost among worshippers and the one who would stand in worship for so long that Allāh had to reveal the verses, "*Ṭā Hā": We have not revealed the Qur'ān* [so] *that you should be in distress*. (Q.20:1-2)

She is the one who understood the true meaning and value of worship, to the extent of her cognizance of the greatness of Allāh, the Most High. So it is not surprising that al-Sayyidah Fāṭimah used to enjoy worship and took pleasure in standing in front of Allāh, the Almighty, as she humbled herself before her Lord. It was as if she never tired of standing, bowing and prostrating.

The Tasbīḥ *of Fāṭimah al-Zahrā'* ('a)*:*

It has been narrated from Imām 'Alī (*'a*) that he once said to a man from the Banī Sa'd, "Should I not tell you about myself and Fāṭimah? She was with me yet she was the most beloved of his family to him.[2] She used to carry the heavy water-skin so much that it left a mark on her chest, and she used to grind the millstone so much that her hands became blistered. She would sweep and clean the house until her clothes were covered in dust. She would light the fire under the cooking pot until her clothes were covered with soot. All this caused her grave injury, so I said to her, 'Why don't you go to your father and ask him for a servant who could help relieve you from the hardships you are undergoing because of this work.' So she went to the Prophet

1. Ibid., p.319; 'Alī ibn Mūsā ibn Ṭāwūs (d.664 A.H.), *Jamāl al-Usbū' bi Kamāl al-'Amal al-Mashrū'*, pp.132-133.
2. Meaning: the most beloved of the Prophet's (ṣ) family to him.

(ṣ) but found him surrounded by people, hence she felt shy and left."

He (*ʿa*) continued, "The Prophet (ṣ) learnt that Fāṭimah had come to see him, so he came to us while we were resting. He said, 'Peace be with you'[1] but we remained silent out of embarrassment because of the situation we were in. He repeated the greeting but we remained silent. When he repeated it the third time, we were afraid that if we did not reply, he would leave, as this was his practice. He would say *salām* thrice and if he was permitted to enter he would do so, other-wise he would leave. So I said, 'And with you be peace O Messenger of Allāh. Please come in.' He came in and sat near us. Then he said to Fāṭimah, 'O Fāṭimah, what did you want from me yesterday?'"

Imām ʿAlī (*ʿa*) continued, "I was afraid that if she did not reply he would stand up to leave, so I turned to him and said, 'By Allāh, I will inform you of it O Messenger of Allāh! She has carried the heavy water-skin until it left a mark on her chest and has ground the hand-mill until her hands have become blistered. She has cleaned the house until her clothes have become dusty and has lit fires under the cooking pot until her clothes blackened. So I said to her, 'Why don't you go to your father and ask him for a servant who would help you with these difficult chores.'

The Prophet (ṣ) replied, 'Should I not instead teach you something that would be better for both of you than a servant? Before you go to sleep at night, recite *Subḥānallāh* thirty-three times, *al-Ḥamdu lillāh* thirty-three times and *Allāhu Akbar* thirty-four times.' I turned to the Prophet and said, 'We are pleased with Allāh and His Prophet, we are pleased with Allāh and His Prophet, we are pleased with Allāh and His Prophet.'"[2/۲۰۸]

It is narrated that Imām ʿAlī (*ʿa*) said, "Some of the foreign kings had sent slaves as gifts, so I said to Fāṭimah, 'Go to the Prophet of Allāh (ṣ) and ask him for a servant.' So she went and asked him for this… The Prophet (ṣ) said to her, 'O Fāṭimah, I will give you something that is better for you than a servant and [better than] this world and all that it contains. After every prayer, recite the *takbīr* thirty-four times, the *taḥmīd* thirty-three times and the *tasbīḥ* thirty three-times, and then end with the *tahlīl*. This is better for you than what you wanted and it is better than the world and all it contains.' Thus she (*ʿa*) would constantly recite this *tasbīḥ* after every prayer such that it was

1. It is not obligatory to reply the *salām* if it is said in order to seek permission to enter.
2. *Biḥār al-Anwār*, vol.43, p.82.

ascribed to her and called: 'The *tasbīḥ* of Fāṭimah.'"[1/۲۵۹]

Imām al-Ṣādiq (*'a*) is reported to have said [to one of his companions], "O Abā Hārūn, verily we instruct our children to recite the *tasbīḥ* of Fāṭimah (*'a*) in the same way we instruct them to pray; so recite it at all times, for indeed nobody who has kept reciting it has ever become wretched."[2/۲۶۰]

It is mentioned in the book *Makārim al-Akhlāq* that Fāṭimah, the daughter of the Prophet of Allāh (ṣ), had a rosary (*subḥah*) made of twisted wool with knots numbering the sum of glorifications (*takbīrāt*) that she would recite while turning it with her hand. However, when Ḥamzah ibn 'Abd al-Muṭṭalib (may Allāh be pleased with him) was martyred, she used the earth from his grave to make a rosary, and other people emulated her. When al-Ḥusayn (*'a*) was killed, the matter was transferred to him, so they used the earth of his grave because of its excellence and merit. [3]

Imām al-Ṣādiq (*'a*) is reported to have said: "The rosary is made of blue thread and thirty-four beads. This was the rosary of our mistress Fāṭimah (*'a*). When Ḥamzah was killed, she made a rosary out of earth from his grave and would use it to recite the *tasbīḥ* after every prayer."[۲۶۱]

Imām al-Bāqir (*'a*) said: "Allāh is not worshipped with any glorification better than the *tasbīḥ* of Fāṭimah. If there was anything better than it, the Prophet would have surely gifted it to Fāṭimah."[4/۲۶۲]

It has also been narrated that Imām Abū 'Abdillāh al-Ṣādiq (*'a*) said: "Whoever glorifies Allāh with the *tasbīḥ* of Fāṭimah has indeed remembered Allāh *with much remembrance*."[5/۲۶۳]

Aside from this, there are various other narrations about the excellence of the *tasbīḥ* of Fāṭimah (*'a*). In some of these narrations, we are told that first the *takbīr*, then the *taḥmīd* and then the *tasbīḥ* is to be recited, and this is the stronger opinion that is accepted by the majority. Shaykh al-Majlisī has mentioned the views of the jurists and their opinions about the order of the recitation in detail.[6]

It has become clear to us through these traditions that al-Sayyidah Fāṭimah al-Zahrā' (*'a*), despite her lofty status, great prestige and

1. Ibid.
2. Ibid., vol.82, p.328.
3. al-Ḥasan ibn al-Faḍl al-Ṭabarsī (d.548 A.H.), *Makārim al-Akhlāq*, p.281.
4. *Biḥār al-Anwār*, vol.43, p.64.
5. Ibid. and in *Tafsīr Majma' al-Bayān* under the commentary of Q.33:41
6. *Biḥār al-Anwār*, vol.85, p.339.

honourable lineage, used to do housework and would manage the household affairs herself. At times, ʻAlī (*ʻa*) used to help and assist her, and it is narrated that Imām ʻAlī (*ʻa*) said: "One day, when the Prophet (ṣ) came to visit us, Fāṭimah was sitting at the stove and I was busy cleaning the lentils. He (ṣ) said, 'O Aba al-Ḥasan!' I replied, 'Yes, O Messenger of Allāh.' He said, 'Listen to me, for I speak only by the command of my Lord: There is no man who helps his wife in her household chores but that he is rewarded, for every hair on his body, the worship of an entire year, fasting in the day and worshipping in the night…'"[1/٢٦٤]

* * * * *

1. Ibid., vol.101, p.132; Muḥammad ibn Muḥammad al-Shuʻayrī (d.6th Century A.H.), *Jāmiʻ al-Akhbār*, p.102.

CHAPTER THIRTEEN

Fāṭimah al-Zahrā' (‘a) *and Knowledge*

It has been established, from all the traditions that we have mentioned, that al-Sayyidah al-Zahrā' (*‘a*) was the closest human being to the Messenger of Allāh (ṣ) and her connection and link to the Prophet was like the connection of a part to the whole. Thus the love, affection, care and fondness between them reached the highest level. It is not surprising, therefore, for the Prophet (ṣ) to teach his daughter the best acts of worship, show her how to adopt the best etiquette, and bestow upon her the loftiest and most valuable of instructions.

Al-Zahrā' (*‘a*) received this heavenly knowledge from that pure, fresh spring and imbibed the exquisite nectar of truth from the receptacle of divine revelation; hence her attentive and observant heart was filled with all types of wisdom. Her bright mind and her perceptive intellect helped her understand the meanings of these teachings, and preserve them in the best way and the most perfect form.

She had heard many of her father's teachings and had learnt a large part of the Islamic laws, supplications, ethical principles and wisdoms from him. All this was in addition to what Allāh had inspired her with of knowledge and wisdom. We have already mentioned some of the details about this when we discussed her name 'al-Muḥaddathah'.

Jābir ibn ‘Abdillāh narrates that the Prophet (ṣ) said: "Verily Allāh has made ‘Alī, his wife and his children the Proofs of Allāh over His creation, and they are the doors of knowledge for my *ummah*, so whoever follows them will be guided to the right path."[1/٢٦٥]

It is indeed truly unfortunate that only very little has been narrated from her, because of her situation, and we will discuss this shortly. If al-Zahrā' (*‘a*) lived longer than she did and had a greater opportunity, the world would have been filled with knowledge, understanding and wisdom. This is not just a hollow claim, it is a reality and there is no doubt in it. We see that al-Sayyidah al-Zahrā' got only two opportunities to speak in her life: first, when she gave a sermon in the Masjid of her father the Holy Prophet (ṣ) and second, when she spoke to the women

1. *Shawāhid al-Tanzīl*, vol.1, p.76.

who had gathered at her house after they came to visit her during her illness.

We will shortly see the level of her knowledge and the greatness of her understanding as well as her ability to articulate, present and explicate. But alas, she lived a short life. We have mentioned the date of her birth, and we see that she died before reaching the age of twenty! So what would have happened if al-Zahrā' had lived until she was fifty or sixty, and had more opportunity to speak? She would most surely have left a great intellectual treasure for the Muslim *ummah* as well as knowledge of different arts and sciences!

Let us look now at some of the sacred traditions that have been narrated from her:

1) From the *Tafsīr* attributed to Imām al-'Askarī (*'a*): A lady came to al-Ṣiddīqah Fāṭimah al-Zahrā' (*'a*) and said, "I have a frail old mother and she is confused about something related to her prayers. She has sent me to ask you…" So Fāṭimah (*'a*) answered her query. Then she asked another question, and al-Zahrā' answered that too. Then she asked a third and a fourth etc. until she had asked ten questions. All of them were answered by al-Sayyidah Fāṭimah. The lady was ashamed for asking too many questions and said, "I do not wish to disturb you, O daughter of the Messenger of Allāh."
Fāṭimah (*'a*) replied, "Come and ask me as many questions as you like. Do you think that a person who has been hired for a day to climb a mountain with a heavy load, and his wage [for this] is one hundred thousand dinars, would consider it a burden?" She said, "No." al-Zahrā' (*'a*) said, "I have been promised a reward, for each question [I answer], of more than the number of pearls that can fill the space between the heavens and earth, so I have a greater reason not to consider it a burden. I have [also] heard my father (ṣ) saying: 'Verily when the scholars among our followers are resurrected, they will be granted attires of honour in accordance with the extent of their knowledge and their effort to guide the servants of Allāh; and any one of them can receive up to a million garments of light.
"'Then a caller will call out: "O those who cared for the orphans of Muḥammad (ṣ), and supported them when they were separated from their [spiritual] fathers, who were their Imāms, these are your students and the orphans whom you nurtured and supported. So place upon them the attires of knowledge as you imparted it to them in the world." Thus each one of those orphans will be granted attires to the extent of knowledge they learnt from them. Until they

– i.e. the orphans – will be granted up to a hundred thousand robes of honour, and these orphans will similarly grant these attires to those whom they taught.

"'Then Allāh, the Most High, will say: "Return [the robes] to the scholars who took care of the orphans until you have given them all their attires, and give them even more, so that they may gain their full reward and can pass on the robes of honour to those who preceded them and they too should pass them on to those [of their teachers] who preceded them."'"

Then Fāṭimah (*'a*) continued, "O maidservant of Allāh, one thread of that robe of honour is a million times greater than all upon which the sun shines!" [1/٢٦٦]

2) In *Da'awāt al-Rāwandī*, Suwayd ibn Ghafalah reports: 'Alī (*'a*) was struck by some hardship, so Fāṭimah (*'a*) came to the Messenger of Allāh (ṣ) and knocked on his door. He (ṣ) said, "I sense the presence of my beloved at the door. O Umm Ayman, go and see!" So she opened the door and Fāṭimah entered. The Prophet (ṣ) said to her, "You have never come to us at such an hour before." She said, "O Prophet of Allāh, what food do the Angels have with their Lord?" He replied, "Glorification." She said, "And what is our food?" The Messenger of Allāh (ṣ) said, "By the One in whose Hand is my soul, the fire of the stove has not been lit in the houses of the family of Muḥammad for a month. I will [instead] teach you five phrases that Jibrīl (*'a*) has taught me." She said, "O Prophet of Allāh, what are the five phrases?" He (ṣ) said [they are]:

يَا رَبَ الْأَوَّلِينَ وَالْآخِرِينَ وَيَا خَيْرَ الْأَوَّلِينَ وَالْآخِرِينَ وَيَا ذَا الْقُوَّةِ الْمَتِينَ وَيَا رَاحِمَ الْمَسَاكِينِ وَيَا أَرْحَمَ الرَّاحِمِينَ.

O Lord of the first and the last, O Best of the first and last, O Possessor of enduring might, O He who shows compassion to the needy, O Most Merciful.

Fāṭimah (*'a*) returned home, and when 'Alī (*'a*) saw her, he said, "May my parents be your ransom! What news do you bring O Fāṭimah?" She replied, "I went for this world and brought back the Hereafter!" 'Alī said, "You bring good, you bring good." [٢٦٧]

3) In *al-Kāfī* it has been narrated from Imām al-Ṣādiq (*'a*) that Fāṭimah came and complained to the Prophet (ṣ) about some matters, so the Prophet (ṣ) gave her a piece from the trunk of a palm tree and said,

1. *Biḥār al-Anwār*, vol.2, p.3.

"Learn what is inscribed on it." The inscription read: 'Whoever believes in Allāh and the Final Day should not disturb his neighbour. Whoever believes in Allāh and the Final Day should honour his guest. Whoever believes in Allāh and the Final Day should either speak that which is good or remain silent.' [1/٢٦٨]

4) Fāṭimah (*ʿa*) has said: "Whoever sends up his sincere worship to Allāh, Allāh sends down to him that which is in his best interest." [2/٢٦٩]
5) Fāṭimah al-Zahrā' (*ʿa*) said: "I heard my father, the Messenger of Allāh (ṣ), when he was on his death bed and all the companions had gathered around him, say: 'O people! I am soon to leave this world and I wish to tell you something in order to discharge my duty towards you. Know that I leave behind with you two [weighty] things: the Book of my Lord, the Almighty, and my progeny, the *Ahl al-Bayt*.' Then he took ʻAlī by the hand and said, 'Here! ʻAlī is with the Qur'ān and the Qur'ān is with ʻAlī, they will not separate until they meet me at the pond [of Kawthar] so I ask you to follow them both after I die.'" ٢٧٠

   Al-Qandūzī al-Ḥanafī said that this tradition has been narrated by thirty companions, and most of its chains are authentic and good.[3]
6) She (*ʿa*) said: The Holy Prophet (ṣ) has said: "Whoever wears a carnelian (*ʿaqīq*) ring will continue seeing goodness for as long as he wears it." [4/٢٧١]
7) Fāṭimah bint Rasūlillāh said: "What good is there in fasting for the one who fasts if he does not restrain his tongue, his ears, his eyes and his limbs [from that which is forbidden]?" [5/٢٧٢]
8) Zayd ibn ʻAlī al-Shahīd narrated from his father ʻAlī ibn al-Ḥusayn who narrated from his father (*ʿa*), who narrated from Fāṭimah, daughter of the Prophet (ṣ), who said: "I heard the Holy Prophet (ṣ) say: 'Verily on Fridays there is a specific time when no believer asks Allāh, the Almighty, for anything but that He bestows it to him.'" She said: "I asked, 'O Prophet of Allāh, what time is that?' He replied, 'When half of the sun's sphere has set in the west [before dusk].'" ٢٧٣

   He (Zayd) continued: "Fāṭimah (*ʿa*) used to tell her servant to climb on the roof and inform her when she saw that half of the

1. *al-Kāfī*, vol.2, p.667.
2. *Biḥār al-Anwār*, vol.71, p.184.
3. *Yanābīʻ al-Mawaddah*, vol.2, p.96.
4. *Amālī al-Ṭūsī*, p.311.
5. *Mustadrak al-Wasā'il*, vol.7, p.366.

sun's sphere had set in the west, so that she could supplicate [to Allāh at that moment]."[1/۲۷٤]

9) Ḥasan ibn Ḥasan has narrated from his mother Fāṭimah bint al-Ḥusayn who narrated that Fāṭimah al-Kubrā bint Rasūlillāh (ṣ) said: "The Prophet of Allāh said: 'One who sleeps with the foul smell of pinguid meat on his hand should blame none but himself.'"[2/۲۷۵]

10) It has been narrated from 'Abdullāh ibn al-Ḥasan, from his father, from Fāṭimah al-Kubrā (*'a*), who said: "The Messenger of Allāh (ṣ) said, 'Whenever two cruel soldiers meet in battle, Allāh abandons them and does not care which one of them is victorious, and whenever two unjust soldiers fight, disaster strikes the one who is more oppressive of the two.'"[3/۲۷۶]

11) Fāṭimah bint al-Ḥusayn narrates that Fāṭimah al-Kubrā (*'a*) said: "The Prophet of Allāh (ṣ) said: 'All the children of Ādam affiliate themselves with their *'aṣabah*, except the children of Fāṭimah, for indeed I am their *'aṣabah*.'"[4/۲۷۷]

Note: *'Aṣabah* is the plural of *'āṣib*, just as *ṭalabah* is the plural of *ṭālib*, and a person's *'aṣabah* are his children and his paternal relatives, because they are the people who surround him.

The Tradition of the Tablet (Ḥadīth al-Lawḥ)*:*

12) In *al-Kāfī*, Abū Baṣīr narrates that Imām al-Ṣādiq (*'a*) said: "My father said to Jābir ibn 'Abdillāh al-Anṣārī, 'I need to ask you something; when do you have time so that I can meet you privately?' Jābir replied, 'Whenever you like.' So one day they met and he said, 'O Jābir, tell me about the tablet that you saw in my mother Fāṭimah bint Rasūlillāh's hand and what my mother told you about what was inscribed therein.' Jābir said, 'Allāh is my witness that I went to your mother Fāṭimah (*'a*) during the lifetime of the Prophet of Allāh (ṣ) and congratulated her on the birth of al-Ḥusayn. I saw a green tablet in her hand – I think it was made of emerald – and it had some inscriptions on it that were as bright as the sun.

I said to her, "May my parents be your ransom O daughter of the Prophet of Allāh, what is this tablet?" She replied, "This is the tablet that Allāh gifted to His Prophet (ṣ). It contains the names of

1. *Dalā'il al-Imāmah*, p.71, and with a slight difference in *Ma'āni al-Akhbār*, p.400.
2. *Kashf al-Ghummah*, vol.1, p.554.
3. Ibid., p.553.
4. *Biḥār al-Anwār*, vol.43, p.228.

my father, my husband, my two sons and all the successors from my progeny. My father gave it to me in order to offer me glad tidings through it."' Jābir said, 'Then your mother Fāṭimah (*ʿa*) gave it to me. I read it and copied it down.' My father (Imām al-Bāqir) asked, 'Do you have it with you O Jābir, and can you show it to me?' He said, 'Yes.' So my father accompanied him to his house and Jābir brought out a sheet of leather. My father said, 'O Jābir, look at what you have written and I will recite it for you.' So Jābir looked at his writing and my father recited it [without looking at it], and not even one letter was different from what he said. Whereupon Jābir said, 'I bear witness, by Allāh, that I saw the following written on the tablet:

In the name of Allāh, the Most Beneficent, the Most Merciful.

This is a message from Allāh, the Powerful, the Wise, to Muḥammad His Prophet, His light, His emissary, His veil and His guide, which the Trusted Spirit has descended with from the Lord of the Universe:

Glorify – O Muḥammad – My names, and be grateful for My blessings and do not deny My bounties. Verily I am Allāh, there is no god but Me, Destroyer of the tyrants, Aider of the oppressed and Master of the Day of Judgment.

Verily I am Allāh, there is no god but Me, so whoever hopes for other than My kindness or fears anything other than My justice, I will indeed punish him with a punishment the like of which I have never used to punished anyone else in all My creation. So worship only Me and put your trust only in Me. I have never sent a Prophet whose days come to an end and whose time finishes but that I assign a successor for him, and I have preferred you over all the prophets and your successor over all the successors. And I have honoured you with your two grandsons, Ḥasan and Ḥusayn.

I have made Ḥasan the keeper of My knowledge after his father's time comes to an end. I have made Ḥusayn the custodian of My revelation and have honoured him with martyrdom, giving him a felicitous end – for he is the greatest among those who lay down their lives and the highest of the martyrs in rank. I have placed My perfect word and My conclusive argument with him. Through his progeny, will I reward and punish. The first among them is ʻAlī, the Master of the Worshippers (*Sayyid al-ʻĀbidīn*) and the Adornment of the Bygone Friends of Allāh

(*Zayn Awliyā' al-Māḍīn*).

Then his son, who resembles his grandfather, the Praised one (*al-Maḥmūd*), Muḥammad, the splitter of My knowledge (al-Bāqir 'Ilmī) and the repository of My wisdom (*al-Ma'din li Ḥikmatī*).

Those who doubt will be destroyed in [the case of his son] Ja'far. The one who refuses him is like the one who refuses Me. This is a true promise from Me: I will certainly grant Ja'far an honourable abode [in the Hereafter] and I will ask him about his followers, helpers and friends.

After him I have selected Mūsā, [to illuminate the path for My servants] in the face of the blindingly dark trial, because the chain of My command does not get severed and My manifest proof is not hidden, and indeed My close friends will be given drink from the full cup.

Whoever denies any one of them has denied My blessing, and whoever changes a verse from the Book has ascribed lies to me; and woe be to the liars and deniers!

When the time of Mūsā ends, My servitude and love will be seen in My chosen servant 'Alī. He is My friend and helper, and the one upon whose shoulders I will place the charge of the Prophets, with which I will test him. He will be assassinated by an arrogant fiend and buried in the city that was built by al-'Abd al-Ṣāliḥ (i.e. the city of Ṭūs), next to the worst of my creatures.

This is a true promise from Me: I shall give him the joy of a son, Muḥammad, who will be his successor after him and the heir of his knowledge. He is the repository of My knowledge, the holder of My secret and My proof over the people. No servant shall believe in him but that I make Paradise his recompense and give him permission to intercede for seventy members of his family, all of whom would be deserving of the fire of Hell.

I will make felicitous his son 'Alī, My friend and helper, My witness over the people and the custodian of My revelation. From him will I bring out the caller to My path and the keeper of My knowledge, al-Ḥasan.

And I will complete that with his son "*mīm, ḥa, mīm, dāl*",[1] the mercy for mankind. He shall have the perfection of Mūsā, the splendour of 'Īsā and the patience of Ayyūb. During his time

1. 'Muḥammad' written in disjointed letters. (*tr.*).

> [of occultation], my friends will be humiliated and their heads will be exchanged as gifts, just as the heads of al-Turk and al-Daylam[1] were exchanged as gifts [among their enemies], and they will be killed and burnt. They will be frightened, scared and terrified. Their blood will flow on the earth and their women will wail and scream.
>
> These are My true friends (*awliyāʾ*). Through them will I remove every strife of blinding darkness. Through them I will stop the quakes and remove the shackles and fetters. They are the recipients of the blessings of their Lord and His mercy, and it is they who are the rightly guided.

'Abd al-Raḥmān ibn Sālim says: Abū Baṣīr said: "If you don't hear any other tradition in your life but this one, it is sufficient for you. So protect it from all but those who are worthy of it."[2/٢٧٨]

After learning about the knowledge of al-Zahrā' and how close she was to the Prophet (ṣ), let us see what al-'Aqqād has said and then you can either laugh or cry:

In his book *Fāṭimah wal-Fāṭimiyyūn*, al-'Aqqād has mentioned a weak tradition, deeming it as good and reliable himself, as though he finds it pleasing. Part of it contains the following preposterous statement:

> The sense of religiosity in the heiress of Muḥammad and Khadījah was such that she was extreme in her beliefs about religious ordinances. So much so that she thought that if she ate cooked food, it would become obligatory to perform ablution (*wuḍūʾ*). This is evident from the tradition of Ḥasan ibn al-Ḥasan, from Fāṭimah who said: "The Messenger of Allāh (ṣ) came to visit me and ate some meat. At that moment, Bilāl recited the call to prayer (*adhān*) so he stood up to pray. I held his robe and said: 'O father, do you not perform the ablution?' He asked: 'For what reason should I perform ablution my daughter?' I said: 'Because of that [food] which has touched fire.' So he said: 'Is not the best of your food that which has touched fire?'"
>
> This shows that when she was ignorant about something, she would espouse the stricter view rather than the more tolerant one, and she preferred putting herself in hardship rather than being

1. These were two tribes among the polytheists of the past whose enemies treated them ruthlessly. (*tr.*).
2. *al-Kāfī*, vol.1, p.527.

more lenient with herself.[1]

I do not know how such a lie was fabricated. A lie that was contrived by the hand of vain desire and spoken on the tongues of liars and falsifiers! I do not even seek a reference for this fable from al-'Aqqād, for the so-called tradition has evident signs of falsity, deception and fabrication, and one does not even need to look at its original source [to determine this].

I only wish to ask: From whom did al-Zahrā' take her religious knowledge? And from whom did she learn the laws of Islam? Wasn't her father, the Holy Prophet (ṣ), the primary source of her education? And wasn't her husband the Gate to the City of the Prophet's knowledge? And before both of these was the Glorious Qur'ān, part of which was revealed in her house! So where did this misconception [of hers] come from? From the Qur'ān? From her father? From her husband? And how is it that the Mistress of all Women of the World was ignorant about this ruling despite it being something that is occurs frequently and affects people in their daily lives?

Was it the case that al-Sayyidah Fāṭimah used to take her religious instructions from liars and fabricators such that she learnt this ruling from them? Was it for this reason that she held the robe of her father in order to prevent him from praying without ablution? I do not know, but maybe al-'Aqqād and those who fabricated this fable know!

Fāṭimah al-Zahrā' ('a) *and the* Ḥijāb*:*

One of the teachings of Islam, which was observed by al-Sayyidah al-Zahrā' (*'a*) in the best manner possible, is the protection of a woman's dignity and the preservation of her identity through the wearing of a veil and a covering. Al-Zahrā' (*'a*) knew – and this has been confirmed by [contemporary] sociological studies also – that millions of crimes, offences and scandals result from being dressed inappropriately, putting on make-up, lewdness and mixing with the opposite gender, all of which are referred to in our times as 'freedom' and 'progress'!

If you do not believe this, then just peruse the newspapers and magazines that are published daily and weekly in Muslim and non-Muslim countries, so that you may come to know the number of victims who are sacrificed in the name of 'civilization', 'progress' and 'freedom'!

From the cases of rape to the crimes of abortion and infanticide,

1. 'Abbās Maḥmūd al-'Aqqād (d.1384 A.H.), *Fāṭimah al-Zahrā' wal-Fāṭimiyyūn*, p.58.

the instances of infidelity in marriage, the destruction of the family and splitting the household apart, and many other forms of corruption all result from the evil of indecency and its negative consequences.

Let us recall that not even a small fraction of these offences were committed against the Muslim woman when she believed in veiling and in chastity and modesty! That was when she believed in the lawful (*ḥalāl*) and the forbidden (*ḥarām*)! That was when she did not allow any unrelated man to look upon her!

How different it is when she puts her body, her head and her face on display for hundreds or thousands of strange men, of different faiths and persuasions, to see! When principles and values are lost, the Muslim woman falls to where she has fallen and that which is bound to happen to her, happens.

Take a look at the following two traditions which show the amazement of the Prophet (ṣ) at the words of his pure and chaste daughter, Fāṭimah al-Zahrā', about women, and his approval and appreciation of her views:

1) Abū Naʻīm narrates from Anas ibn Mālik, who said: "The Holy Prophet (ṣ) asked, 'What is the best thing for women?' We did not know what to say, so ʻAlī went to Fāṭimah and informed her about this. She said, 'Why do you not reply: "the best thing for them is that they should not look at [strange] men and should not be seen by them."' So ʻAlī went to the Prophet and informed him of this. The Prophet said, '…it is true that she (Fāṭimah) is part of me.'" [1/۲۷۹]
   This has been narrated in another way as follows:
   ʻAlī (*ʻa*) narrates that he asked Fāṭimah, "What is the best thing for women?" She replied, "That they should not look at men and should not be seen by them." So when ʻAlī related this to the Prophet (ṣ), he said, "Fāṭimah is part of me." [۲۸۰]
2) Ibn al-Mughāzilī says in his *Manāqib* that Imām ʻAlī ibn al-Ḥusayn ibn ʻAlī (*ʻa*) narrated that Fāṭimah bint Rasūlillāh (ṣ) was once asked for permission [to enter] by a blind man, so she veiled herself from him. The Prophet (ṣ) asked her, "Why have you veiled yourself from him when he cannot see you?" She replied, "O Prophet of Allāh, if he cannot see me, then I can see him and he can also smell my fragrance." The Prophet (ṣ) said, "I bear witness that you are part of me!" [۲۸۱]

* * * * *

1. *Ḥilyat al-Awliyā'*, vol.2, p.40.

CHAPTER FOURTEEN

Fāṭimah al-Zahrā' (‘a) *and Supplication*

There is no doubt that supplication plays a very important role in the life of every human being and influences his happiness, the fulfilment of his wishes and desires, and the realizations of his hopes and aspirations. This is especially true when all the doors are closed to an individual, and all the material means at his disposal are of no avail; it is then that a person turns to supplication and whispers to the Mighty Lord who has power over all things – just as Allāh says: *Call unto Me, I will answer you*. (Q.40:60)

In fact, supplication is not limited only to times of need. It should be part of one's daily routine because it strengthens the ties of a servant with his Lord and gives him spiritual purity, illuminating his heart. Through it, he can reach the heights of human perfection.

It is for this reason that the close friends of Allāh, the Glorified, always supplicate to Him and take pleasure in supplication, making it an integral part of their lives. Many supplications have been narrated from al-Sayyidah Fāṭimah al-Zahrā' (*‘a*), as she regularly used to supplicate to her Lord with these invocations. In the following pages, we will mention a few examples of these supplications in order to derive benefit therefrom:

1)One of the supplications that she was taught by the Prophet of Allāh (ṣ) was:

Abū al-Mufaḍḍal Muḥammad ibn ‘Abdillāh ibn ‘Abd al-Muṭṭalib al-Shaybānī has recorded in the third volume of his *Amālī*, narrating from al-Ḥasan ibn ‘Alī (*‘a*), from his mother Fāṭimah bint Rasūlillāh (ṣ), that the Prophet said to her: "O my daughter, should I not teach you a supplication that none recites but that he is answered, and by which no magic or poison can affect you, no enemy can harm you, Satan cannot come to you, and through which the Most Merciful Lord will never turn away from you, your heart will never go astray, your prayer will never go unanswered and all your needs will be fulfilled?"

She said: "O father, that would be more beloved to me than the whole world and all that it contains." He said: "Recite the following:

يَا أَعَزَّ مَذْكُورٍ وَأَقْدَمَهُ قِدَماً فِي الْعِزِّ وَالْجَبَرُوتِ يَا رَحِيمَ كُلِّ مُسْتَرْحِمٍ وَمَفْزَعَ كُلِّ مَلْهُوفٍ إِلَيْهِ يَا رَاحِمَ كُلِّ حَزِينٍ يَشْكُو بَثَّهُ وَحُزْنَهُ إِلَيْهِ يَا خَيْرَ مَنْ سُئِلَ الْمَعْرُوفُ مِنْهُ وَأَسْرَعَهُ إِعْطَاءً يَا مَنْ يَخَافُ الْمَلَائِكَةُ الْمُتَوَقِّدَةُ بِالنُّورِ مِنْهُ. أَسْأَلُكَ بِالْأَسْمَاءِالَّتِي يَدْعُوكَ بِهَا حَمَلَةُ عَرْشِكَ وَمَنْ حَوْلَ عَرْشِكَ بِنُورِكَ يُسَبِّحُونَ شَفَقَةً مِنْ خَوْفِ عِقَابِكَ وَبِالْأَسْمَاءِالَّتِي يَدْعُوكَ بِهَا جَبْرَئِيلُ وَمِيكَائِيلُ وَإِسْرَافِيلُ إِلَّا أَجَبْتَنِي وَكَشَفْتَ يَاإِلَهِي كُرْبَتِي وَسَتَرْتَ ذُنُوبِي.

يَا مَنْ أَمَرَ بِالصَّيْحَةِ فِي خَلْقِهِ فَإِذَا هُمْ بِالسَّاهِرَةِ يُحْشَرُونَ وَبِذَلِكَ الاسْمِ الَّذِي أَحْيَيْتَ بِهِ الْعِظَامَ وَهِيَ رَمِيمٌ أَحْيِ قَلْبِي وَاشْرَحْ صَدْرِي وَأَصْلِحْ شَأْنِي. يَا مَنْ خَصَّ نَفْسَهُ بِالْبَقَاءِ وَخَلَقَ لِبَرِيَّتِهِ الْمَوْتَ وَالْحَيَاةَ وَالْفَنَاءَ يَا مَنْ فِعْلُهُ قَوْلٌ وَقَوْلُهُ أَمْرٌ وَأَمْرُهُ مَاضٍ عَلَى مَا يَشَاءُ.

أَسْأَلُكَ بِالاسْمِ الَّذِي دَعَاكَ بِهِ خَلِيلُكَ حِينَ أُلْقِيَ فِي النَّارِ فَدَعَاكَ بِهِ فَاسْتَجَبْتَ لَهُ وَقُلْتَ «يا نارُ كُونِي بَرْداً وَسَلاماً عَلى إِبْراهِيمَ» وَبِالاسْمِ الَّذِي دَعَاكَ بِهِ مُوسَى مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ فَاسْتَجَبْتَ لَهُ وَبِالاسْمِ الَّذِي خَلَقْتَ بِهِ عِيسَى مِنْ رُوحِ الْقُدُسِ وَبِالاسْمِ الَّذِي تُبْتَ بِهِ عَلَى دَاوُدَ وَبِالاسْمِ الَّذِي وَهَبْتَ بِهِ لِزَكَرِيَّا يَحْيَى وَبِالاسْمِ الَّذِي كَشَفْتَ بِهِ عَنْ أَيُّوبَ الضُّرَّ وَتُبْتَ بِهِ عَلَى دَاوُدَ وَسَخَّرْتَ بِهِ لِسُلَيْمَانَ الرِيحَ تَجْرِي بِأَمْرِهِ وَالشَّيَاطِينَ وَعَلَّمْتَهُ مَنْطِقَ الطَّيْرِ.

وَبِالاسْمِ الَّذِي خَلَقْتَ بِهِ الْعَرْشَ وَبِالاسْمِ الَّذِي خَلَقْتَ بِهِ الْكُرْسِيَّ وَبِالاسْمِ الَّذِي خَلَقْتَ بِهِ الرُّوحَانِيِينَ وَبِالاسْمِ الَّذِي خَلَقْتَ بِهِ الْجِنَّ وَالْإِنْسَ وَبِالاسْمِ الَّذِي خَلَقْتَ بِهِ جَمِيعَ الْخَلْقِ وَبِالاسْمِ الَّذِي خَلَقْتَ بِهِ جَمِيعَ مَا أَرَدْتَ مِنْ شَيْءٍ وَبِالاسْمِ الَّذِي قَدَرْتَ بِهِ عَلَى كُلِّ شَيْءٍ.

أَسْأَلُكَ بِحَقِّ هَذِهِ الْأَسْمَاءِ إِلَّا مَا أَعْطَيْتَنِي سُؤْلِي وَقَضَيْتَ حَوَائِجِي يَا كَرِيمُ.

O Greatest remembered one and the First of the foremost in Power and Glory. O Most Merciful to all who seek mercy and Granter of refuge to all those who turn to Him. O He who shows compassion to all those who complain to Him about their sorrow and grief. O He who is the best one to be asked for goodness and the quickest in giving it. O He whom the angels, who are surrounded by light, are afraid of. I beseech You with the names that the bearers of Your Divine Throne, and those who surround it, glorify and implore You with, out of fear of Your chastisement. And by Your names that Jibrīl, Mīkā'īl and Isrāfīl call unto You with – I beseech You to answer my supplication and remove my hardship and cover up my sins.

O He who shall command the Cry to be called among His creation so that they awaken and are resurrected. By that name with which You give life to the bones when they have turned to dust, I implore You to give life to my heart, open my breast and mend my condition.

O He who has distinguished Himself with everlastingness, and has created for His servants death, life and annihilation. O He whose action is a word and whose word is a command and whose command flows in accordance with His will. I ask You by the name that Your friend [Ibrāhīm] *called You with when he was being thrown into the fire, and by which You answered him and said: 'O fire, be cool and safe for Ibrāhīm.' And by the name with which Mūsā called unto You from the right side of the mountain, and You answered him. And by the name through which You created 'Īsā from the Holy Spirit, and by the name through which You forgave Dāwūd, and by the name through which You gifted Yaḥyā to Zakariyyā, and by the name through which You removed distress from Ayyūb, and forgave Dāwūd, and made the wind and the devils subservient to Sulaymān and taught him the speech of birds.*

And by the name through which You created the Divine Throne. By the name through which You created the Seat [of Divine Authority]*. And by the name through which You created the immaterial beings. By the name through which You created the Jinn and Man. And by the name through which You created Your entire creation. By the name through which You created all the things that You intended and by the name through which you exercise Your authority over all things.*

I ask You, by all these names, to grant my wish and to fulfil my desire, O Most Benevolent One!

For indeed if you recite this, the answer will be: 'Yes, yes, O Fāṭimah!'"[1]

2) Another supplication from our mistress Fāṭimah al-Zahrā' (*'a*):

اللَّهُمَّ قَنِّعْنِي بِمَا رَزَقْتَنِي وَاسْتُرْنِي وَعَافِنِي أَبَداً مَا أَبْقَيْتَنِي وَاغْفِرْ لِي وَارْحَمْنِي إِذَا تَوَفَّيْتَنِي. اللَّهُمَّ لَا تُعْيِنِي فِي طَلَبِ مَا لَا تُقَدِّرُ لِي وَمَا قَدَّرْتَهُ عَلَيَّ فَاجْعَلْهُ مُيَسَّراً سَهْلًا اللَّهُمَّ كَافِ عَنِّي وَالِدَيَّ وكُلَّ مَنْ لَهُ نِعْمَةٌ عَلَيَّ خَيْرَ مُكَافَاةٍ. اللَّهُمَّ فَرِّغْنِي لِمَا خَلَقْتَنِي لَهُ وَلَا

1. 'Alī ibn Mūsā ibn Ṭāwūs (d. 664 A.H.), *Muhaj al-Da'awāt wa Manhaj al-'Ibādāt*, pp.139-141.

تَشْغَلْنِي بِمَا تَكَفَّلْتَ لِي بِهِ وَلَا تُعَذِّبْنِي وَأَنَا أَسْتَغْفِرُكَ وَلَا تَحْرِمْنِي وَأَنَا أَسْأَلُكَ. اللَّهُمَّ ذَلِّلْ نَفْسِي فِي نَفْسِي وَعَظِّمْ شَأْنَكَ فِي نَفْسِي وَأَلْهِمْنِي طَاعَتَكَ وَالْعَمَلَ بِمَا يُرْضِيكَ وَالتَّجَنُّبَ لِمَا يُسْخِطُكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allāh, make me content with what You have given me. Hide my faults and give me good health for as long as You give me life, and forgive me and have mercy on me when You give me death. O Allāh, do not let me undergo hardship in seeking that which You have not decreed for me, and make that which You have decreed for me easy to acquire. O Allāh, repay my parents, and all those who have a right over me for the good they have done to me, with the best of rewards. O Allāh, enable me to discharge that which You have created me for, and do not let me get engrossed in [seeking] *the things that You have guaranteed for me. Do not punish me while I plead for Your forgiveness, and do not deprive me while I beg from You. O Allāh, lower me in my own estimation and increase Your awe in my heart. Inspire me to worship You and do the things that please You and eschew the actions that displease You, O Most Merciful of the merciful.* [1]

3) One day the Prophet (ṣ) came to Fāṭimah (*ʿa*) and found that al-Ḥasan (*ʿa*) was not well. The Prophet was very distressed so Jibrīl (*ʿa*) descended and said, "O Muḥammad, do you want me to teach you a supplication that will cure al-Ḥasan of his ailment if you recite it?" He said, "Yes." Jibrīl said, "Say:

اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ الْعَلِيُّ الْعَظِيمُ ذُو السُّلْطَانِ الْقَدِيمِ وَالْمَنِّ الْعَظِيمِ وَالْوَجْهِ الْكَرِيمِ لَا إِلَهَ إِلَّا أَنْتَ الْعَلِيُّ الْعَظِيمُ وَلِيُّ الْكَلِمَاتِ التَّامَّاتِ وَالدَّعَوَاتِ الْمُسْتَجَابَاتِ حُلَّ مَا أَصْبَحَ بِفُلَانٍ.

O Allāh, there is no Lord but You, the Greatest and Most High, the Pre-eternal Sovereign, Bestower of the Great Blessing, the Most Generous. There is no God but You, the Most High, the Great. You are the Custodian of the perfect words and the answered supplications. I beseech You to remove the distress of so-and-so."

So the Prophet (ṣ) recited it and then placed his hand on the forehead of al-Ḥasan (*ʿa*), and by the Grace of Allāh, he was cured.[2]

4) The Supplication of "Light" (*Duʿā al-Nūr*):

1. Ibid., p.141.
2. Ibid.

This supplication is well known among the Shī'ah. The Supplication of Light has been narrated from al-Sayyidah Fāṭimah al-Zahrā' (*'a*). It has been tried and tested throughout the ages, and has proven to be an especially effective cure for fever. Many of our scholars have mentioned it in their books of supplications and traditions, including al-Sayyid Ibn Ṭāwūs in his book *Muhaj al-Da'awāt*.

The summary of this tradition is that al-Sayyidah Fāṭimah al-Zahrā' (*'a*) taught this supplication to Salmān al-Fārsī (may Allāh be pleased with him) and said to him: "If you wish never to be afflicted by fever in this world, then pay heed to these words that have been taught to me by my father, Muḥammad (ṣ). [Whenever I had a fever] I would recite this in the day and at night:

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ بِسْمِ اللهِ النُّورِ بِسْمِ اللهِ نُورِ النُّورِ بِسْمِ اللهِ نُورٌ عَلَى نُورٍ بِسْمِ اللهِ الَّذِي هُوَ مُدَبِّرُ الْأُمُورِ بِسْمِ اللهِ الَّذِي خَلَقَ النُّورَ مِنَ النُّورِ الْحَمْدُ للهِ الَّذِي خَلَقَ النُّورَ مِنَ النُّورِ وَأَنْزَلَ النُّورَ عَلَى الطُّورِ فِي كِتابٍ مَسْطُورٍ فِي رَقٍّ مَنْشُورٍ بِقَدَرٍ مَقْدُورٍ عَلَى نَبِيٍّ مَحْبُورٍ الْحَمْدُ للهِ الَّذِي هُوَ بِالْعِزِّ مَذْكُورٌ وَبِالْفَخْرِ مَشْهُورٌ وَعَلَى السَّرَّاءِ وَالضَّرَّاءِ مَشْكُورٌ وَصَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِين.

In the name of Allāh, the Most Beneficent, the Most Merciful. In the name of Allāh, the Light. In the name of Allāh, the Light of light. In the name of Allāh, Light over light. In the name of Allāh, the One who manages all affairs. In the name of Allāh who created light from Light. Praise be to Allāh who created light from Light, and sent down Light on the mountain (Ṭūr), *in the inscribed book, in the unrolled parchment, by a determined measure, on the Prophet, the giver of glad tidings. Praise be to Allāh, who is remembered with awe and reverence, who is known to be the Most Glorious, and who is thankfully praised in times of joy and distress. And salutations and blessings of Allāh on our master, Muḥammad, and on his pure progeny*."[1]

Salmān said: "By Allāh, I have taught this to more than a thousand people who were afflicted with fever in Makkah and Madīnah, and they got cured from it by the permission of Allāh."

5) In *Kashf al-Ghummah*: From 'Abdullāh ibn al-Ḥasan, from his mother Fāṭimah bint al-Ḥusayn, from Fāṭimah (*'a*) who said, "Whenever the Prophet of Allāh entered the *masjid* he would say:

1. Ibid., p.7.

بِسْمِ اللهِ وَالْحَمْدُ لِلّٰهِ وَصَلَّى اللهُ عَلَى رَسُولِ اللهِ اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَسَهِّلْ لِي أَبْوَابَ رَحْمَتِكَ.

In the Name of Allāh and all praise belongs to Allāh; and blessings and salutations of Allāh upon the Messenger of Allāh. O Allāh, forgive my sins and open for me the doors of Your mercy.

And when he came out of the masjid, he would say the same thing except that he would add '…the doors of Your mercy and grace.'"[1]

6) From Zayn al-ʻĀbidīn (*ʻa*) who said: "My father (*ʻa*) held me close to his chest on the day of his martyrdom, while blood was flowing from his body, and said: 'O my son, remember this supplication which was taught to me by my mother Fāṭimah (*ʻa*), who in turn learnt it from the Messenger of Allāh (ṣ), who was taught by Jibrīl (*ʻa*) that in times of grief, sorrow and hardship, and when great calamity befalls, one should recite:

بِحَقِ يس والْقُرْآنِ الْحَكِيمِ وَبِحَقِ طه والْقُرْآنِ الْعَظِيمِ يَا مَنْ يَقْدِرُ عَلَى حَوَائِجِ السَّائِلِينَ يَا مَنْ يَعْلَمُ مَا فِي الضَّمِيرِ يَا مُنَفِّسَ عَنِ الْمَكْرُوبِينَ يَا مُفَرِّجَ عَنِ الْمَغْمُومِينَ يَا رَاحِمَ الشَّيْخِ الْكَبِيرِ يَا رَازِقَ الطِّفْلِ الصَّغِيرِ يَا مَنْ لَا يَحْتَاجُ إِلَى التَّفْسِيرِ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وافْعَلْ بِي كَذَا وكَذَا.

By the right of Yā Sīn *and the Qur'ān full of wisdom, and by the right of* Ṭā Hā *and the great Qur'ān; O He who is able to fulfil the desires of those who ask, O He who knows what is in the heart, O He who banishes sorrow from the sorrowful, O He who dispels grief from those who grieve, O He who is merciful to the aged, O He who provides for the infant child, O He who needs no explanation, send blessings upon Muḥammad and his progeny and grant me…* (Mention your wishes).'"[2]

7) Imām al-Ṣādiq (*ʻa*) said: "Fāṭimah (*ʻa*) one day came to her father (ṣ) complaining about a toothache. The Prophet (ṣ) placed his right index finger on her aching tooth and recited:

بِسْمِ اللهِ وَبِاللهِ أَسْأَلُكَ بِعِزَّتِكَ وَجَلَالِكَ وَقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ إِنَّ مَرْيَمَ لَمْ تَلِدْ غَيْرَ عِيسَى رُوحِكَ وكَلِمَتِكَ أَنْ تَكْشِفَ مَا تَلْقَى فَاطِمَةُ بِنْتُ خَدِيجَةَ مِنَ الضُّرِ كُلِّه.

In the name of Allāh and by Allāh; I ask You by Your might and majesty, and by Your power over all things – by the fact that

1. *Kashf al-Ghummah*, vol.1, p.553.
2. Quṭb al-Dīn al-Rāwandī (d.573 A.H.), *al-Daʻawāt*, p.54.

Maryam did not give birth to anyone other than 'Īsā, Your Soul and Word – that you relieve all the pain that is being felt by Fāṭimah bint Khadījah.

As soon as he said this, she was relieved and felt no more pain…"[1]

8) It is narrated that when Fāṭimah once visited the Prophet (ṣ), he asked her, "Should I not give you some provision?" She replied, "Yes." He said, "Recite the following:

اللَّهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ مُنْزِلَ التَّوْرَاةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ فَالِقَ الْحَبِّ وَالنَّوَى أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ صَلِّ عَلَى مُحَمَّدٍ وعَلَى أَهْلِ بَيْتِهِ عَلَيْهِ وَعَلَيْهِمُ السَّلَامُ وَاقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ وَيَسِّرْ لِي كُلَّ الْأَمْرِ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allāh, our Lord and the Lord of all things, the Revealer of the Tawrāt, Injīl and Furqān, the splitter of seeds and kernels. I seek Your protection from the evil of every living being that You hold by its forelock. You are the First, nothing existed before You and You are the Last, nothing shall exist after You. You are the Manifest, there is nothing above You and You are the Hidden, there is nothing beneath You. Send Your blessings on Muḥammad and his household, upon him and them be peace, and repay my debts, and remove me from poverty, and make every matter easy for me, O Most Merciful of those who show mercy!"[2]

9) 'Alī (*'a*) said: "Fāṭimah once complained to the Prophet of Allāh (ṣ) of sleeplessness, so he told her: 'O daughter, recite:

يَا مُشْبِعَ الْبَطُونِ الْجَائِعَةِ وَيَا كَاسِيَ الْجُسُومِ الْعَارِيَةِ وَيَا مُسَكِّنَ الْعُرُوقِ الضَّارِبَةِ وَيَا مُنَوِّمَ الْعُيُونِ السَّاهِرَةِ سَكِّنْ عُرُوقِيَ الضَّارِبَةَ وَأَذِنْ لِعَيْنِي نَوْماً عَاجِلاً.

O He who satiates the hungry stomachs, O He who clothes the naked bodies, O He who calms the palpitating hearts, O He who gives rest to the sleepless eyes, calm my anxious heart and let my eyes get sleep quickly.'

He (*'a*) said: "When she recited this, her problem went away [and she got sleep]."[3]

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1. *Makārim al-Akhlāq*, p.406.
2. *Muhaj al-Da'awāt*, p.142, and in *Dhakhā'ir al-'Uqbā,* p.49, Fāṭimah (*'a*) asked her father for a slavegirl so he taught her this supplication.
3. *Biḥār al-Anwār*, vol.76, p.213.

10) The following supplication was [also] narrated from al-Sayyidah Fāṭimah (*ʿa*):

اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْراً لِي وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْراً لِي. اللَّهُمَّ إِنِّي أَسْأَلُكَ كَلِمَةَ الْإِخْلَاصِ وَخَشْيَتَكَ فِي الرِضَا وَالْغَضَبِ وَالْقَصْدَ فِي الْغِنَى وَالْفَقْرِ وَأَسْأَلُكَ نَعِيماً لَا يَنْفَدُ وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ وَأَسْأَلُكَ الرِّضَا بِالْقَضَاءِ وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَأَسْأَلُكَ النَّظَرَ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ مِنْ غَيْرِ ضَرَّاءَ مُضِرَّةٍ وَلَا فِتْنَةٍ مُظْلِمَةٍ. اللَّهُمَّ زَيِّنَّا بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً مَهْدِيِّينَ يَا رَبَّ الْعَالَمِينَ.

O Allāh, by Your knowledge of the unseen and Your power over the creation, give me life if You know life is good for me and cause me to die if death is better for me. O Allāh I ask you for sincerity in my actions, and that I remain fearful of Your majesty in times of happiness and anger, and moderate in wealth and poverty. And I ask You for incessant blessings, and for coolness of the eyes that does not stop, and for satisfaction with Your divine decree. I ask for a good life after death, and I ask You to allow me to look upon Your countenance[1] *and have a yearning for meeting You, without any harm or tribulation* [befalling me]. *O Allāh, adorn us with the ornament of faith and place us among the guided leaders, O Lord of the worlds*.[2]

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1. Meaning: 'allow me to gain Your mercy and favour' – since we do not believe that Allāh is a body that has a perceivable countenance.
2. *Biḥār al-Anwār*, vol.94, p.225.

CHAPTER FIFTEEN

The Prophet Informs al-Zahrā' About Future Events

It is natural that al-Sayyidah Fāṭimah (*'a*) – with her special status and proximity to her father, the Prophet of Allāh (ṣ) – was informed about general and specific future events by him. We know that the Prophet (ṣ) used to inform the people about what would transpire after his death and about the signs of the End of Days and the period before the Day of Judgement. Is it then possible to imagine that he did not know what would happen to his family after he left this world? And especially what his beloved daughter, Fāṭimah al-Zahrā' would undergo? Or could it be possible that he knew all this but did not inform his family about that which concerns their future?

Indeed, the Prophet (ṣ) informed his family about what would happen to them at the hands of the people soon after his death and later onwards. Notice how much the Prophet (ṣ) told his companions and wives about the martyrdom of al-Ḥusayn (*'a*). It is certain, therefore, that he informed his beloved daughter Fāṭimah about the hardship, calamity, tribulation and misfortune that would befall her. This was especially true during the last weeks of his noble life, and particularly on the last day of his life, for his time was limited and there was no other opportunity for the Prophet of Allāh (ṣ) to divulge and disclose the reality to his daughter, telling her clearly [about what would transpire] and giving her glad tidings that she will not remain [alive] after him but for a short while, before she joins her father, the Prophet, in the highest plane and loftiest heaven. He then informed her about how circumstances would change [after his death]:

1) It has been narrated by 'Abdullāh ibn al-'Abbās that when the Prophet (ṣ) was on his deathbed, he began crying until his beard became wet. Someone asked, "O Prophet of Allāh, what has made you cry?" He said, "I am crying for my progeny and what they will undergo at the hands of the evil ones among my *ummah* after my death. It is as if I can see my daughter Fāṭimah being oppressed after me as she cries out 'O father!' and nobody from my *ummah* assists her!" When Fāṭimah (*'a*) heard this, she started crying so the

Prophet (ṣ) said, "Don't cry my dear daughter." She said, "I am not crying because of what will happen to me after you. Rather, I am crying because of having to be separated from you, O Prophet of Allāh." So he said to her, "I give you glad tidings then, O daughter of Muḥammad, of your joining me swiftly, for you shall be the first person to join me from my household."[1/۲۸۲]

2) Ibn ʻAbbās has also narrated that the Messenger of Allāh (ṣ) said: "…When I saw her (Fāṭimah), I told her what would happen to her after I leave this world, for it is as if I see myself with her as disgrace enters her house, her honour is infringed, her right is usurped, her inheritance is seized, her ribs are broken, her child is miscarried while she cries out, "*Wā Muḥammadāh*!" and nobody is there to respond to her cries. She calls out for help and nobody comes to help her! She thus remains sad, tormented, crying – at times, because the revelation has ceased coming down to her house, and at other times because she misses me – feeling lonely when night falls and she does not hear my voice as she used to when I would recite the Qur'ān in the middle of the night. Then she sees herself humiliated after she had been revered during the lifetime of her father…"[2/۲۸۳] This is one of the numerous traditions that have come to us from the Holy Prophet (ṣ) describing how he informed the *Ahl al-Bayt* about what would happen after him [after his death]. The last time that he forewarned his family (meaning ʻAlī, al-Zahrā', al-Ḥasan and al-Ḥusayn) about this was during his final illness, just a few hours before his demise.

3) Jābir ibn ʻAbdillāh al-Anṣārī narrates that during his final illness, after which he left this world, the Prophet (ṣ) said to Fāṭimah (*ʻa*), "May my parents be your ransom! Send for your husband and bring him to me." So Fāṭimah said to al-Ḥasan or al-Ḥusayn, "Go and call your father and tell him your grandfather summons him." When ʻAlī ibn Abī Ṭālib came, he found Fāṭimah sitting next to the Holy Prophet saying, "O what hardship has befallen you, father!" The Prophet (ṣ) replied, "No hardship shall befall your father after this day O Fāṭimah, but say instead what your father said when [his son] Ibrāhīm died: 'The eyes weep and the heart aches, but we say not that which angers our Lord, yet we are grieved by your loss O Ibrāhīm.'"[3/۲۸٤]

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1. *Biḥār al-Anwār*, vol.43, p.156.
2. Ibid., vol.43, p.172.
3. Abū al-Qāsim Furāt ibn Ibrāhīm (4th Century A.H.), *Tafsīr Furāt al-Kūfī*, p.586.

4) It is narrated that the Prophet (ṣ) called ʻAlī, Fāṭimah, al-Ḥasan and al-Ḥusayn (*ʻa*) and asked everyone else who was in his house to leave. He said to Umm Salamah, "Stand at the door and allow no one to enter." Then he said to ʻAlī, "Come closer," so he came closer. He then took the hand of Fāṭimah, placed it on his chest for a long time, and took the hand of ʻAlī with his other hand, but when he (ṣ) wanted to speak, he was overwhelmed by his tears and could not speak. Upon seeing this, Fāṭimah cried intensely as did ʻAlī, al-Ḥasan and al-Ḥusayn (*ʻa*). Fāṭimah said, "O Messenger of Allāh, my heart has been cut open and my core is burning with grief at your tears – O Master of all Prophets, from first to last, and O Trustee of his Lord and His Messenger, His beloved and His Prophet!"

"Who will be there for my children after you, and when hardship befalls me after you? Who will be there for your brother ʻAlī, helper of the faith? Who will be there to receive the divine revelations and commandments?" Then she cried, falling upon his face, so he kissed her. ʻAlī, al-Ḥasan and al-Ḥusayn all drew close to him so he raised his head, took Fāṭimah's hand and placed it on ʻAlī's hand saying, "O Abā al-Ḥasan, this is the trust of Allāh and His Prophet Muḥammad being entrusted to you, so protect her for the sake of Allāh and for my sake, and [I know] you will surely do this."

"O ʻAlī, she is – by Allāh – the Mistress of all Women of Paradise, from first to last. She is – by Allāh – the Greater Maryam! By Allāh, I did not arrive at this station until I had asked Allāh for certain things regarding you and He granted me what I asked for. O ʻAlī, do what Fāṭimah asks you to do, for I have instructed her to do what Jibrīl has asked of her. And know, O ʻAlī, that I am pleased with the one whom my daughter Fāṭimah is pleased with, as is my Lord and His angels. O ʻAlī, the wrath of Allāh is on the one who oppresses her. His wrath is on the one who usurps her rights, and on the one who infringes on her honour."

Then the Prophet (ṣ) drew Fāṭimah close to himself and embraced her. Kissing her head, he said, "May your father be your ransom O Fāṭimah…"[1/۲۸۵]

5) In a lengthy narration from Imām al-Ṣādiq (*ʻa*), it is reported that the Messenger of Allāh (ṣ) said to his daughter Fāṭimah (*ʻa*): "… Do you not wish to see the angels in the vast heavens looking upon

1. *Biḥār al-Anwār*, vol.22, p.484.

you and upon what you command? [Do you not wish to see them] looking at your husband when all the [evil] people are brought forth [on the Day of Resurrection] as he argues against them in front of Allāh? What do you think Allāh will then do with the killer of your son and those who kill you and your husband?"[1/۲۸۶]

The Prophet (ṣ) informs his daughter here – explicitly – that she will be killed, as will her husband and son. You will also read in the following chapter about what happened to the Mistress of all Women and how much pain and hardship she underwent, which eventually led to her martyrdom and death.

6) It is narrated that Imām Mūsā ibn Jaʻfar (*ʻa*) said: "I asked my father, Abū ʻAbdillāh [al-Ṣādiq] (*ʻa*), 'Was Amīr al-Muʾminīn not the one who wrote down the final will of the Prophet (ṣ) as he dictated it to him, and were Jibrīl and the archangels (*ʻa*) not witnesses to this?' So the Imām lowered his head for a long time and then replied, 'O Abā al-Ḥasan, it was as you say, but when the matter[2] descended upon the Messenger of Allāh (ṣ), the will came down from Allāh in written form and Jibrīl brought it along with the other trusted archangels of Allāh, the Most High. Then Jibrīl said: "O Muḥammad, ask everyone to leave except your trustee and executor – so that he may take the will from us and make us witnesses that you have given it to him, and that he promises to act upon it."

So the Prophet (ṣ) instructed everyone to leave the house except ʻAlī (*ʻa*) and Fāṭimah – who remained between the curtain and the door. Jibrīl then said: "O Muḥammad, your Lord sends salutations to you and says: 'This document contains My covenant with you and that [mission] which I had charged you with and entrusted to you. I testify that you acted upon it and My angels testify [to this] as well, and I am sufficient – O Muḥammad – as a witness.'"

He [Imām al-Ṣādiq] continued: 'The Prophet (ṣ) began to tremble and said, "O Jibrīl, my Lord is al-Salām, and from Him is al-Salām and to Him returns al-Salām. True and good are His words; please bring the document." So Jibrīl gave it to him and asked him to pass it to Amīr al-Muʾminīn (*ʻa*). The Prophet [gave it to him and] told him to read it aloud and he read it word by word. The Prophet [then] said, "O ʻAlī, this is the covenant of my Lord, the Almighty,

1. Ibid., vol.44, p.265.
2. It is possible that the 'matter' being referred to here is death.

with me. It is His charge upon me and His trust, and I have conveyed it, advised [others] of it and fulfilled it!"

'Alī (*'a*) said, "I bear witness – may my parents be your ransom – that you conveyed it and advised others of it, and what you have said is true. My ears, eyes, flesh and blood all testify to this!" Jibrīl said, "And I bear witness to this for both of you." The Prophet (ṣ) then said, "O 'Alī you have taken my will and under-stood it. Do you guarantee that you will act upon it and fulfil what is in it?" 'Alī (*'a*) replied, "Yes – may my father and mother be your ransom – I promise to act upon it, and may Allāh help me and grant me success in fulfilling it."

The Messenger of Allāh (ṣ) said, "O 'Alī, I want witnesses to testify to your [pledge of] loyalty to me on the Day of Resurrection!" 'Alī (*'a*) said, "Yes. Take witnesses." So the Prophet (ṣ) said, "Verily Jibrīl and Mīkā'īl are in front of us at this moment and with them are the [other] archangels. I make them my witnesses over you!" He replied, "Yes. Let them bear witness; and I too make them bear witness [to this] – may my parents be your ransom!" So the Prophet made them bear witness.

One of the conditions that the Prophet (ṣ) stipulated, as per the instruction of Jibrīl (*'a*), who in turn was commanded by Allāh, the Almighty, was [that he said]: "O 'Alī! Do you promise to befriend the friends of Allāh and His Prophet and turn away from the enemies of Allāh and His Prophet, keeping aloof from them with patience and forbearance, despite the loss of my right and the usurping of your share and the violation of your honour?" He said, "Yes, O Messenger of Allāh."

Amīr al-Mu'minīn (*'a*) said: "By the One who splits the seeds and creates the human beings, I heard Jibrīl say to the Prophet, 'O Muḥammad! Let him know that his honour will be infringed, and this is like the honour of Allāh and the Holy Prophet [being violated]; and that his beard will be dyed with blood from his head!' When I heard these words from the trusted angel Jibrīl, I fell down on my face and said, 'Yes, I accept and am pleased, even if my honour is violated! Even if the prophetic practices are abandoned, the [holy] Book is torn, the Ka'bah is damaged and my beard is dyed with blood from my head; I will remain ever patient, until I meet you.'"

Then the Prophet (ṣ) called Fāṭimah, al-Ḥasan and al-Ḥusayn, and informed them about what he had told Amīr al-Mu'minīn, and they

too replied as he had replied. The will was then sealed with a seal of gold that was untouched by fire and given to Amīr al-Mu'minīn (*ʿa*)."

The narrator said: "I asked Abā al-Ḥasan [al-Kāẓim] (*ʿa*), 'May my parents be your ransom! Will you not tell me what was written in the will?' He said, 'The ways of Allāh and the practices of His Prophet.' I asked, 'Was there any mention of their unlawful seizure of power and their opposition to Amīr al-Mu'minīn (*ʿa*)?' He said, 'Yes, by Allāh, each and every thing, word for word. Have you not heard the words of the Almighty: *Indeed it is We who revive the dead and write what they have sent ahead and their effects* [which they left behind], *and We have recorded everything in a manifest register?* (Q.36:12) By Allāh, the Holy Prophet (ṣ) asked Amīr al-Mu'minīn and Fāṭimah (*ʿa*): "Have I not told you about what will happen to you [after me] and what you will have to endure?" They replied: "Yes. And about how we will have to be patient with the ills and the bitter hardships that befall us."'"[1/۲۸۷]

In those last moments, the Holy Prophet (ṣ) placed his head on the chest of ʿAlī (*ʿa*) and his heart felt restless as he embraced Fāṭimah, which he did repeatedly. His tears flowed like rain until his blessed beard became wet and the shawl that was covering him was also soaked. Al-Ḥasan and al-Ḥusayn came forward, kissing his feet and crying in a loud voice. ʿAlī (*ʿa*) wanted to lift them up but the Prophet (ṣ) said: "Let them [remain with me and] smell my fragrance as I smell theirs, and let them get the most of me as I get the most of them, for they will both face great hardships after me. May Allāh curse those who oppress them. O Allāh! I am leaving them both in Your care and [to] the righteous believers."[۲۸۸]

Do not ask about how al-Sayyidah Fāṭimah al-Zahrā' wept in those final moments as she saw the great Prophet and her kind, loving father on his deathbed. She addressed her father with tears flowing: "May my soul be ransomed for yours, and may my face be a protection for your face! O father, will you not tell me anything, for indeed I see you and know that you will soon be leaving this world, and I see the pangs of death overwhelming you." He said to her: "My daughter, I will soon be separated from you, so please accept my [final] salutations."[۲۸۹] And in *Kashf al-Ghummah* [it is narrated that he he (ṣ) said]: "My dear daughter, you will indeed be oppressed after

1. *Al-Kāfī*, vol.1, p.281.

me! You will be wronged after I die, so [know that] whoever hurts you has hurt me and whoever wrongs you has wronged me; whoever keeps ties with you has kept ties with me and whoever cuts off ties with you has cut off ties with me; whoever is just with you has been just with me for indeed you are from me and I am from you. You are part of me and you are the soul that is inside me!" Then he said: "It is to Allāh that I complain against those who oppress you from my *ummah*."[٢٩٠]

Only a short while had passed after this when ʻAlī (*ʻa*) stood up saying: "Condolences to you all and may Allāh increase your reward for the pain of losing your Prophet, for indeed Allāh has taken his soul!" [٢٩١] Upon hearing this, voices were raised in wailing and crying. This was the saddest day in the history of mankind and the most painful blow to the hearts of the Muslims. No other day saw more crying and weeping than that day.

This is how those bitter and painful moments, which were the most difficult moments in the life of al-Zahrā', passed. How did those minutes affect the heart of Fāṭimah, as she saw her father's body lying lifeless in front of her? Al-Zahrā' would say: "O father! You have been called to your Lord. O father! Your place of rest is the garden of Firdaws (in Paradise). O father! Jibrīl has been informed by us of your passing. O father! You have answered the call of your Lord!" [1/٢٩٢] ʻAlī (*ʻa*) was [crying and] saying: "O Messenger of Allāh!" al-Ḥasan and al-Ḥusayn were weeping and crying: "O grandfather! O grandfather!"

ʻAlī (*ʻa*) stood up to make the arrangements for washing the body of the Holy Prophet (ṣ) and shrouding it, and when the time to pray over him came, al-Sayyidah Fāṭimah al-Zahrā' was one of the people who prayed over the body of her great father.[2]

Al-Zahrā' continued weeping incessantly until the Holy Prophet (ṣ) was buried. Upon returning home, she gathered all the women and said: "We belong to Allāh and to Him do we return. Revelation from the heavens has now been cut off from us!" [٢٩٣] Then she recited a eulogy for her father [which we will recount shortly]. Later, she asked Anas ibn Mālik, "How could you bring yourself to throw dust on the Prophet of Allāh?" [٢٩٤]

It is narrated that Imām al-Bāqir (*ʻa*) said: "Fāṭimah was never seen laughing or happy from the time the Holy Prophet (ṣ) passed

1. *Ṣaḥīḥ* al-*Bukhārī*, vol.6, p.15.
2. Cf. al-Ṭabarsī, *al-Iḥtijāj*, vol.1, p.75.

away, until she left this world."[1] And in another narration: "…except one time when she gave a small smile."[٢٩٥] In addition, ʻImrān ibn Dīnār narrates that after the Prophet [died], Fāṭimah did not laugh until she left this world, because of the great and intense sorrow she felt, being separated from her [beloved] father (ṣ).[٢٩٦]

* * * * *

1. Muḥammad ibn ʻAlī ibn Shahrāshūb al-Māzandarānī (d.588 A.H.), *Manāqib Āl Abī Ṭālib*, vol.3, p.362.

CHAPTER SIXTEEN

Fāṭimah Al-Zahrā' (‘a) *After the Death of the Prophet* (ṣ)

Every day in the world, fathers die and their daughters experience the grief of their loss, and cry and mourn for them. However, the level of grief and sadness varies among the different fathers and daughters based on the extent of love between each father and his daughter. There are many daughters who get nothing from their fathers but paternity. There is no love or affection between them, so it is as if they share no relationship or bond. On the other hand, there are some fathers who shower their daughters with love, affection and respect, and they are careful not to hurt their daughters' feelings and ensure that nothing should tarnish their honour. Such fathers find similar feelings of love and reverence reciprocated by their daughters. In these instances, the bond of love between the father and daughter is indeed strong and the loss of the father leaves a deep wound in the heart of his daughter.

We have seen how close the Messenger of Allāh (ṣ) was with his pure daughter Fāṭimah al-Zahrā' (*'a*), and it is important to understand that the relationship of al-Sayyidah Fāṭimah al-Zahrā' with her father, and her love for him, was not merely because he fulfilled his paternal duties or because he was a Prophet, rather al-Sayyidah Fāṭimah considered him a loving father and an affectionate parent, who was always kind and compassionate. At the same time, she knew that he was the Messenger of Allāh and the Master of all the Prophets and Messengers, so she respected her father the way any believing woman would respect her Prophet, and she revered him with the greatest reverence and veneration. Al-Sayyidah Fāṭimah al-Zahrā' (*'a*) was, after all, the most learned woman in Islam and the most knowledgeable about the greatness of the Prophet of Islam.

After this introduction, it becomes clear to us that the calamity of the demise of the Prophet (ṣ) took away from his righteous daughter all ease and comfort, all calmness and tranquillity. Al-Zahrā' experienced the greatest hardships and the worst of calamities among all of creation. Let us see what Fiḍḍah, the maidservant of al-Zahrā', says

about the overwhelming sorrow of al-Sayyidah Fāṭimah at the demise of her father, the Prophet (ṣ):

"When the Prophet (ṣ) passed away, both the young and old grieved and wept a lot. The loss was especially difficult to bear for his close relatives, companions and friends, and was even difficult for unrelated strangers. Everyone was seen weeping and mourning. There was nobody on earth, from the relatives, companions and intimate friends, who was more grief-stricken and who wept more than al-Sayyidah Fāṭimah al-Zahrā' (*ʿa*). Her grief would constantly become renewed and increased and her crying became more intense all the time. She sat for seven days weeping incessantly, and each day her weeping would be more intense than the day before.

"When the eighth day came, she unburdened all that she had hidden of her sorrow and could bear it no longer. When she came out and wailed, all the people began weeping, and the womenfolk rushed to her. The lanterns were switched off so that the faces of the women would not be seen. Al-Sayyidah Fāṭimah would cry out to her father saying: 'O father! O Chosen one! O Muḥammad! O Abā al-Qāsim! O Caretaker of the widows and orphans! Who will now take charge of the *qiblah* and the *muṣallā*? Who will now take care of your bereaved and grieving daughter?'

"Then she came forward stumbling over her gown, unable to see what was in front of her because of her tears that flowed continuously, until she reached near the grave of her father, the Prophet of Allāh (ṣ). When she saw the chamber and when her eyes fell on the place where the call to prayer was recited, she fainted. The women rushed to her and sprinkled water on her face and chest, until she regained consciousness.

"Then she stood up saying, 'My strength has been taken away, my patience has come to an end, my enemy gloats over my grief, and my sorrow is killing me. O father! I have become sad and forlorn, distressed and alone. My voice has gone silent, my back has been broken, my life has become bitter and my days have become dark. I do not find – O father – anyone to comfort me and to console me. I have nobody to aid me in my weakness, for after you, the revelation has ceased and Jibrīl does not have a place to descend to and Mīkā'īl has nowhere to come. Everything has been overturned after you, O father, and the doors [of hope] have been shut in my face. I find no joy in life after you, and as long as I breathe, I will continue grieving for you. My yearning for you will never decrease and neither will my sorrow.' [٢٩٧]

"Then she recited:

إنّ حزني عليك حـزن جديـد كـل يـوم وفـــــؤادي والله صـــــبّ عنيـــــد
يزيـــــد فيـــــه شـــــجوني واكتئـــابي عليـــك لـــيس يبيـــد
جـلّ خطبـي، فبـان عنـي عـزائي فبكـــائي في كـــل وقـــت جديـــد
إن قلـــبٌ عليـــك يـــألف صـــبراً أو عـــــزاء فإنـــــه لجليـــــد

Indeed my sorrow for you is a new sorrow,
and my heart is, by Allāh, relentlessly pouring forth.
Every day in it increases my melancholy,
and my despair from your loss knows no end.
My hardship is great and my solace has forsaken me,
and my tears are fresh at all times.
Indeed a heart that becomes accustomed to bear patiently your loss,
or to accept consolation is surely hard as stone.[1]

"Then she cried out: 'O father, after you the lights of this world have dimmed and its flowers have withered away, as they were irradiated by your graceful presence. O father, I will remain sad until I finally meet you! O father, I have not slept since you were separated from me! O father, who will now take care of the widows and orphans? And who is there [now] for the *ummah* until the Day of Resurrection? O father, after you we have been oppressed! O father, the people have now turned away from us, whereas in your presence we used to be respected by the people! So which eye would not shed copious tears for your loss? And which heart does not feel intense grief? And which eyelid closes to sleep after you? You are the spring of religion and the light of the Prophets. How is it that the mountains do not move and the seas, after you, are not sucked under the ground? And how is it that the earth does not shake? O father, I have been struck by grave misfortunes and the tribulations that have befallen me are many. I have – O father – faced severe hardship and terrible injustice [after you].

O father, the angels are mourning for you, and the celestial bodies have stopped moving. Your pulpit is empty after you and your prayer niche is missing your whispered prayers. Your grave is pleased to have you within in, and Paradise yearns for you and your supplications and prayers. O father, how dark has the place you used to sit become! O how sad I am until I am quickly reunited with you.

Abū al-Ḥasan, your trusted brother, the father of your sons al-

1. *Biḥār al-Anwār*, vol.43, p.176.

Ḥasan and al-Ḥusayn, your successor, your intimate friend and the one whom you raised when he was a child and took as a brother when he had grown, is grieving for you. He was your closest friend and companion. He was the first among the *Muhājirūn* and *Anṣār*.

Grief has engulfed us! Weeping is killing us! Sorrow has overwhelmed us!'" [۲۹۸]

Then she cried and wailed in a manner that would break the hearts, and recited:

قــلَّ صــبري وبــان عنــي عــزائي بعــد فقــدي لخــاتم الأنبيــاء
عــين يــا عــين اسـكبي الـدمع سـحاً ويــك لا تــبخلي بفــيض الــدماء
يــا رســول الإلــه يــا خــيرة الله وكهــف الأيتــام والضــعفاء
قـد بكتـك الجبـال والـوحش جمعـاً والطـير والأرض بعـد بـكي السـماء
وبكـاك الحجـون والـركن والمشـعر يــا ســيدي مــع البطحــاء
وبكــاك المحــراب والــدرس للقــرآن في الصــبح معلنــاً والمســاء
وبكــاك الإسـلام إذ صـار في النـاس غريبــاً مــن ســائر الغربــاء
لـو تـرى المنـبر الـذي كنـت تعلـوه عــلاه الظــلام بعــد الضــياء
يــا إلهــي عجّــل وفــاتي سريعــاً فقلــد عِفْــتُ الحيــاة يــا مــولائي

My patience has waned and my solace has forsaken me,
after I lost the seal of the Prophets
Eye, O Eye, shed tears that flow like a river,
and be sure not to be niggardly with your tears!
O Prophet of the Lord, O he who was chosen by Allāh,
O refuge of the orphans and the weak
Indeed the mountains and wild animals all weep for you,
as do the birds and the earth after the skies
The Ḥajūn, the Rukn and the Mash'ar all weep for you
O master, as does the sacred valley of Baṭḥā' (Makkah)
The prayer niche weeps for you as does the Qur'ān
that was recited loudly [by you] *in the mornings and evenings*
And Islam weeps as well for it has become among the people
a stranger like the rest of the strangers
If you see the pulpit that you used to ascend,
it is now ascended by darkness after it was occupied by light
O Lord hasten my departure from this world,
for indeed life has become bitter for me my Master! [1]

1. Ibid., p.177.

Then Fāṭimah al-Zahrā' (*'a*) took some dust from the grave of her father, the Prophet of Allāh (ṣ), and started smelling it as she recited:

مـاذا عـلى مـن شـمّ تربـة أحمـد ... إن لا يشـمّ مـدى الزمـان غواليـا
قـل للمغيـب تحـت أطبـاق الـثرى ... إن كنـت تسـمع صرختـي ونـدائيا
صُـبّت عـليّ مصـائب لـو أنهـا ... صُـبّت عـلى الأيـام صرن لياليـا
قـد كنـت ذات حمـى بظـلّ محمـد ... لا أخـش مـن ضـيم وكـان حمـى ليـا
فـاليوم أخضـع للـذليل وأتّقـي ... ضـيمي وأدفـع ظـالمي بردائيـا
فـإذا بكـت قمريـة في ليلهـا ... شـجناً عـلى غصـن بكيـت صـباحيا
فلأجعلـن الحـزن بعـدك مؤنسـي ... ولأجعلـن الـدمع فيـك وِشـاحيا

For the one who smells the fragrance of the earth of Ahmad's grave,
what does he care if he does not smell any other perfume throughout his life.
Say to the one who has disappeared under the layers of earth,
if you hear my cries and calls…:
Such hardships have befallen me that,
if they were to befall on days they would turn to nights!
I used to be protected under the shadow of Muḥammad,
never fearing injustice, as he was my supporter.
But today I fear the depraved and I am afraid of
the one who wrongs me, fending off my oppressor with my robe.
So just as the turtledove cries during the night
perched on its branch, I cry during the day.
After you, I will surely make grief my inseparable companion,
and will make my tears for you my ornament.

Zaynī Diḥlān has narrated the following elegy in *al-Sīrah al-Nabawiyyah* that she (*'a*) recited to eulogize her father after he (ṣ) was buried:

إغـبرّ آفـاق السـماء و كـوّرت ... شـمس النهـار وأظلـم العصرـان
والارض مـن بعـد النبـى كئيبـة ... أسـفاً عليـه كثيـرة الرجفـان
فليبكـه شرق الـبلاد و غربهـا ... وليبكـه مضـر وكـل يمـانى
وليبكـه الطـود المعظـم جـوّه ... والبيـت ذوالاسـتار والأركـان
يـا خـاتم الرسـل المبـارک ضـوؤه ... صـلّى عليـک منـزّل القـرآن

The horizons of the skies have been covered in dust and
the sun is wound up, turning daytime into darkness.
The land is desolate after the demise of the Prophet
due to sorrow at his loss, often quavering.

So let the east weep over him and the west,
and let the [tribe of] *Muḍar weep and all of Yamān.*
Let the mountain with lofty peaks weep over him,
and the house with curtains and corners (i.e. the Kaʻbah)
O Seal of the Prophets whose light is blessed,
may the Revealer of the Qurʾān send His blessings upon you

"Then she returned home and started crying and weeping. After this, her head was always covered, her body became frail, her back was bent out of grief, her eyes were always full of tears, her heart was sad and she would faint every now and then.[1] She would say to her two sons: 'Where is your grandfather who used to honour you and carry you on his shoulders from time to time? Where is your grandfather who loved you the most and did not even let you walk on the ground? I do not see him opening this door ever again, nor do I see him carrying you both on his shoulders as he always used to do!" ٢٩٩

"When the Holy Prophet (ṣ) passed away, Bilāl refused to recite the *adhān* saying, 'I will not recite the call to prayer for anyone after the Prophet of Allāh (ṣ).' One day Fāṭimah said: 'I have a strong desire to hear the voice of my father's *muadhdhin* reciting the *adhān*.' When Bilāl heard this, he began reciting the *adhān*. When he said: '*Allāhu Akbar, Allāhu Akbar*,' she recalled her father and the days when he was alive. She could not control herself and broke down crying. When he called out: '*Ashhadu anna Muḥammadan Rasūlullāh*,' Fāṭimah (*ʻa*) swooned and fell on her face, having lost consciousness. The people said to Bilāl: 'Stop O Bilāl! Indeed the daughter of the Prophet of Allāh (ṣ) has left this world!' They thought that she had died. So Bilāl stopped his *adhān* and did not complete it. When Fāṭimah regained consciousness and requested him to complete the *adhān*, he asked to be excused saying: 'O Mistress of all Women, I fear for you and what happens to you when you hear my voice as I recite the *adhān*.' So she excused him."[2/٣٠٠]

Amīr al-Muʾminīn (*ʻa*) said: "I washed the body of the Prophet (ṣ) in his shirt. Fāṭimah would ask me to show the shirt to her. Then she would smell its fragrance and faint. When I saw this, I hid it."[3/٣٠١] And it is narrated from Imām Jaʻfar al-Ṣādiq (*ʻa*) that: "Fāṭimah lived for seventy five days after the Prophet of Allāh (ṣ). During this time, she was never seen smiling or laughing. She would come to the graves of

1. *Manāqib Āl Abī Ṭālib*, vol.3, p.362.
2. *Man Lā Yaḥḍuruhu al-Faqīh*, vol.1, p.298.
3. *Biḥār al-Anwār*, vol.43, p.157.

the martyrs every Monday and Thursday and say: 'This is where the Holy Prophet stood, and this is where the polytheists were positioned.'"[1] ۱/۳۰۲

Maḥmūd ibn Labīd said: "When the Prophet of Allāh (ṣ) died, Fāṭimah (*'a*) would go to the graves of the martyrs and sit next to Ḥamzah's grave and weep. One day, I went to the grave of Ḥamzah and saw her there, weeping. I gave her time until she calmed down. Then I came to her and offering greetings, I said: 'O Mistress of all women, indeed my heart has been deeply hurt by your weeping.' She replied: 'O Abā 'Amr, it is my right to cry for I have suffered the loss of the best of fathers, the Prophet of Allāh. O how I miss the Messenger of Allāh!' ۳۰۳ Then she began reciting the following verses:

إذا مات يوما ميت قل ذكره وذكر أبي [مذ] مـات والله أكثـر

If one day a person dies, his memory gradually diminishes, yet the memory of my father, by Allāh, has increased ever since he died![2]

What we learn from history and the abovementioned narrations is that al-Sayyidah Fāṭimah (*'a*) used to cry over her father at her home, and when they prevented her from weeping in her home, she went to Uḥud. But when she became ill and could not go to Uḥud, she would go to Baqī' and to the house of sorrows (*bayt al-aḥzān*), as we shall see in the coming pages.

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1. Ibid., p.195.
2. 'Abbās al-Qummī (d.1359 A.H.), *Bayt al-Aḥzān*, p.141.

CHAPTER SEVENTEEN

Fāṭimah al-Zahrā' (‘a) *in the Face of the Whirlwinds*

We have now reached a very sensitive and important point in our discussion – sensitive historically and theologically. I do not know what the consequence of the words we mention here will be! I do not know what the reaction to these words will be! And I do not know how the reader will judge me after reading this and what kinds of accusations will be levelled against me! Sectarianism, divisiveness, causing disturbance and disunity, questioning the honour of the companions and many other qualities may be ascribed to me by the esteemed readers!

It may be that one is displeased by these realities, or considers them to be lies and fabrications and then passes judgment on me in absentia, saying or writing whatever seems appropriate to him. This is not as important to me as ensuring that the reader knows that whatever I will mention here is neither taken from Shī‘ah sources nor from the books of the Imāmī scholars. Rather, I will only mention what is found in Sunnī sources and those works that the *Ahl al-Sunnah wal Jamā‘ah* consider reliable.

Then, if these reports are correct and true, it will suffice as good evidence; but if they are weak and incorrect then the responsibility does not fall on my shoulders. Rather, it lies with the original sources. In other words, the fault is not mine – it is the fault of the history that recounts these events. For if these events were not established in the eyes of the erstwhile Sunnī scholars, they would not have mentioned them in their authentic works which are considered reliable and trustworthy.

Before entering into the actual discussion, I wish to enumerate the sources and historical references. It is better if the reader refers to these to ensure that we have been faithful in our quotations and narrations. After reading this chapter, one is free to choose his stance with regard to these events, alone, with his own conscience. How it pains me that I am not free with my pen and words to record on these pages all the painful events, distressing circumstances, turbulent

episodes and difficult times that the family of the Prophet of Allāh and his pure progeny had to undergo, less than a week after his demise. Indeed, freedom is accorded to everyone and to every group except to the family of the Prophet!

The well-known 'freedom of the press' in our time, 'freedom to defend oneself' which is permitted in all the courts of the world, the 'freedom of choice and expression' which is commonly accepted in different parts of the world, and all the other various types of freedoms exist, but speaking about the tribulations that befell the family of the Prophet and recounting the pain and anguish that they suffered is considered an unforgivable sin!

The great scholar, Professor ʻAbd al-Fattāḥ ʻAbd al-Maqṣūd says in his book *al-Imām ʻAlī ibn Abī Ṭālib*:

> A group of them gathered, sometimes in secret and other times openly, calling the son of Abū Ṭālib [and urging him to take the reins of leadership] because they saw him as the person most capable of managing the affairs of the people. Then they rallied around his house, calling his name and asking him to come out to them so that they could return his usurped right to him… so the Muslims were divided by this matter into allies [of the current caliph] and supporters [of the caliphate of ʻAlī], and Madīnah had been split into two factions. The unity that was much sought after began showing rifts, and was on the verge of a split. Then, nobody but Allāh knows what would have happened after this in the future … Then would ʻAlī not, in the eyes of Ibn al-Khaṭṭāb, deserve to be put to death so that strife and sedition are averted and divisions do not come about?
>
> This is something that would be in line with the aggressive attitude of ʻUmar in his fervour to maintain the unity of Islam. The fact that this is what the people were talking of and whispering about shows that the misgivings [about this possibility] were considered real, rather than mere conjecture. For no one could surmise or know what was in Ibn al-Khaṭṭāb's mind, but they all followed their imaginations that were based on what they knew of this man who had a violent nature and, it is possible that some of them knew what he would do based on all his previous encounters and saw with the mind's eye what would happen, before the eyes could actually witness it. If ʻAlī would have stood firm against the threats of ʻUmar when he sought his acceptance and allegiance for the caliphate of Abī Bakr, it may take a short while to consider the

consequences of this position and to imagine the outcomes before one realizes that it would necessarily lead to ‘Umar exceeding the limits and considering this opposition as rebellion that must be dealt with in the harshest and most violent manner!

In addition, rumours had already preceded ‘Umar's footsteps on that day, as he went with some of his companions and supporters towards the house of Fāṭimah, with the intention of forcing the cousin of the Holy Prophet to, willingly or unwillingly, pledge the allegiance that he had so far refused to assent to. Some people were saying that the sword would be the only thing that would make him submit! Others were saying that the sword would be met by a sword! Yet others said that 'fire' was the only means that could preserve the unity and gain 'acceptance' and assent!

Are there any fetters on the tongues of men that prevent them from relating the story of the firewood that Ibn al-Khaṭṭāb instructed them to bring and place around the house of Fāṭimah, while ‘Alī and his companions were inside, so that it may be a means of coercion and a way to force submission? Indeed all these stories, as well as the premeditated or improvised plots, along with the attack of the son of al-Khaṭṭāb, were quick to vanish, like foam on water.

The man was enraged as he proceeded towards the house of ‘Alī. The sparks of rebellion had been ignited. His supporters and aides accompanied him but as they were about to storm through, they saw a face like the face of the Prophet of Allāh appeared at the door, veiled in sorrow. On its sides were the signs of pain, in its eyes were the marks of tears and above its forehead was a frown of anger that was flaring up and a rage that was boiling…

‘Umar stopped in his tracks out of fear and his vehemence evanesced. All his supporters also stopped behind him, in front of the door, when they saw the likeness of the Prophet in front of them, looking at them through the face of his beloved daughter al-Zahrā’, and they lowered their gazes out of disgrace or shame. Then their determination was overturned when they saw Fāṭimah move towards the grave of her father, slowly, like a shadow, with footsteps burdened by grief. The eyes turned towards her and the ears keenly listened to her as she raised her weak, sad and sorrowful voice, calling out to [her father] Muḥammad, whose resting place was before her, and repeatedly crying: "O father, O Prophet of Allāh! ...O father! O Prophet of Allāh!"

It was as if the earth was shaking under this rebellious group

because of the distressful cry. And as al-Zahrā' approached the pure grave, she called for help from her father: "O father! O Prophet of Allāh! ...look at what Ibn al-Khaṭṭāb and Ibn Abī Quḥāfah have done to us after you!" ٣٠٤

She had not finished her words before all the hearts were overcome with sorrow and tears were flowing from all the eyes. The people wished that they were able to split the ground upon which they stood so that they could disappear into the belly of the earth…[1]

We have quoted these passages from the book of the contemporary Egyptian professor, 'Abd al-Fattāḥ. However, some examples of what erstwhile scholars and early traditionists mention are as follows:

1) In *al-'Iqd al-Farīd*, *Tārīkh Abī al-Fidā'* and *A'lām al-Nisā'*:

Abū Bakr sent a group under the command of 'Umar ibn al-Khaṭṭāb saying, "If they refuse [to give their pledge of allegiance] then fight them." 'Umar came forward with a firebrand intending to set fire to the house. When Fāṭimah saw him, she said, "O son of al-Khaṭṭāb, have you come to burn our house?" "Yes," he replied, "if you do not accept what the *ummah* has accepted."[2/٣٠٥]

2) In *Tārīkh al-Ṭabarī*, *al-Imāmah wal-Siyāsah* and *Sharḥ Ibn Abī al-Ḥadīd*:

He called for some firewood saying, "By Allāh, your house will be burnt with you inside unless you come out and give your pledge of allegiance." Or he said, "Either come out and pledge allegiance, or I will burn it along with those who are inside it!" Someone said to him, "Fāṭimah is inside [the house]." He responded, "Even if [she is, I will still burn it]!"[3/٣٠٦]

3) Ibn Qutaybah[4] mentions in *al-Imāmah wal-Siyāsah*:

[He was asked:] "How did 'Alī ibn Abī Ṭālib (may Allāh honour his countenance) pledge allegiance?" He replied, "Abū Bakr found

1. 'Abd al-Fattāḥ 'Abd al-Maqṣūd (d.1993), *al-Imām 'Alī ibn Abī Ṭālib*, p.225.
2. *al-'Iqd al-Farīd*, vol.5, p.13; Abū al-Fidā' Ismā'īl ibn 'Alī (d.732 A.H.), *al-Mukhtaṣar fī Akhbār al-Bashar*, vol.1, p.156.
3. *Tārīkh al-Ṭabarī*, vol.3, p.198; 'Abdullāh ibn Muslim ibn Qutaybah al-Dīnawarī (d.276 A.H.), *al-Imāmah wal-Siyāsah*, vol.1, p.16.
4. He is the learned jurist Abū Muḥammad 'Abdullāh ibn Muslim ibn Qutaybah al-Dīnawarī, a scholar of the third century A.H. and an expert of literature, Arabic grammar and history. He was born in Baghdād in 213 AH and in 276 AH he passed away. He has written many books, the most famous among which is the one we have quoted which is famously known as *Tārīkh al-Khulafā'*. This word has been printed numerous times in Egypt, Iraq and Lebanon.

out that a group of individuals who had refused to pledge allegiance to him were with ‘Alī (may Allāh honour his countenance), so he sent ‘Umar there. ‘Umar called out to them while they were in the house of ‘Alī but they refused to come out. So he asked for some firewood to be brought and said, 'By the one in whose hand is ‘Umar's life, you will either come out or I will burn it down along with those who are inside it!' It was said to him, 'O Abā Ḥafṣ, Fāṭimah is inside!' He replied, 'Even so!'

So they all came out and gave their pledge of allegiance, except ‘Alī. He said, 'I have taken an oath that I will not come out or place my robe upon my shoulders until I have compiled the Qur’ān.' So Fāṭimah (may Allāh be pleased with her) stood at the door and said, 'I do not know any group that attended a worse gathering than you. You left the body of Prophet of Allāh (ṣ) in front of us and decided your affair between yourselves. You did not seek our approval and did not give us our due right!'"[1/۳۰۷]

4) The poet, Muḥammad Ḥāfiẓ Ibrāhīm, says in his *Qaṣīdah al-‘Umariyyah*:

وقَولـــــةِ لعَـــــليٍّ قالَهـــــا عُمَـــــرُ أكـــرِم بســـامعِها أعظـــمْ بِمُلقيهـــا
حرقـــتُ دارَكَ لا أبقـــى عليـــكَ بهـــا إن لم تُبـــايعِ وبنـــتُ المَصـــطفى فيهـــا
مـــا كـــان غـــيرُ أبي حَفْـــصٍ يَقُـــوه بهـــا أمـــامَ فـــارِسِ عـــدنانٍ وحاميهـــا

And the words that ‘Umar said to ‘Alī,
how honourable its listener and great its addressee.
I will burn your house leaving none aside,
if you do not pledge allegiance, even if the daughter of Muṣṭafā
is inside.
None but Abū Ḥafṣ could have uttered this,
in front of the champion of ‘Adnān and its defender.

5) Muṣṭafā al-Dimyāṭī, in his commentary on the above poem, states:

Ibn Jarīr al-Ṭabarī says: Jarīr has narrated to us from Mughīrah, from Ziyād ibn Kulayb who said: "‘Umar ibn al-Khaṭṭāb came to the house of ‘Alī, while Ṭalḥah, al-Zubayr and some men from the *Muhājirūn* were with him. He said [to them], 'I swear by Allāh that I will burn the house down if you do not come out and pledge allegiance!' So al-Zubayr came out with his sword drawn, but the sword fell from his hand so they pounced on him and took him

1. *al-Imāmah wal-Siyāsah*, vol.1, p.16.

away…"[1/۳۰۸]

6) Al-Shahristānī[2] has narrated from al-Naẓẓām that 'Umar struck the stomach of Fāṭimah on the Day of Allegiance (*yawm al-bay'ah*), until she miscarried her child (al-Muḥsin). He then screamed, "Burn her house along with those who are in it!" At that time, there was nobody in the house other than 'Alī, Fāṭimah, al-Ḥasan and al-Ḥusayn.[3/۳۰۹]

   Something similar has been narrated by al-Balādhurī[4] and al-Ṣafadī al-Shāfi'ī.[5] And in Ibn Ḥajar's *Lisān al-Mīzān*, we read: "'Umar kicked Fāṭimah, so she miscarried [her child] Muḥsin."[6/۳۱۰]

7) In *Mīzān al-I'tidāl* of al-Ḥāfiẓ al-Dhahabī, we find a similar narration.[7] Ibn Khazzābah reports that Zayd ibn Aslam said: "I was among those who carried firewood with 'Umar to the door of Fāṭimah when 'Alī and his companions refused to give the pledge of allegiance. 'Umar said to Fāṭimah, 'Come out of the house otherwise I will burn it along with those who are inside it!' At that moment, Fāṭimah was in the house with al-Ḥasan, al-Ḥusayn and a few of the Prophet's companions. Fāṭimah said, 'Will you burn my children?' He replied, 'Yes, by Allāh, unless you come out and pledge allegiance!'"[۳۱۱]

This is what we were able to find in the books of the *Ahl al-Sunnah wal-Jamā'ah*, and it is possible that others may find more than this in the early sources and in the books of history.

After surveying these historical records, the position of some Muslims towards the family of the Prophet (ṣ) has become evident, and it is clear that certain individuals did not care about the sanctity of the holy lady, al-Sayyidah Fāṭimah al-Zahrā', or the sanctity of her house. They never considered the status of her husband, Amīr al-Mu'minīn (*'a*), or the honourable position of her sons al-Ḥasan and al-Ḥusayn (*'a*), and did not preserve the respect of the Noble Prophet

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1. Muṣṭafā al-Dimyāṭī, *Sharḥ al-Qaṣīdah al-'Umariyyah*, p.38.
2. He is the learned Shāfi'ī jurist Muḥammad ibn ʿAbd al-Karīm al-Shahristānī, a sixth century (A.H.) scholar. He has many books, the most well known amongst which is al-*Milal wal-Niḥal*, which has been printed numerous times in Egypt, Iraq and Lebanon.
3. Muḥammad ibn ʿAbd al-Karīm al-Shahristānī (d.548 A.H.), *al-Milal wal-Niḥal*, p.71.
4. *Ansāb al-Ashrāf*, vol.1, p.404.
5. Khalīl ibn Aybak al-Ṣafadī al-Shāfi'ī (d.764 A.H.), *al-Wāfī bil-Wafayāt*, vol.6, p.15.
6. *Lisān al-Mīzān*, vol.1, p.268.
7. *Mīzān al-I'tidāl*, vol.1, p.158.

through them.

We have noted from these texts that a group came to force Imām ʻAlī (*ʻa*) from his house in order to take his pledge of allegiance to Abū Bakr. We have seen how they threatened to burn the house down along with all who were in it from the family of the Prophet of Allāh (ṣ). Al-Sayyidah Fāṭimah was never expecting to see, in her life, a day like this and oppression such as this, even though her father, the Prophet, had informed her about it, with or without mentioning the details, but hearing it is different from seeing it, and experiencing a tribulation is different from hearing or seeing it.

If al-Sayyidah Fāṭimah had heard from her father that her situation will change and that after he (ṣ) dies, the hidden rancour will become manifest, then now she actually witnessed it. A group had attacked her home in order to force her husband out – from the house that the Prophet himself would not enter until having sought permission from Fāṭimah. It was not possible for al-Zahrā' to stay silent and remain a spectator. What family would remain silent and calm when they see a group wanting to attack their home in order to force the head of the family to come out? Fear, panic and anxiety reaches its peak and all peace and tranquillity is taken away from such a family. The children cry and wail out of fear and voices are raised in those horrifying moments.

Before the group attacked, al-Sayyidah Fāṭimah was behind the door and had a scarf covering her head, but she had not worn the full veil (*khimār*). So when the group attacked, al-Sayyidah Fāṭimah hid herself behind the door in order to veil herself from those men. They pushed the door with such force that they crushed her behind it. At this time, she was six months pregnant. In that moment, al-Sayyidah cried out due to intense pain because her baby was killed by the impact of the door – and do not even ask about the spikes on the door that pierced her chest because of the force of the push.

It was then that the group caught Imām ʻAlī and sought to force him out of the house, while al-Sayyidah Fāṭimah tried to prevent them from taking her husband, despite the severe pain she felt and the agitation of the foetus inside her womb. At this moment, the order to strike Fāṭimah, the beloved of the Prophet of Allāh, was issued. The children of Fāṭimah al-Zahrā' who witnessed this event have the following to say:

1) Imām al-Ḥasan (*ʻa*) addressed al-Mughīrah ibn Shuʻbah in the court of Muʻāwiyah saying: "You are the one who struck Fāṭimah, daughter of the Holy Prophet, until you made her bleed and she

miscarried the child that was in her womb. By this you dishonoured the Prophet of Allāh, disobeyed his command and infringed on his sanctity. The Prophet of Allāh had said to her, 'You are the Mistress of the women of Paradise.' Most surely Allāh will put you in the fire of Hell…"[1/۳۱۲]

2) In the book of Sulaym ibn Qays: …'Umar came forward and banged on the door shouting, "O son of Abū Ṭālib, open the door!" Fāṭimah (*'a*) said, "O 'Umar, what do we have to do with you, why don't you just leave us alone?" He responded, "Open the door otherwise I will burn it down!" She (*'a*) said, "O 'Umar, do you not fear Allāh? You are willing to invade my house and attack my home?!" But he refused to go away. Then 'Umar called for fire to be brought and he set fire to the door. When the door was burning, he pushed it open. When Fāṭimah (*'a*) faced him she cried, "O father! O Prophet of Allāh!" 'Umar raised his sword, while it was still sheathed, and struck her on her side with it, so she cried out. He then raised his whip and lashed her arms, as she exclaimed, "O father! How evil is what Abū Bakr and 'Umar are doing after you!" 'Alī ibn Abī Ṭālib (*'a*) tackled 'Umar and held him by the collar, then he shook him and threw him to the ground, injuring his nose and neck. He wanted to kill him but remembered the words of the Prophet (ṣ) and how he had advised him to remain patient. So he said, "By the one who honoured Muḥammad, O son of Ṣahhāk! If it was not for the Book of Allāh and the promise I had given to the Prophet of Allāh, you would have known that no one can ever enter my house [like this]…"

'Umar began shouting for help, so the people came to him. They entered the house [of Amīr al-Mu'minīn] and overpowered him, placing a rope around his neck. Fāṭimah (*'a*) tried to block their way at the door of the house, so Qunfudh took a whip and stuck her with such force that when she passed away from this world, there were marks on her arms that looked like large bracelets because of his lashes. Then he forcefully pushed her towards the doorpost, breaking her ribs and causing her to miscarry her child. After this, she remained bedridden until she died a martyr because of this.[۳۱۳]

3) In the book *Irshād al-Qulūb*: From al-Zahrā' (*'a*) who said: "…They gathered firewood outside our door and brought fire in order to burn our house down and us along with it. I stood at the

1. *Biḥār al-Anwār,* vol.43, p.197; *al-Iḥtijāj*, vol.1, p.278.

doorpost and beseeched them, for the sake of Allāh and my father, to stop what they were doing. ‘Umar took the whip from Qunfudh and lashed at my arm with so much force that it got swollen such that it looked like a thick bracelet [on my arm]. Then he kicked in the door with his leg and pushed it on me while I was pregnant, so I fell down on my face as the fire raged on. He then struck me with his hand until my earrings fell out of my ears. At this time labour pains came upon me and I miscarried Muḥsin, [who was killed] without any fault."[٣١٤]

4) Imām al-Ṣādiq (*ʿa*) said: "…The cause of her death was that Qunfudh, the slave of ‘Umar, struck her with the sheath of his sword on his command, so she miscarried Muḥsin and fell severely ill because of this…"[1/٣١٥]

From this we deduce that more than one person struck the daughter of the Prophet (ṣ), with a whip and at other times, a sheathed sword, and this is what led to her miscarriage.

Poets also describe the pain and anguish of this grave oppression. One of them says:

فأسقطت بنت الهدى واحزناه جنينها ذاك المسمى محسنا

The daughter of guidance miscarried, O what sorrow,
her baby who was named Muḥsin.

Another says:

والداخلين على البتولة بيتها والمسقطين لها اعز جنين

Those who forced their way into the house of Batūl,
and caused her to miscarry her precious child.

Yet another says:

او تدري ما صدر فاطم ما المسمار ما حال ضلعها المكسور
ما سقوط الجنين؟ ما حمرة العين وما بال قرطها المنثور

Can you fathom what happened to Fāṭimah because of the spikes,
how her ribs were broken?
How the baby was miscarried and how, the eyes became red
and how her earrings fell off, strewn?

Another poet says:

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1. *Biḥār al-Anwār*, vol.43, p.170; *ʿAwālim al-ʿUlūm*, vol.11, p.557.

ولســـــت أدري خـــــبر المســـــمار ســـــل صـــــدرها خزانـــــة الأسرار

I do not know the news of the spikes,
ask her chest [about it] – *for it is the treasure of secrets.*

Al-Sayyidah Fāṭimah called her servant Fiḍḍah for help crying, "O Fiḍḍah! Take me away with you and let me lean on your chest, for by Allāh, they have killed the baby in my womb!"[٣١٦] Fiḍḍah rushed forward and held al-Sayyidah Fāṭimah in her arms as she tried to carry her to the room, but the foetus was miscarried before al-Zahrā' reached her room.

It is well known that the pain of miscarriage is worse than the pain of childbirth, and Fāṭimah, the beloved daughter of the Prophet, wailed in such a manner that every heart would feel pain and every eye would shed tears [upon hearing it]. The baby left this world as his mother looked on. However, the people did not pay heed to what had happened to the Mistress of all Women and the daughter of the Master of Prophets; rather, they took her noble husband, after having disarmed him and tying the rope of his sword around his neck. They ruthlessly pulled him from his house to the masjid by force in order to make him pledge allegiance.[1]

Here the pen stops moving and the tongue becomes mute, unable to express what this brave and chivalrous man had to endure. The champion of Islam and the great warrior; the Imām in whose eyes al-Zahrā' was more valuable than anything else, who cherished her more than everything and considered her to be the most praiseworthy human being after the Prophet. Salmān witnessed this perplexing sight and commented: "Can this be done to such a person? By Allāh, if he were to pray to Allāh, the sky would fall on the earth!"[2/٣١٧]

Take a moment with me and let us weep for 'Alī, as he listened to the wails of his beloved wife Fāṭimah! He heard the cries of his little sons and daughters as they looked towards their mother and father, not knowing what to do. Should they encircle their mother and listen to her wail because of the pain of losing her baby, or should they accompany their father who has been surrounded by people who are pushing him from behind and pulling him forward? Agony, O what

1. It is surprising that Mu'āwiyah rejoiced at the calamity that befell Imām 'Alī ('a) and wrote to him: "And you were pulled towards them the way a camel that has a stick placed in its nose is pulled, so that they could take your pledge of allegiance by force…" (Cf. *Nahj al-Balāghah*, letter no.28, p.387).
2. *Biḥār al-Anwār*, vol.28, p.261.

agony! ʻAlī wants to assist his wife when he sees her in this state, but the rope is around his neck, and the people are pushing him away, as the cries of the children have made him restless. He looks right and left and cries: "O Ḥamzah! But I do not have Ḥamzah by my side today, O Jaʻfar! But Jaʻfar is not with me today!" [٣١٨]

In the end, they drag the rightful successor of the Prophet out of the house in this atrocious manner, while abusing and taunting him. The women who were standing on the way lamented with raised voices and wailed, but of what use are cries when faced with brute force? Will those hard hearts become soft because of the screams and cries of women?

Fāṭimah opened her eyes at that moment, and it is possible that she regained consciousness because of the frightened screams of her children. She said, "O Fiḍḍah, where is ʻAlī?" Fiḍḍah wept and replied, "They have taken him to the masjid!" Fāṭimah forgot her agony and stood up. Her body was writhing in pain from head to toe, but she gathered her courage for this grave situation and critical juncture. As al-Sayyidah Fāṭimah prepared to come out in order to save her husband from the predicament and redress the situation, Imām ʻAlī was in the Masjid of the Prophet. Ibn Qutaybah says:

> They recalled how ʻAlī was brought before Abū Bakr as he kept saying: "I am the servant of Allāh and the brother of His Prophet." Someone said to him, "Pledge your allegiance to Abū Bakr." He said, "I am more deserving of this than all of you. I will not pledge allegiance to you when it is you who ought to pledge allegiance to me. You have taken this affair from the *Anṣār* and have convinced them using the excuse of your nearness to the Prophet (ṣ) while you usurp it from the *Ahl al-Bayt*! Did you not tell the *Anṣār* that you are more worthy of this because of your proximity to Muḥammad (ṣ), such that they gave you the reins of leadership and surrendered the authority to you? Now I use the same evidence, which you used against the *Anṣār*, against you – we are closer to the Prophet of Allāh (ṣ) in life and death, so be just with us if you fear for your souls."
>
> ʻUmar said to him, "You will not be released until you pledge allegiance." ʻAlī replied, "Extract the milk well for half of it is yours! Support him today so that he may pass it on to you tomorrow. By Allāh, O ʻUmar, I do not accept your words and I will not pledge my allegiance to him." Abū Bakr said, "If you do not wish to pledge your allegiance to me then I will not force you to do so."

'Alī addressed the people and said, "O *Muhājirūn*! I call upon you by Allāh, do not expel the heir and representative of Muḥammad among the Arabs from his house and from inside his home, forcing him towards your own houses and homes and do not divest from his family the right that is theirs and their status among the people. By Allāh, O *Muhājirūn*! We, the *Ahl al-Bayt*, are more deserving of this matter than you, as long as there is one [among us] who recites the Book of Allāh, understands the religion of Allāh and knows the ways and practices of the Holy Prophet…" ٣١٩ This is what Ibn Qutaybah has narrated in his book *al-Imāmah wal-Siyāsah*.[1]

In his *Tafsīr*, al-'Ayyāshī narrates:

They forced him out of his house with a noose around his neck and pulled him past the grave of the Prophet (ṣ). He said, "O brother, the people have reckoned me weak and were about to kill me." 'Umar said to him, "Pledge allegiance!" 'Alī said, "And what will you do to me if I refuse?" 'Umar said, "Then, by Allāh, I will strike your neck!" "In that case, I will be a martyred servant of Allāh and brother to the Prophet of Allāh," said 'Alī. And in another narration, he said, "In that case you will have killed a servant of Allāh and the brother of the Holy Prophet." 'Umar retorted, "A servant of Allāh, yes, but brother of the Prophet, no!" and in another narration, he said, "As for your being the brother of the Prophet of Allāh, we do not accept that attribution." The Imām (*'a*) said, "Do you deny that the Prophet (ṣ) established a bond of brotherhood between me and him?" "Yes," he said. Then a lengthy, heated debate ensued between the rightful successor of the Prophet (*'a*) and that clique.[2] /٣٢٠

At that point, Fāṭimah arrived at the masjid holding the hands of her sons, al-Ḥasan and al-Ḥusayn, accompanied by all the Hāshimī women. Al-Sayyidah Fāṭimah saw her husband being threatened with execution, so she came forward calling out and saying, "Leave the son of my uncle alone! Leave my husband alone! By Allāh, [if you do not let him go] I will surely remove my veil and place my father's shirt on my head before I pray to Allāh against you!" ٣٢١ And in another narration [she said], "By the One who sent Muḥammad with the truth, if you do not let him go, I will open up my hair and place the shirt of

1. *al-Imāmah wal-Siyāsah*, vol.1, p.15; *al-Iḥtijāj*, vol.1, p.73.
2. Muḥammad ibn Mas'ūd al-'Ayyāshī (d.320 A.H.), *Tafsīr al-'Ayyāshī*, vol.2, p.67.

my father, the Holy Prophet (ṣ), on my head. Then I will cry out to Allāh, the Most High, [against you]. For indeed, the camel of Ṣāliḥ is not more honourable in the sight of Allāh than me, nor is its baby camel more honourable than my children!"[1/٣٢٢]

In another narration, al-ʻAyyāshī reports that she said: "O Abū Bakr, do you wish to make me a widow? By Allāh, if you do not leave him, I will open my hair and rent my garment before going to the grave of my father and crying out [against you] to my Lord!"[٣٢٣] Then she took al-Ḥasan and al-Ḥusayn and left towards the grave of the Prophet (ṣ).

In yet another narration, she said: "What do you want with me O Abā Bakr? Do you want to make my children orphans and me a widow? By Allāh, if it was not considered a sin, I would open my hair and cry out to my Lord." A person among the group said to Abū Bakr, "What do you hope to achieve by this? Do you want the wrath [of Allāh] to descend on this *ummah*?" [٣٢٤]

ʻAlī told Salmān, "Take care of the daughter of Muḥammad…" Salman came forward and said, "O daughter of Muḥammad, Allāh sent your father as a mercy [for mankind] so turn back [and do not curse these people]!" She said, "O Salmān, they want to kill ʻAlī! I do not have the patience [for that] so let me go to the grave of my father and open my hair, rent my garment and cry out to my Lord." Salmān said, "I am afraid that [if you do this] Madīnah will sink into the ground, and ʻAlī has sent me to you, asking that you return to your house and refrain from this." She (*ʻa*) replied, "Then I will return and bear patiently, and I will listen to him and obey his wishes."[2/٣٢٥]

In al-Raḍawī al-Najafī's book *Iḥtijāj al-Zahrā'* [we read]: …Then ʻAlī turned running towards al-Sayyidah Fāṭimah. When he reached her, Fāṭimah began kissing his shoulders and, with tears flowing from her eyes, she said, "May my soul be sacrificed for yours, and my life be sacrificed defending yours. O Abā al-Ḥasan, I am with you in both good times and bad."[3/٣٢٦]

In short, al-Sayyidah Fāṭimah did not return to her house until she had taken her husband with her and saved him from that clique, having delivered him from the forceful attempt to take the pledge of allegiance from him.

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1. *Biḥār al-Anwār*, vol.28, p.206, *al-Iḥtijāj* vol.1, p.86.
2. *Bayt al-Aḥzān*, p.121.
3. al-Raḍawī al-Najafī, *Iḥtijāj al-Zahrā'*, p.140.

CHAPTER EIGHTEEN

The Sermon of Fāṭimah al-Zahrā' (‘a) *on Fadak*

The best words and the most truthful statements to begin this topic with are the words of Allāh, the Most High. For who is more truthful in speech than Allāh? And whose words are truer than Allāh's? The Almighty says: *Then give to the near of kin his due, and to the needy and the wayfarer. This is best for those who desire Allāh's pleasure, and these it is who are successful*. (Q.30:38)

In this verse, Allāh is addressing his beloved Messenger Muḥammad (ṣ), and commanding him to give the near of kin his right. So who is the near of kin, and what is his right? We have mentioned, when discussing the Verse of *Qurbā* or the Verse of *Mawaddah*, that the 'near of kin' refers to the close relatives of the Prophet namely, ‘Alī, Fāṭimah, al-Ḥasan and al-Ḥusayn (*‘a*); so the meaning of this verse is: 'give your close relatives their due rights.'

Abū Sa‘īd al-Khudrī and others have related that when this verse was revealed to the Prophet (ṣ), he gifted Fadak to Fāṭimah, handing it over to her. This has been narrated by Imām al-Bāqir and Imām al-Ṣādiq (*‘a*) and is well known among all the Shī‘ah scholars. A considerable number of Sunnī scholars have also narrated this using various chains. For example, it has been mentioned in *Kanz al-‘Ummāl* and in the explicatory margins of the *Musnad* of Aḥmad ibn Ḥanbal, under the topic of *'Ṣilat al-Raḥim'*, from the book *al-Akhlāq*, from Abū Sa‘īd al-Khudrī who said: "When the verse: '*Then give to the near of kin his due…'* was revealed, the Prophet (ṣ) told Fāṭimah, 'Fadak is yours.'"[۳۲۷] He (the author) added: al-Ḥākim has [also] narrated this in his *Tārīkh*.

In al-Suyūṭī's *al-Durr al-Manthūr* [we read]: al-Bazzāz narrates from Abū Ya‘lā, Ibn Abī Ḥātim and Ibn Mardawayh, from Abū Sa‘īd al-Khudrī who said: "When the verse: *Then give to the near of kin his due…* was revealed, the Prophet (ṣ) gave Fadak to Fāṭimah."[1/۳۲۸] Ibn Abī al-Ḥadīd al-Mu‘tazilī says in his *Sharḥ al-Nahj*, and it has been narrated through various chains other than the chain of Abū Sa‘īd, that

1. *al-Durr al-Manthūr*, vol.4, p.177.

when the verse: *Then give to the near of kin his due…* was revealed, the Prophet (ṣ) called Fāṭimah and gave her Fadak.[1]

What is Fadak? This question encompasses five main issues. The first is in relation to what Fadak was, and the second is whether it was the personal property of the Holy Prophet (ṣ) or did it belong to all the Muslims. Third, whether the Prophet gave Fadak to his daughter as a gift during his lifetime or not. Fourth, whether the Prophet (ṣ) had heirs who inherit from him or not. Finally, whether al-Sayyidah Fāṭimah worked on Fadak during the lifetime of her father, the Prophet, or not.

As for the answer to the first question, the lexicographers have mentioned different meanings for Fadak. In *al-Qāmūs*, it is defined as 'a village in Khaybar.' In *al-Miṣbāḥ*: 'Fadak is a town two days away from Madīnah. It is near Khaybar and is one of the lands that Allāh bestowed on His Prophet (ṣ) as part of the spoils of war.' In al-Ḥamawī's *Muʿjam al-Buldān* [we read]: 'Fadak is a village in Ḥijāz, two or three days away from Madīnah, that Allāh granted to His Prophet (ṣ) in the seventh year of the *hijrah*, as part of a peace pact. This was after the Prophet (ṣ) descended upon Khaybar and conquered all its fortresses, except the last three. When the siege that the Muslims laid on these fortresses became difficult for them (the enemies) to bear, they asked the Prophet to exile them instead, and he agreed. When the news of this reached the people of Fadak, they sent a message to the Prophet (ṣ) asking him to make peace with them in return for half of their produce and wealth. The Prophet agreed to this, so Fadak was taken without any war or fighting and thus became the personal property of the Prophet of Allāh (ṣ).'

In order to answer the second question, namely whether Fadak was the personal property of the Prophet (ṣ) or not, we turn to the verse of the Qur'ān wherein the Almighty says: *And whatever Allāh bestowed to His Messenger from them, you did not press forward against it any horse or riding camel, but Allāh gives authority to His Messengers against whom He pleases and Allāh has power over all things. Whatever Allāh has bestowed to His Messenger from the people of the towns, it is for Allāh and for the Messenger, and for the near of kin, the orphans, the needy, and the wayfarer…* (Q.59:6-7)

The phrase: "*whatever Allāh bestowed*" means: Allāh returned that which was in the possession of the polytheists to the Prophet, as Allāh is the true owner. "*From them*" means: from the Jews who were exiled.

1. *Sharḥ Nahj al-Balāghah*, vol.16, p.285.

"*You did not press forward against it any horse or riding camel*": to press forward a horse means to urge it forward and gallop speedily. The word *al-rikāb* in this verse refers to the camel. The phrase therefore means: you did not take possession of this property by overrunning the enemy using your horses and camels. "*But Allāh gives authority to His Messengers against whom He pleases*" means: Allāh gives His Prophets authority and power over their enemies without having to fight them in battle, by putting fear in their enemies' hearts. Thus Allāh gave the wealth of Banū Naḍīr to His Prophet as his personal property, to dispose of as he wished. It was not like the spoils of war that is divided [equitably] among the soldiers.

"*Whatever Allāh has bestowed to His Messenger from the people of the towns*": meaning from the wealth of the disbelieving people of the towns; "*it is for Allāh and for the Messenger*": meaning that Allāh has made that wealth the property of His Prophet, "*and for the near of kin*": i.e. those who are closely related to the Prophet, "*and the orphans and the needy and the wayfarer*" from the near of kin.

Al-Ṭabarsī narrates from Ibn ʻAbbās that the verse: '*Whatever Allāh has bestowed to His Messenger from the people of the towns…*' was revealed about the property of the disbelievers among the townspeople. They were the Banū Qurayẓah and Banū Naḍīr who lived inside Madīnah. And Fadak, which was three miles outside Madīnah, Khaybar and the villages of ʻUraynah and Yanbuʻa were all given by Allāh to His Prophet to do with as he pleased. When the people asked, "Will we not get a share of it?" the abovementioned verse was revealed. We have already seen what al-Ḥamawī has said about Fadak in *Muʻjam al-Buldān* – that it was taken without being overridden by horses or camels, so it belonged solely to the Prophet of Allāh (ṣ).

The answer to the third question can be found in the commentaries of the traditionists on the verse: *'Then give to the near of kin his due ...'* which state that the Prophet (ṣ) gave Fāṭimah Fadak. We can even present more evidence for this:

Ibn Ḥajar mentions in *al-Ṣawāʻiq al-Muḥriqah* and al-Samhūdī in *Tārīkh al-Madīnah*, that ʻUmar said: "I shall tell you about this matter. Indeed Allāh gave His Prophet from these spoils that which He did not give anyone else, and said [in the Qur'ān]: *And whatever Allāh bestowed to His Messenger from them, you did not press forward against it any horse or riding camel, but Allāh gives authority to His Messengers against whom He pleases and Allāh has power over all things.* So this was the personal property of the Prophet of Allāh…" [٣٢٩]

What we learn from all these verses and narrations, therefore, is that Fadak was the property of the Holy Prophet (ṣ) and the Prophet (ṣ) gave it to Fāṭimah as a gift, by the command of Allāh when He said: '*Then give to the near of kin his due*.'

We shall answer the fourth question shortly. As for the answer to the fifth question, it is gleaned from the statements of the historians and traditionists to the effect that al-Sayyidah Fāṭimah al-Zahrā' used to work on Fadak, and Fadak was under her control. We see that Imām ʻAlī (*ʻa*) mentions this clearly in his letter to ʻUthmān ibn Ḥunayf, who was his governor in Baṣrah: "Yes, Fadak was in our hands – from all of that upon which the sky cast a shadow – but the hearts of a group became covetous of it whereas others were generous with it, and Allāh is the best Judge…" [1/۳۳۰]

Ibn Ḥajar says, in the second chapter of *al-Ṣawāʻiq al-Muḥriqah*, that Abū Bakr took Fadak away from Fāṭimah. This means that Fadak was in Fāṭimah's possession during the lifetime of the Prophet and Abū Bakr later took it away. ʻAllāmah Majlisī quotes from the book *al-Kharā'ij* that when the Holy Prophet (ṣ) entered Madīnah, after taking possession of Fadak, he came to Fāṭimah (*ʻa*) and said, "O daughter, Allāh has bestowed Fadak on your father and has made it my personal property, to the exclusion of the other Muslims, to do with it as I please. And you mother, Khadījah, had a dowry that I was yet to pay, so I have made it (Fadak) yours in lieu of this, and I have gifted it to you and your children after you." Then he asked for some parchment and called ʻAlī ibn Abī Ṭālib saying, "Write down that Fadak has been gifted to Fāṭimah by the Prophet of Allāh." So ʻAlī bore witness to this, as did one of the servants of the Prophet and Umm Ayman.[۳۳۱]

When the Prophet of Allāh (ṣ) passed away, Abū Bakr took over the reins of authority. After ten days had passed and the matter had been firmly established, he sent someone to Fadak to remove the representative of al-Sayyidah Fāṭimah (*ʻa*). Fadak belonged to Fāṭimah in three ways: Firstly, it was something already in her possession, and she was using it. It was impermissible to take Fadak from her except for a valid reason and with strong evidence, as the Noble Prophet (ṣ) had said: "The onus of evidence is on the claimant, and the oath is to be taken by the respondent." [۳۳۲] So, al-Sayyidah Fāṭimah was not required to produce any evidence, because she was the owner. Secondly, she got Fadak as

1. *Nahj al-Balāghah*, Letter no.45, p.417.

a gift, given to her by her father, the Prophet of Allāh. Thirdly, it was hers by right of inheritance. However, the people differed on this third aspect, and they sought evidence for it, asking her to present witnesses to establish that the Prophet had gifted it to her and denying that Prophets could have heirs [who may inherit their possessions].

Al-Sayyidah Fāṭimah could seek her right using any of the above arguments. Hence, she first sought Fadak using the argument that it was a gift, then she argued that it was her inheritance, as al-Ḥalabī has mentioned in his *Sīrah*:

> Fāṭimah came to Abū Bakr after the demise of the Holy Prophet (ṣ) and said, "Fadak is a gift from my father, he gave it to me during his lifetime." Abū Bakr rejected this saying, "I want witnesses who can attest to this." So ʻAlī testified, but he asked for another witness, so Umm Ayman came forward and confirmed it. He said to her, "Do you claim your right using the testimony of one man and one woman?"[٣٣٣]

Al-Ṭabarsī narrates in *al-Iḥtijāj*:

> Fāṭimah (*ʻa*) came to Abū Bakr and said, "Why do you deprive me of my rightful inheritance from my father the Prophet of Allāh, while I have two witnesses who attest to the fact that the Prophet of Allāh (ṣ) made it mine by the command of Allāh?" He said, "Bring me these witnesses." So Umm Ayman came and said, "O Abū Bakr, I will not give my testimony until I have reminded you of what the Prophet of Allāh (ṣ) said. I ask you, by Allāh, do you not know that the Holy Prophet said, 'Umm Ayman is one of the women of Paradise'?" "Yes," he replied. Then she said, "I bear witness that when Allāh revealed the verse: '*Then give to the near of kin his due…*' to the Holy Prophet (ṣ), he gave Fadak to Fāṭimah [as a source of income for her] in accordance with the command of Allāh." Then ʻAlī (*ʻa*) came and gave a similar testimony, so he (Abū Bakr) wrote it down for her and gave her the parchment [confirming her ownership]. When ʻUmar came, he asked, "What did you write on that parchment?" He replied, "Fāṭimah claimed Fadak and brought her witnesses, Umm Ayman and ʻAlī, so I wrote it down for her." ʻUmar snatched the parchment from Fāṭimah, spat on it and ripped it up, so Fāṭimah (*ʻa*) went away crying.[1/٣٣٤]
>
> In *Sīrat al-Ḥalabī* [it is reported]: ʻUmar took the parchment and

1. *Al-Iḥtijāj*, vol.1, pp.91-92.

tore it.[1/۳۳۵]

It has been narrated from Imām al-Ṣādiq (*ʿa*) that al-Sayyidah Fāṭimah (*ʿa*) came to Abū Bakr, upon the instruction of Amīr al-Mu'minīn (*ʿa*), and said to him, "You have claimed the position of my father and said that you are his successor. You have occupied his seat. So if Fadak was yours and I would have sought it from you as a gift, it would have been incumbent upon you to return it to me." He replied, "You are right." Then he asked for a paper to be brought and he wrote down instructions that Fadak should be returned [to her], and she left with that paper in her hand. On the way, ʿUmar saw her and asked, "O daughter of Muḥammad, what is this paper in your hand?" She replied, "It is the instruction of Abū Bakr that Fadak should be returned to me." He said, "Let me see it." She refused to hand it over to him, so he kicked her with his foot and then struck her. He then took the paper and tore it up.[2/۳۳۶]

She said to him, "You have ripped apart my paper, may Allāh rip apart your belly!"[3/۳۳۷]

A Heated Exchange Between Imām ʿAlī and Abū Bakr:

We return to what al-Ṭabarsī said:

> After this, when ʿAlī (*ʿa*) came to Abū Bakr while he was in the masjid, with the *Muhājirūn* and *Anṣār* around him, he said, "O Abū Bakr, why did you deprive Fāṭimah of her inheritance from the Prophet of Allāh (ṣ) when the Prophet had given it to her during his lifetime?" Abū Bakr said, "This is booty for the Muslims, so if she can bring witnesses that the Prophet had given it to her [then we will return it], otherwise she has no right over it!" ʿAlī (*ʿa*) said, "O Abū Bakr, will you pass judgement between us contrary to what Allāh has commanded for the Muslims?" He said, "No." He (*ʿa*) said, "Then if something is in the possession of Muslims and I make a claim on it, whom will you ask for evidence?" "It is you whom I will ask," he said. Imām ʿAlī said, "Then why do you ask Fāṭimah to produce evidence for what was in her

1. *Al-Sīrah al-Ḥalabiyyah*, vol.3, p.391.
2. Muḥammad ibn Muḥammad al-Mufīd (d.413 A.H.), *al-Ikhtiṣāṣ*, p.185; al-Sharīf al-Murtaḍā ʿAlī ibn al-Ḥusayn al-Mūsawī (d.436 A.H.), *al-Shāfī fī al-Imāmah*, vol.4, p.97; Muḥammad ibn al-Ḥasan al-Ṭūsī (d.460 A.H.), *Talkhīṣ al-Shāfī*, vol.3, p.125; *Lisān al-Mīzān*, vol.1, p.268; *Mīzān al-I'tidāl*, vol.1, p.158 (in the last two sources it is stated the ʿUmar kicked Fāṭimah…).
3. ʿAbd al-Razzāq al-Muqarram (d.1391 A.H.), *Wafāt al-Ṣiddīqah al-Zahrā'*, p.78.

possession during the lifetime of Prophet (ṣ), until he left this world, yet you do not ask the Muslims to produce evidence and witnesses for their claims?"

Abū Bakr became silent [for a while] and then said, "O ʿAlī, leave this matter aside, for indeed we are unable to argue with you. If she brings reliable witnesses [then we will return it to her], otherwise it will be considered booty for the Muslims. Neither you nor Fāṭimah will have any right over it!" Then Imām ʿAlī (*ʿa*) said, "O Abū Bakr, do you read the Book of Allāh?" He said, "Yes." "Then tell me about the verse: *Indeed Allāh desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification*; was it revealed about us or about someone else?" "It was revealed about you," he said. The Imām (*ʿa*) asked, "So, if witnesses come forward and claim that Fāṭimah, the daughter of the Prophet (ṣ), has committed an indecent act, what would you do to her?" He replied, "I would punish her the way I would punish any other Muslim woman!" "Then you would be considered a disbeliever in the sight of Allāh!" said ʿAlī (*ʿa*). "Why is that?" he asked. "Because you will have rejected the testament of Allāh regarding her purity and accepted the testimony of the people against her, just as you have rejected the verdict of Allāh and His prophet that Fadak is hers, and assumed it to be the booty of the Muslims; while the Prophet of Allāh (ṣ) has said: 'The onus of evidence is on the claimant, and the oath is to be taken by the respondent.'"

Upon hearing this, the people began murmuring and some rejected the position of others saying, "By Allāh, ʿAlī has spoken the truth. " [٣٣٨]

The ʿAllāmah narrates in his *Kashkūl* from Mufaḍḍal ibn ʿUmar, from Abū ʿAbdillāh [al-Ṣādiq] (*ʿa*), a tradition that has some important points which we summarize as follows:

When Abū Bakr ibn Abī Quḥāfah took over the position of leadership, a caller called out: "Whoever had a debt or a commitment with the Prophet of Allāh should come forward so that it may be repaid." Jābir ibn ʿAbdillāh and Jarīr ibn ʿAbdillāh al-Bajalī came forward and claimed all that the Prophet of Allāh (ṣ) owed them, so Abū Bakr gave it to them. Then Fāṭimah came to Abū Bakr and asked for Fadak and [her share of] the Khums and booty, so he said, "Bring me evidence, O daughter of the Prophet." She argued using verses of the Qur'ān and said, "You have accepted the claims of Jābir ibn ʿAbdillāh and Jarīr

ibn ‘Abdillāh al-Bajalī and did not ask them for any proof, whereas my evidence is from the Book of Allāh." Later they asked her to present witnesses, so she sent for ‘Alī, al-Ḥasan, al-Ḥusayn, Umm Ayman and Asmā’ bint ‘Umays, who was the wife of Abū Bakr at that time, and all of them testified to what she had said.

They responded saying, "As for ‘Alī, he is her husband, and al-Ḥasan and al-Ḥusayn are her children. Umm Ayman is her servant and Asmā’ bint ‘Umays used to be married to Ja‘far ibn Abī Ṭālib, so she will testify in favour of the Banī Hāshim; and she has also served Fāṭimah. So all these people are biased towards their own interests."

‘Alī responded, "As for Fāṭimah, she is part of the Prophet of Allāh, and whoever wrongs her has wronged the Prophet himself, and whoever belies her has belied the Prophet of Allāh. As for al-Ḥasan and al-Ḥusayn, they are the sons of the Prophet and the Masters of the Youth of Paradise. Whoever belies them has belied the Holy Prophet, for the people of Paradise are truthful [and never tell lies]. As for myself, the Prophet said, 'You are from me and I am from you. You are my brother in this world and the next. Whoever rejects you has rejected me, whoever obeys you has obeyed me and whoever disobeys you has disobeyed me.' And as for Umm Ayman, the Prophet promised that she would go to Paradise and he (ṣ) also prayed for Asmā’ bint ‘Umays and her progeny."

‘Umar said, "You are as you have described yourselves, but testimony that is biased cannot be accepted!" ‘Alī (‘a) said, "If you accept that we are as we have described, yet when we testify for ourselves you do not accept it, and the testimony of the Prophet of Allāh [regarding us] is not acceptable [to you], then *verily we belong to Allāh and to Him shall we return*. If when we make a claim for ourselves you ask us for evidence, then there is no helper who can assist, and [by doing this] you have surely questioned the sovereignty of Allāh and the authority of His Prophet, which you have removed from his household and placed in the household of another without any proof or evidence, *and indeed those who act unjustly shall know to what final place of return they shall go back*."

Then he (*‘a*) said to Fāṭimah, "Go back and let Allāh be the judge, for indeed He is the Best of Judges." [٣٣٩]

When al-Sayyidah Fāṭimah al-Zahrā’ (*‘a*) saw that they had nullified the testimony of her witnesses, who affirmed that Fadak was a gift, and her efforts were of no avail, she came and sought her right using the argument of her right of inheritance. She had made all the necessary

arrangements to carry out the biggest offensive that would have the most far-reaching effect, knowing fully well that the rulers would not accept the clear evidence and irrefutable proof [that she had], as the poet has said: *The sign of the sword wipes out the sign of the pen*.

Every community will judge them as dictators for they were bereft of logic and reason bore no fruit with them. However, al-Sayyidah Fāṭimah had another goal, and that would surely be achieved. Her goal was to have the oppression she underwent recorded in the annals of history and to remove the veil from the actions of that clique and [expose] their [evil] intentions. Therefore, she decided to go to the masjid and give a sermon through which her far-sighted goal would be attained.

The Secret Behind Fāṭimah al-Zahrā''s Claim on Fadak:

It is possible for someone to say that al-Sayyidah Fāṭimah al-Zahrā' was an ascetic who did not care for the allures of this world, so what would make someone who is uninterested in the adornments of this world rise up and struggle continuously for her rights in this way? What reason could there be for the insistence and persistence in retaking Fadak and giving such importance to those lands of date palms, while al-Sayyidah Fāṭimah enjoyed such a lofty position and exalted status [in the sight of Allāh]? What was the purpose of seeking this world, which is considered by them (the *Ahl al-Bayt*) to be 'more insignificant than the snort of a she-goat', 'more contemptible than the bone of a pig in the mouth of a leper' and 'of less value than the wing of a gnat'?

What drove the Mistress of all Women of the Worlds to burden herself with such troubles and to endure such suffering in seeking her lands, when she knew that her efforts would be in vain and she would be unable to prevail over the situation and could not take back those lands from the usurpers? It is possible that these questions may come to mind when thinking about this matter.

The answer is, firstly, when the government confiscated the property of al-Sayyidah Fāṭimah al-Zahrā' and placed it under the 'custodianship of the state' (as mentioned in the tradition), their goal was to weaken the position of the *Ahl al-Bayt* by waging an economic battle against 'Alī. They wanted 'Alī to be poor so that people would not rally around him. They did not want him to possess any economic strength, and it was through such politics that the hypocrites had earlier sought to encroach upon the right of the Holy Prophet (ṣ) when

they said: *Do not spend on those who are with the Apostle of Allāh until they scatter off*. (Q.63:7)

Secondly, the lands of Fadak were highly productive and very fertile. The yields therefrom were impressive. In fact, Ibn Abī al-Ḥadīd says that its date palms were as many as the date palms of Kūfā during Ibn Abī al-Ḥadīd's time. Shaykh al-Majlisī has quoted from *Kashf al-Maḥajjah* that the annual income of Fadak was twenty-four thousand dinars and according to another tradition, it was seventy thousand dinars. This difference might be due to the different years [when the accounts were taken]. In any case, this is a very large sum and cannot be ignored.

Thirdly, what she really sought (and the real reason for her claim on Fadak) was the caliphate and her husband's right of leadership – the same general leadership and overall authority that her father, the Prophet of Allāh (ṣ), had. Ibn Abī al-Ḥadīd says: "I asked ʻAlī ibn al-Fāriqī, a teacher in Baghdād's al-Madrassah al-Gharbiyyah, 'Was Fāṭimah right?' 'Yes,' he replied. I asked, 'Then why did Abū Bakr not give Fadak back to her if she was right?' He smiled and then said something beautiful that was befitting of his position and status. He said, 'If he gave Fadak to her on that day in response to her claim, she would have come to him the following day to claim the caliphate for her husband and would remove him from his post. Then he would not be able to make any excuses because it will have been recorded that he deems her to be truthful in her claims, whatever they may be, without any need for proof or evidence.'" [٣٤٠]

Fourthly, rights are demanded and are not bestowed [as favours]. Therefore, one whose rights have been usurped has to seek what is rightfully his, even if he does not need it or will not make use of it. This does not contradict one's asceticism or disinterest in this world, and it is improper to remain silent when one's rights are trampled upon.

Fifthly, even if a person is abstemious in this world and desires the Hereafter, he still needs wealth that is befitting of his position and by which he can preserve his dignity, help his near kinsfolk and spend in the way of Allāh, as wisdom dictates. Do you not see how the Holy Prophet (ṣ), who was the most abstemious ascetic, made use of the wealth of Khadījah in order to strengthen Islam? We have already recounted this when discussing the wealth of Khadījah.

Sixthly, common sense dictates that a person should seek his usurped right. Here, two possible scenarios can be imagined: Either a person is successful in getting what he seeks, and this is the desired outcome, or

he will be unsuccessful in getting his property. Nevertheless, by asking for it, he will have made the oppression manifest and declared that he has been oppressed and that his property has been usurped. This is especially the case when the usurper claims to be righteous and virtuous, and pretends to be pious and religious. In such a case, by asking for his right, the oppressed person demonstrates to the people and the future generations that the oppressor is not truthful in his claim.

Seventhly, there are many ways by which those who have important principles, which they adhere to, are able to draw the hearts of people towards themselves. Some win over their hearts using wealth or good character, whereas others use promises, threats and the like. However, the best way to win over the hearts of most people is to show that you have been oppressed, for the hearts [always] sympathize with the oppressed person, whoever he may be, and to loathe the oppressor, whoever he may be. This is the most effective and compelling way for principled people to achieve their goals through bringing about awareness in the people by winning over their hearts.

There are some other reasons that we must mention; and these were the reasons for which al-Sayyidah Fāṭimah al-Zahrā' (*'a*) went to the Masjid of the Holy Prophet (ṣ) in order to seek her rights. She never went to the house of Abū Bakr to discuss the matter with him personally; rather, she chose a more appropriate place – the centre of Islam in those days and the place where Muslims would assemble i.e. the Masjid of the Holy Prophet (ṣ). She also chose the right time – when the masjid was full of people from all walks of life, from both the *Muhājirūn* and the *Anṣār*. Moreover, she did not come to the masjid alone. She came with a group of ladies, as though she was leading a procession of women. The beloved daughter of the Prophet (ṣ) had even selected a place in the masjid beforehand where she would sit, and a curtain was put up so that al-Sayyidah Fāṭimah could sit behind it, for she was the pride and the mistress of all the veiled women. These points are very important [and should not be overlooked].

Abū Bakr prepared to listen to the argument of the Mistress of all Women, the daughter of the most eloquent speaker and the most learned woman in the entire world. Al-Sayyidah Fāṭimah gave an unrehearsed, methodical, coherent sermon, without any hesitation or stutter and free from fallacy, equivocation, sarcasm, vituperation, and anything that was not befitting of her greatness, dignity and lofty status. This sermon is considered an everlasting miracle of al-Sayyidah Fāṭimah al-Zahrā' (*'a*) and a clear sign of the great religious

erudition that al-Ṣiddīqah possessed.

As for the eloquence and articulacy, the beauty of expression, the charm of speech, the strength of argument, the soundness of proof, the coherence of ideas, the use of metaphors and similes, the depth of subject, the focus on the goal and the diversity of discourse, these were such that the pen alone is incapable of describing, rather we must seek the aid of the reader's mind [and imagination]. Al-Sayyidah Fāṭimah was armed with the weapon of clear proof and irrefutable evidence, and the Muslims who were present in the masjid were waiting for her to speak and awaited the outcome of that debate, the likes of which had never been witnessed before.

Al-Sayyidah Fāṭimah sat in the place that had been prepared for her behind the curtain, and it is possible that this was the first time she had entered the masjid after the death of her father, the Prophet of Allāh (ṣ). It was not surprising then, that she was overcome by grief and cried out softly. I am unable to describe that whimper and its deep impact on the souls. One cry only, without uttering a word, moved the emotions of the people and everyone began to cry. I do not know what meaning that one cry carried and why the people started weeping. Can one whimper make eyes weep, tears flow and hearts ache? These are riddles that I do not know how to solve. Maybe someone else is able to solve these mysteries!

The Sources of al-Zahrā''s Sermon:

Before recounting the sermon of al-Zahrā' (*ʿa*), it would not be out of place to discuss the narrators of this sermon and its sources in the books of the Shīʿah and Sunnī. This would help us understand its importance in the eyes of the *Ahl al-Bayt* (*ʿa*), since it serves as a historical record that highlights the injustice faced by the *Ahl al-Bayt* and the extent of persecution, harassment and repression that the family of the Prophet (ṣ) went through at the hands of certain individuals.

We do not claim to have gone through all the sources; rather, we only mention what we were able to find from [some of] the historical documents:

- Al-Sayyid al-Murtaḍā ʿAlam al-Hudā (d.436 A.H.) narrates this sermon in the book *al-Shāfī*, from ʿUrwah, [who narrates] from ʿĀ'ishah.
- Al-Sayyid Ibn Ṭāwūs narrates it in *al-Ṭarāʾif* from al-Zuhrī, from ʿĀ'ishah.
- Al-Shaykh al-Ṣadūq has narrated it from Zaynab bint ʿAlī (*ʿa*).

—He has also narrated it with another chain from Zayd ibn ʿAlī al-Shahīd, from his aunt Zaynab bint ʿAlī, from her mother Fāṭimah al-Zahrā' (*ʿa*).

—Additionally, he has narrated it from Aḥmad ibn Muḥammad ibn Jābir, from Zaynab bint ʿAlī (*ʿa*).

—Ibn Abī al-Ḥadīd has mentioned it in his commentary on the *Nahj al-Balāghah*, quoting from the book *al-Saqīfah* by Aḥmad ibn ʿAbd al-ʿAzīz al-Jawharī, with four different chains:

i.) From some members of the *Ahl al-Bayt*, from Zaynab bint ʿAlī (*ʿa*).

ii.) From Imām Jaʿfar ibn Muḥammad al-Ṣādiq (*ʿa*).

iii.) From Imām Muḥammad ibn ʿAlī al-Bāqir (*ʿa*).

iv.) From ʿAbdullāh ibn Ḥasan ibn al-Ḥasan (*ʿa*).

—ʿAlī ibn ʿĪsā al-Irbilī, in the book *Kashf al-Ghummah*, quotes it from al-Jawharī's book *al-Saqīfah*.

—Al-Masʿūdī mentions this sermon in *Murūj al-Dhahab*.

—Al-Ṭabarsī [narrates it] in *al-Iḥtijāj*.

—Aḥmad ibn Abī Ṭāhir [relates it] in the book *Balāghat al-Nisā'*.

…And many others whose names will only lengthen the discourse.

The attribution of this sermon to al-Sayyidah Fāṭimah al-Zahrā' (*ʿa*) is something unanimously agreed upon by scholars, historians etc. Ibn Abī al-Ḥadīd, in his commentary on the *Nahj al-Balāghah*, quotes al-Sayyid al-Murtaḍā, who said:

> Abū ʿAbdillāh al-Marzubānī narrated from ʿAlī ibn Hārūn, from ʿAbdullāh ibn Aḥmad, from his father who said: "I was in the presence of Abū al-Ḥusayn Zayd (al-Shahīd) ibn ʿAlī ibn al-Ḥusayn ibn ʿAlī ibn Abī Ṭālib (*ʿa*) when he mentioned the speech that Fāṭimah (*ʿa*) gave when Abū Bakr refused to return Fadak to her. I said, 'These people think that it is fabricated and is actually the speech of Abū al-ʿAynā', because it is highly eloquent.' He replied, 'I have heard the elders of the family of Abū Ṭālib narrating it from their fathers and teaching it to their children. My father has narrated it to me from my grandfather, who narrated it from a chain that reaches Fāṭimah (*ʿa*) [herself]. The learned elders among the Shīʿah have narrated it, memorized it and taught it [to others] before the grandfather of Abū al-ʿAynā' was even born! And al-Ḥusayn ibn ʿUlwān [also] narrated [it] from ʿAṭiyyah al-ʿAwfī, who heard ʿAbdullāh ibn Ḥasan ibn al-Ḥasan relating this speech from his father.' Then Abū al-Ḥusayn Zayd said, 'How do they deny that these were Fāṭimah's words while they narrate the

speech that, ‘Ā’ishah gave when her father died, which is even more astounding, without investigating its authenticity? If only they did not have hatred for us, the *Ahl al-Bayt*!'" [٣٤١]

This is some of what we were able to find in the sources about the sermon of Sayyidah Fāṭimah (*ʿa*); and other researchers might even discover more sources for this sermon.

The Main Points of the Sermon:

Al-Sayyidah Fāṭimah al-Zahrā’ (*ʿa*) chose to begin and end her sermon in a unique manner. She did not restrict herself to focusing on the matter of her rights only, rather, she took the opportunity to make the springs of divine teachings gush forth for the Muslims, to show them the beauty of Islam and explain the philosophy and wisdom behind religious injunctions and precepts. This is how she prepared the groundwork for her main goal and purpose.

The following are the main themes of her sermon:

—Praising and glorifying Allāh.
—Proof for the Oneness of Allāh.
—A discussion on Prophethood.
—A discussion about the age of ignorance (*jāhiliyyah*).
—The achievements of the Prophet.
—Addressing those who were present in the gathering.
—A discussion about the Qur’ān.
—Explaining the wisdom behind religious precepts and the philosophy of Islam.
—Embarking on the main issue (of her rights).
—The events that occurred during the lifetime of the Prophet.
—The stance of her noble husband during those events.
—Explaining how judgment was passed against the family of the Prophet.
—Explaining how the Muslims had abandoned the family of the Prophet.
—Addressing the 'head of state' in the matter of [her] inheritance.
—Presenting the proofs and evidence.
—Admonishing the *Anṣār* and reproving them.
—The answer of the 'head of state'.
—Countering his words and refuting his fallacious arguments
—The excuse of the 'head of state'
—Addressing those present in the gathering.
—Complaining to the Prophet of Allāh (ṣ).

We shall now look at the sermon itself.

The Timeless Sermon:

'Abdullāh ibn al-Ḥasan narrates from his forefathers that when Abū Bakr decided to confiscate Fadak from Fāṭimah and she heard about this, she put on her veil and her outer cloak and went out, with a group of women from her community encircling her. Her walk was no less dignified than the walk of the Holy Prophet (ṣ). When she came to Abū Bakr, she found him surrounded by a group of the *Muhājirūn*, the *Anṣār* and others. A curtain was hung up for her and she sat down. Then she let out a soft whimper that made all the people who heard it burst into tears (they wept so loudly that the masjid reverberated with the sound of their weeping). There was commotion in the gathering. She took a long pause until the weeping stopped and the gathering turned silent.[٣٤٢]

She then began her sermon by praising and glorifying Allāh, and sending salutations on His Prophet. Once again, the people broke out in tears and when they had stopped weeping, she continued her speech. She (*'a*) said:

الْحَمْدُ للهِ عَلَى مَا أَنْعَمَ ولَهُ الشُّكْرُ عَلَى مَا أَلْهَمَ والثَّنَاءُ بِمَا قَدَّمَ مِنْ عُمُومِ نِعَمٍ ابْتَدَأَهَا وسُبُوغِ آلَاءٍ أَسْدَاهَا وتَمَامِ مِنَنٍ أَوْلَاهَا جَمَّ عَنِ الْإِحْصَاءِ عَدَدُهَا ونَأَى عَنِ الْجَزَاءِ أَمَدُهَا وتَفَاوَتَ عَنِ الْإِدْرَاكِ أَبَدُهَا ونَدَبَهُمْ لِاسْتِزَادَتِهَا بِالشُّكْرِ لِاتِّصَالِهَا واسْتَحْمَدَ إِلَى الْخَلَائِقِ بِإِجْزَالِهَا وثَنَّى بِالنَّدْبِ إِلَى أَمْثَالِهَا.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ كَلِمَةٌ جُعِلَ الْإِخْلَاصُ تَأْوِيلَهَا وَضُمِّنَ الْقُلُوبُ مَوْصُولَهَا وَأَنَارَ فِي التَّفَكُّرِ مَعْقُولُهَا الْمُمْتَنِعُ مِنَ الْأَبْصَارِ رُؤْيَتُهُ وَمِنَ الْأَلْسُنِ صِفَتُهُ وَمِنَ الْأَوْهَامِ كَيْفِيَّتُهُ ابْتَدَعَ الْأَشْيَاءَ لَا مِنْ شَيْءٍ كَانَ قَبْلَهَا وَأَنْشَأَهَا بِلَا احْتِذَاءٍ أَمْثِلَةٍ امْتَثَلَهَا كَوَّنَهَا بِقُدْرَتِهِ وَذَرَأَهَا بِمَشِيَّتِهِ مِنْ غَيْرِ حَاجَةٍ مِنْهُ إِلَى تَكْوِينِهَا وَلَا فَائِدَةَ لَهُ فِي تَصْوِيرِهَا إِلَّا تَثْبِيتاً لِحِكْمَتِهِ وَتَنْبِيهاً عَلَى طَاعَتِهِ وَإِظْهَاراً لِقُدْرَتِهِ تَعَبُّداً لِبَرِيَّتِهِ وَإِعْزَازاً لِدَعْوَتِهِ ثُمَّ جَعَلَ الثَّوَابَ عَلَى طَاعَتِهِ وَوَضَعَ الْعِقَابَ عَلَى مَعْصِيَتِهِ ذِيَادَةً لِعِبَادِهِ مِنْ نَقِمَتِهِ وَحِيَاشَةً لَهُمْ إِلَى جَنَّتِهِ.

وَأَشْهَدُ أَنَّ أَبِي مُحَمَّداً عَبْدُهُ وَرَسُولُهُ اخْتَارَهُ قَبْلَ أَنْ أَرْسَلَهُ وَسَمَّاهُ قَبْلَ أَنِ اجْتَبَاهُ وَاصْطَفَاهُ قَبْلَ أَنِ ابْتَعَثَهُ إِذِ الْخَلَائِقُ بِالْغَيْبِ مَكْنُونَةٌ وَبِسَتْرِ الْأَهَاوِيلِ مَصُونَةٌ وَبِنِهَايَةِ الْعَدَمِ مَقْرُونَةٌ عِلْماً مِنَ اللهِ تَعَالَى بِمَآيِلِ الْأُمُورِ وَإِحَاطَةً بِحَوَادِثِ الدُّهُورِ وَمَعْرِفَةً بِمَوَاقِعِ الْأُمُورِ ابْتَعَثَهُ اللهُ إِتْمَاماً لِأَمْرِهِ وَعَزِيمَةً عَلَى إِمْضَاءِ حُكْمِهِ وَإِنْفَاذاً لِمَقَادِيرِ حَتْمِهِ فَرَأَى الْأُمَمَ فِرَقاً فِي أَدْيَانِهَا عُكَّفاً عَلَى نِيرَانِهَا عَابِدَةً لِأَوْثَانِهَا مُنْكِرَةً للهِ مَعَ عِرْفَانِهَا فَأَنَارَ اللهُ بِأَبِي

مُحَمَّد ص ظُلَمَهَا وَكَشَفَ عَنِ الْقُلُوبِ بُهَمَهَا وَجَلَى عَنِ الْأَبْصَارِ غُمَمَهَا وَقَامَ فِي النَّاسِ بِالْهِدَايَةِ فَأَنْقَذَهُمْ مِنَ الْغَوَايَةِ وَبَصَّرَهُمْ مِنَ الْعَمَايَةِ وَهَدَاهُمْ إِلَى الدِّينِ الْقَوِيمِ وَدَعَاهُمْ إِلَى الطَّرِيقِ الْمُسْتَقِيمِ ثُمَّ قَبَضَهُ اللهُ إِلَيْهِ قَبْضَ رَأْفَةٍ وَاخْتِيَارٍ وَرَغْبَةٍ وَإِيْثَارٍ.

فَمُحَمَّدٌ ص مِنْ تَعَبِ هَذِهِ الدَّارِ فِي رَاحَةٍ قَدْ حُفَّ بِالْمَلَائِكَةِ الْأَبْرَارِ وَرِضْوَانِ الرَّبِّ الْغَفَّارِ وَمُجَاوَرَةِ الْمَلِكِ الْجَبَّارِ صَلَّى اللهُ عَلَى أَبِي نَبِيِّهِ وَأَمِينِهِ وَخِيَرَتِهِ مِنَ الْخَلْقِ وَصَفِيِّهِ وَالسَّلَامُ عَلَيْهِ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ.

Glory be to Allāh for His great blessings, and gratitude to Him for that which He has inspired, and praise be to Him for what He has brought to pass. From the all-encompassing blessings that He grants to the ever-expansive grace that He bestows and all the bounties that He continuously confers. Its magnitude is greater than can be enumerated, its extent is beyond measure and its limit is beyond comprehension. He has invited the people to express their gratitude in order to seek its increase and continuity, called upon them to praise Him by augmenting it and followed up by bidding them to ask for more of its like [in the Hereafter].

I bear witness that there is no god but Allāh, alone, having no partners – a statement the inner meaning of which has been defined as sincerity, its means have been instilled in the hearts and its meaning gleams in the minds. He cannot be perceived by sight, described by words or depicted by imaginations. He originated everything from nothing that existed before, and created everything without following any previous model. He fashioned everything with His power and made it all with His will, without any need for bringing it into being or any possible benefit that could come from forming it; only the affirmation of His wisdom, the proclamation of His obedience, the manifestation of His power, the servility of His subjects and the exaltation of His call. Then He placed reward in His obedience and punishment in His disobedience, in order to turn His servants away from His chastisement and urge them towards His Paradise.

I bear witness that my father Muḥammad is His servant and Prophet. He chose him even before sending him [with the Message], *named him before picking him* [for prophethood] *and selected him before appointing him [as a Messenger]. At a time when the creation was hidden in the unknown, covered by the curtain of uncertainty and close to the edge of non-existence –*

out of the knowledge of Allāh, the Most High, about the final outcome of every matter, the complete awareness of the events that will transpire and the cognizance of the end of all affairs – Allāh sent him in order to complete His mission, to establish His order and enforce His unchanging decree. He found the people divided in their beliefs, secluded around their sacred fires, worshipping their idols and denying Allāh despite having intrinsic knowledge about Him. So, through Muḥammad (ṣ)*, Allāh illuminated their darkness, removed the ambivalence from their hearts and illumined the obscurity of their sight. He rose among the people with guidance, saved them from perversion, removed their* [spiritual] *blindness, led them to the right faith and called them towards the straight path. Then Allāh took him back with kindness and election, affinity and preference.*

Thus Muḥammad (ṣ) *is now in ease and comfort,* [free] *from the hardships of this world, surrounded by the blameless angels and the pleasure of the Forgiving Lord, in the company of the Almighty King. May Allāh bless my father, His Prophet, the custodian of His revelation, His chosen servant, the one whom He selected from all His creatures and whom He is most pleased with. Peace, blessings and mercy of Allāh be upon him.*

Commentary of the Sermon:

"Glory be to Allāh for His great blessings" – It is incumbent, legally, rationally and conventionally, to show gratitude to one who bestows a favour. Allāh deserves praise for the evident blessings He bestows like life, health etc.

"And gratitude to Him for that which He has inspired" of the inner blessings such as knowledge, cognizance and the instincts that He has inspired human beings and non-humans with, for inspiration is an instruction [directly] to the heart and soul. It is a form of instruction that cannot be scrutinized by any individual.

"And praise be to Him for what He has brought to pass" – Allāh, the Almighty, has blessings that He withholds until the Hereafter, such as Paradise and its bounties, and blessings that He bestows in this world. He thus grants certain blessings before others.

"Of the all-encompassing blessings that He grants" – The general blessings that Allāh bestows, like water, air, earth, fire, and before all this the blessing of creation and origination; and the basal blessings like the earth's force of gravity and the precise and exact distance

between the earth and the moon, and between the earth and the sun; and the atmosphere that envelopes the globe and all the other physical realities that man knows and does not know. Allāh initiated all these blessings before man was deserving of them.

"And the ever-expansive grace that He bestows" – This comprises of the all-inclusive, complete and perfect blessings, like the limbs and organs, and the faculties and senses that human beings and other creatures use to perceive what is around them.

"And all the bounties that He continuously confers" – The divine bounties and blessings are continuous and incessant.

"Its magnitude is greater than can be enumerated" – As the Almighty says in the Glorious Qur'ān: *If you enumerate Allāh's blessings, you will not be able to count them*; (Q.16:18).

"Its extent is beyond measure" – This statement may be referring to the fact that the human being cannot compensate his Lord for the blessings and bounties He bestows.

"And its limit is beyond comprehension" – Man cannot fathom [the limits of] divine blessings.

"He has invited the people to express their gratitude in order to seek its increase and continuity" – Gratitude leads to increase in blessings and its uninterrupted continuity, as the Almighty says: *If you are grateful, I will surely give you more;* (Q.14:7).

"Called upon them to praise Him by augmenting it" – Praising Allāh also leads to an increase in divine bounties and favours.

"And followed up by bidding them to ask for more of its like [in the Hereafter]*"* – The Almighty bids His servants and invites them to seek more of that which brings goodness and mercy, like giving alms in the way of Allāh, showing compassion [to the needy] etc.

"I bear witness that there is no god but Allāh, alone, having no partners – a statement the inner meaning of which has been defined as sincerity" – This means that the statement 'There is no god but Allāh' is rooted in sincerity; as Amīr al-Mu'minīn (*ʿa*) says: "The perfection of belief in the Unicity of God is sincere [and exclusive] devotion to Him, and the perfection of sincere devotion to Him is negating attributes from Him."[1/۳٤۳] It is said that the term *ikhlāṣ* means considering Him to be devoid of any limitations like a body (*jism*) or an accident (*ʿaraḍ*), or any other similar limitations. The negation of attributes from Him refers to the attributes that are extra to His essence, because every

1. *Nahj al-Balāghah*, Sermon no.1.

existent thing is described by an attribute, and its attribute is separate from its essence. Therefore, a human being is other than [his] knowledge and the knowledge is other than the human being. However, the knowledge of Allāh is the very same as His essence, as are all His other attributes. This subject has been discussed at length by scholars in the books of theology.

"Its means have been instilled in the hearts" – Allāh instilled the truth about His Unicity in the hearts, and this is referred to as the intrinsic propensity towards belief in His Unicity (*al-tawḥīd al-fiṭrī*). He says [in the Qur'ān]: *...The nature of Allāh upon which He has fashioned mankind;* (Q.30:30). This means that Allāh created humankind, nurtured them and fashioned them in a manner that clearly shows that they have a single, omnipotent, omniscient, living and pre-eternal Creator who cannot be compared with anything and nothing can be compared to Him.

"Its meaning gleams in the minds" – Through [their] contemplation and reflection, Allāh makes the meaning of His Unicity (*tawḥīd*) clear for human beings. This, of course, refers to Conceptual Unicity (*al-tawḥīd al-naẓarī*) i.e. reflecting on the proofs and evidence and examining *the signs in the horizons and in their own souls;* (Q.41:53).

"He cannot be perceived by sight" – Since Allāh is not a body (*jism*), substance (*jawhar*) or accident (*'araḍ*), and the eyes cannot see anything but bodies and 'accidents', which are themselves properties of a body like colour, height, width etc. because sight perception comes about through the reflection of light into the eye, thus Allāh cannot be seen with the eyes. Therefore, it is impossible for any creature to see Allāh, in this world or in the next, as He says: *The sights do not perceive Him, yet He apprehends all sights, and He is the Knower of subtleties, the all-Aware*; (Q.6:103). Moreover, He said [to Mūsā (*'a*)]: *You shall never see Me*; (Q.7:143). This inability is not limited to sight; rather, it includes all the other five senses of hearing, smell, taste and touch.

It is quite regrettable that certain groups among the Muslims believe that Allāh has a body, and they unapologetically state this belief, declaring it openly in the various television and radio stations. They raise their voices, yelling aloud: "Verily Allāh descends to the lowest heaven riding a donkey!" Nevertheless, this is not surprising for a group that bases all its beliefs and practices on the words of one who has been described as a liar and a forger of narrations, falsely ascribing them to the Prophet and others. They have written that

‘Umar ibn al-Khaṭṭāb beat this man with a stick and forbade him from relating traditions because of his numerous lies, inventions and concocted fabrications.

I have also heard some of those who claim to be scholars saying – in the broadcasts – that the Prophet saw his Lord on the night of Ascension (*miʿrāj*) with his own eyes. What unbelief! What apostasy! What ignorance! The Qur’ān states: *Sights cannot perceive Him*, but the ignorant ones say: "Sights perceive Him." They abandon the word of Allāh, *"which is not approached by falsehood neither from before it nor from behind it,"* (Q.41:42) and accept the words of the man who, if not a liar, was in the very least an ill-informed person who was prone to error. And if some Muslims are ignorant of the correct understanding of Unicity (*tawḥīd*), which is the foundation of faith, then what of belief in Prophethood, the Imamate and the Hereafter? And what of the practical legal rulings and religious injunctions and ordinances?

"[Nor can He be] *described by words"* – How can a person describe a thing that he cannot see and understand? Just as ‘Alī (*ʿa*) said: "His description has neither a defined limit nor an accessible characteristic." [1/٣٤٤] This is because His attributes are the very same as His essence, and since His essence cannot be comprehended, neither can His attributes.

"Or depicted by imaginations" – Allāh gave human beings certain abilities such as the five faculties of recollection, retention, imagination, contemplation and common sense. Imagination is the faculty by which the particulars of things may be grasped. For example, a person may imagine a beautiful woman, a magnificent palace, a lush garden etc. and whenever a person imagines or visualizes something, it is something created. Man is unable to imagine the Creator as He truly is, meaning that he can never know how He is, as the Almighty's essence cannot be visualized or imagined.

"He originated everything from nothing that existed before" – He created the universe from nothing i.e. He brought it into existence from nonexistence.

The materialists say it is impossible to create something from nothing, since matter constitutes the building blocks of all things. Yet when you ask them: "What has matter itself come from? Where it was first found? Who created it?" You will find that they become dumb-

1. Ibid.

founded and have no answer. Because if they say: "Matter came about from non-matter," we will respond: "Then what prevents other creatures from being created from non-matter?" And if they answer: "Matter came about from other matter," we will ask: "What did that other matter originates from?" And so on and so forth.

Thus, the belief that Allāh created everything from nothing is better and more viable than the theories of the materialists.

"And created everything without following any previous model" – Allāh created everything without [pre-existing] matter, from nothingness and without following anyone in its fashioning.

Look at all the new inventions. All their inventors followed models and designs of some other things. They made the aeroplane when they saw the birds and examined how they flew, drawing back their legs towards their bellies during flight and then extending them again as they descended. They made the submarines after seeing how the fish dive into the depths whenever they wish and come up towards the surface whenever they want.

This is true for all the advancements in the fields of technology and industry; everything is based on imitation of something else. However, Allāh created the universe without imitating, emulating or following anything else that was similar to this universe.

"He fashioned everything with His power" – Allāh fashioned everything with His perfect, unlimited power, without the participation of anyone else; [He did this] with His might and power to create and originate, without using any instruments or tools.

"And made it all with His will" – Meaning that He created it with His will, not His words. The form, shape, figure, nature, number and all its other attributes were in accordance to His will. He created it by His own determination, without being coerced, and by His will that *when He wills something He says to it 'be' and it is;* (Q.36:82). In the supplication of Imām Zayn al-'Ābidīn (*'a*) we read: …*All things proceed according to Your will. By Your desire, they follow Your command without Your word and by Your will, they obey Your prohibitions without Your forbiddance…*[1/٣٤٥]

"Without any need for bringing it into being" – Allāh created the universe without needing to, and He never sought comfort or aid from His creation. He possesses complete perfection in its truest sense, and He never needs anything.

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1. 'Alī ibn al-Ḥusayn (*'a*) (d.94 A.H.), *Ṣaḥīfat al-Sajjādiyyah*, Supplication no.7.

"Or any possible benefit that could come from forming it" – There was no benefit for Allāh in creating these forms and figures. If we negate need and benefit in creation and formation, we must find out what its purpose was, because any action without purpose is futile, and Allāh is far above this.

"Only the affirmation of His wisdom" – Another version reads *"the demonstration of His wisdom."* In any case, the meaning reflects the purpose of creation and origination as the manifestation of divine wisdom. The Almighty knows the lofty wisdom behind the creation of the universe, and it is possible that part of this wisdom was that Allāh originated the creation so that they may know Him.

"The proclamation of His obedience" – He created the creation in order to inform them about the incumbency of obedience to Him and compliance with His commandments. As He says: *I did not create the jinn and men except that they may worship Me;* (Q.51:52). Worship and devotion can only be carried out after cognizance, for what is the value of worship without cognizance? And what is the value of cognizance without worship and devotion?

"The manifestation of His power" – The Power of Allāh is ever-present. He only wanted to manifest part of His power and thus He created the minerals, plants, animals and humans. He placed within each of these groups signs of His power. He created the planets and celestial bodies, the heavens and the cosmos. He created the white and red blood cells, and made the tiny ant, giving it limbs and elaborates organs, and many other amazing creations that we cannot list in the interest of brevity. In short, everything in existence manifests the great power of Allāh.

"The servility of His subjects" – Allāh created His subjects so that they may obey His commandments and keep away from what He has forbidden. Worship means obedience and subservience.

"And the exaltation of His call" – Allāh created everything to be a means of strengthening the proof and evidence that may be used by the [chosen] inviters, such as Prophets, to direct people towards Allāh.

"Then He placed reward in His obedience" – Human beings only embark on actions for two reasons: to attain some benefit and reward, or out of fear of loss and punishment. A businessman trades in order to gain some profit and because he is afraid of poverty. A student studies to become educated or out of a sense of duty and in order to escape the ignorance that acts a barrier, preventing him from progress and advancement. Man does not obey or submit except out of greed

for reward and recompense, or fear of punishment and reprisal. It is for this reason that Allāh, in His infinite wisdom, placed reward and recompense for obedience and submission [to His commands].

"And punishment in His disobedience" – Meaning that He put in place a penal code for the disobedient – those who go against His commands and transgress His ordinances. Why?

"In order to turn His servants away from His chastisement" – He instituted punishment in this world and chastisement in the Hereafter in order to prevent the servants from doing those things that bring about His wrath.

"And urge them towards His Paradise" – He introduced rewards and punishments to prevent His servants from sinning and urge them towards the path to Paradise – which is only attained by doing those actions that make one deserving of Paradise.

"I bear witness that my father Muḥammad is His servant and Prophet" – al-Sayyidah Fāṭimah al-Zahrā' bore witness to the testimonies of faith (*shahādatayn*) and after sufficiently expounding upon the meaning of Unicity (*tawḥīd*), she turned to the belief in Prophethood and confirmed that her father was, firstly, a perfect servant who had totally submitted to the will of Allāh (and this is a stage that man must reach by his own volition, whereas prophethood is a level that a Prophet arrives at without striving). Then she bore witness that he was a Messenger, meaning that he was a Prophet sent by Allāh to the people, with divine law.

"He chose him even before sending him [with the Message]*"* – Allāh chose him from the people of knowledge, just as one of us would nominate the best and most suitable individual from a large group, or select a single fruit that we may choose from hundreds, after examining it to see if it has all the required qualities that are not found in any other, like the right size, colour, ripeness, taste, type etc. In the same way, Allāh chose Muḥammad (ṣ) before sending him as a Messenger. This means that his worthiness for this task was established and known to Allāh before He sent the Prophet into the arena of action, struggle, and invitation to [the path of] Allāh, and there was no need for any test to determine his merits, abilities and capacity to handle the responsibility. Rather, Allāh knew that the Prophet was capable of carrying this heavy burden.

"[He] *named him before picking him* [for prophethood]*"* – Allāh named him Muḥammad before creating him, or identified him in advance, since it was in His knowledge that Muḥammad (ṣ) will be a

Prophet. Alternatively [this phrase could mean that] He informed His Prophets about the coming of the Holy Prophet before He created him.

"And selected him before appointing him [as a Messenger]*"* – Allāh selected him before sending him as a Prophet.

"At a time when the creation was hidden in the unknown" – Indeed, Allāh chose Muḥammad at a time when the people did not exist and were concealed and hidden in the unknown, meaning that they were in the secret knowledge of Allāh and did not have any external existence that could be perceived.

"Covered by the curtain of uncertainty" – This phrase is an explanation of the previous one. The uncertainty being referred to here is one that is accompanied by fright and refers to the desolation of the darkness of the unknown.

"And close to the edge of non-existence" – The edge of something is its outer limit and its end. This phrase means that creation was far from existence i.e. it was non-existent.

"*Out of the knowledge of Allāh about the final outcome of every matter"*– Allāh chose Muḥammad (ṣ) because He knows the outcome of matters and how every affair will end. He knew what would become of mankind and the outcome of sending the Prophet to them. Allāh knew the capability of the Prophet and his merits, including his sublime character and praiseworthy traits, and it is for this reason that He chose him for the task from that time.

Many traditions from the Prophet (ṣ) clearly state that the first thing which Allāh created was the 'Muḥammadan Light'. For example, he (ṣ) said: "Verily Allāh created my light and the light of ʻAlī twelve thousand (or twenty four thousand) years before He created Ādam (or before He created the heavens and the earth)." ٣٤١ And other similar traditions that have been recorded in the early sources.

"And the complete awareness of the events that will transpire" – And [He chose him] because of His awareness of everything that will happen and all the events that will come to pass over the ages.

"And the cognizance of the end of all affairs" – And because of His knowledge about the time and place of every matter that He has decreed, and the expediency that He saw in it.

"Allāh sent him in order to complete His mission" – Allāh sent Muḥammad (ṣ) to fulfil the wise purpose for which He created everything. Another possible meaning is that He sent him as the Seal of Prophets in order to complete the prophetic mission.

"And to establish His order" – [He sent him] with a strong and

determined will to execute His rule and decree, and His order amongst His creation.

"And enforce His unchanging decree" – And to execute His prescribed duties that cannot be forgone, and are based on divine decrees which are final and cannot be changed or altered.

At this point al-Sayyidah Fāṭimah al-Zahrā' begins describing the religious and moral corruption at that time:

"He found the people divided in their beliefs" – The Holy Prophet (ṣ) saw that the people were divided and followed different creeds. There were Jews, Christians, Magians, Sabians, Atheists and Agnostics.

"Secluded around their sacred fires" – This indicates their worship of fire and care for it, so the Magians are being referred to here as they used to venerate fire to the point of worship. In fact, they would even build edifices for fire and take steps to preserve it and ensure that it does not go out.

"Worshipping their idols" – Idols are usually made from wood, stone or the like, and kept in places of worship like temples. People bow down in front of them and prostrate before them in worship.

"Denying Allāh despite having intrinsic knowledge about Him" – They are defiant in their denial despite knowing that He exists. The Almighty says: *They recognize the blessing of Allāh and then deny it*; (Q.16:83). This means that they know, through their instinct, predisposition and intellect that the Creator and Originator exist, as they recognize that every created thing needs a creator and the universe is a created thing. Moreover, none of the creatures has claimed that he created the sun, moon, sky or earth, so belief in the existence of a creator is inescapable.

"So, through Muḥammad (ṣ)*, Allāh illuminated their darkness"* – Through the effort and struggle of the Holy Prophet, Allāh removed the darkness from those nations – the darkness of unbelief, polytheism and ignorance. This means that the proof and evidence that the Prophet argued with were sufficient to secure the extirpation of the notions upon which the worship of fire and idols were based. This does not mean that the Prophet uprooted all the false religions and faiths such that they were wiped out entirely; rather, he proved that Islam was the true path and other paths were false.

"And removed the ambivalence from their hearts" – Through Muḥammad (ṣ), Allāh removed obstacles from the hearts and allowed them to grasp the affairs that are hidden and unseen, such as the belief in Unicity and resurrection on Judgment Day, for these matters were

deeply confounding to them. However, by the blessing of the Prophet, these problems were solved.

"And illumined the obscurity of their sight" – He removed the veils of darkness and obscurity from their eyes. And by darkness here we mean the deviation and corruption of beliefs which became like a darkness that covered their eyes and prevented them from seeing the truth.

"He rose among the people with guidance" – The Messenger of Allāh (ṣ) showed people the right path and erected for them signs that point towards the truth i.e. towards belief in one God, divinely sent Prophets and the Hereafter.

"And saved them from perversion" – He saved them from the state of misguidance that they lived and died in; misguidance in beliefs, morals, etiquette, manners and customs. It was as though they were drowning in the sea and the Prophet rescued them and saved them from annihilation.

"And removed their blindness" – He restored their sight and insight. The definition of blindness is inability to see but when used figuratively, it refers to those who cannot see the truth as it truly is, and when one learns to do so, he regains his sight.

"And led them to the right faith" – Guidance has many meanings. One of its meanings is guiding someone who is lost to the correct path and another meaning is helping someone arrive at his destination. The Holy Prophet (ṣ) carried out both types of guidance – he showed people the path of felicity and helped them attain it in this world and the Hereafter.

"And called them towards the straight path" – Meaning the path that has no crookedness in it, and that is Islam.

"Then Allāh took him back with kindness and election, affinity and preference" – Allāh caused him to die and took his soul to the next world with kindness, not with anger or wrath, and with election from him, not by force or coercion. Alternatively, this could mean that Allāh chose the Hereafter for him and willed that he should leave this world. He preferred the Hereafter for him over this world, as He, the Most High, says: *And the Hereafter is better for you than this world*; (Q.93:4).

"Thus Muḥammad (ṣ) *is now in ease and comfort, [free] from the hardships of this world"* – He is free from its hardships and tribulations, and all the difficulties and opposition he faced. For death is indeed a comfort for the friends of Allāh, and the lives of Prophets are full of

discomfort because of all the hard work and struggle, toil and suffering they endure.

"He is surrounded by the blameless angels" – They have encircled him and assembled around him. They escort his pure soul to the loftiest company and the most exalted in rank.

"And the pleasure of the Forgiving Lord" – His pleasure in the Hereafter is much vaster because this world is incapable of manifesting the effects of His pleasure, but the Hereafter has greater potential.

"In the company of the Almighty King" – He is under the protection of Allāh and closer to His grace.

"May Allāh bless my father, His Prophet, the custodian of His revelation and His chosen servant" – The trustworthy custodian who was given charge of the revelation and the divine message, and the chosen servant who was selected from all His creation.

"Peace, blessings and mercy of Allāh be upon him."

In another manuscript, we read: *"Thus Muḥammad is now in ease and comfort from the hardships of this abode, the troubles of his burdens having been alleviated, and is now surrounded by the righteous angels."*[1]

Then she (*'a*) turned to the people who were present in the gathering and said:

وَنَهْيِهِ وَحَمَلَةُ دِينِهِ وَوَحْيِهِ وَأُمَنَاءُ اللهِ عَلَى أَنْفُسِكُمْ وَبُلَغَاؤُهُ إِلَى الْأُمَمِ زَعِيمُ حَقٍّ لَهُ فِيكُمْ وَعَهْدٌ قَدَّمَهُ إِلَيْكُمْ وَبَقِيَّةٌ اسْتَخْلَفَهَا عَلَيْكُمْ كِتَابُ اللهِ النَّاطِقُ وَالْقُرْآنُ الصَّادِقُ وَالنُّورُ السَّاطِعُ وَالضِّيَاءُ اللَّامِعُ بَيِّنَةٌ بَصَائِرُهُ مُنْكَشِفَةٌ سَرَائِرُهُ مُنْجَلِيَةٌ ظَوَاهِرُهُ مُغْتَبَطَةٌ بِهِ أَشْيَاعُهُ قَائِداً [قَائِدٌ] إِلَى الرِّضْوَانِ أَتْبَاعُهُ مُؤَدٍّ إِلَى النَّجَاةِ اسْتِمَاعُهُ بِهِ تُنَالُ حُجَجُ اللهِ الْمُنَوَّرَةُ وَعَزَائِمُهُ الْمُفَسَّرَةُ وَمَحَارِمُهُ الْمُحَذَّرَةُ وَبَيِّنَاتُهُ الْجَالِيَةُ وَبَرَاهِينُهُ الْكَافِيَةُ وَفَضَائِلُهُ الْمَنْدُوبَةُ وَرُخَصُهُ الْمَوْهُوبَةُ وَشَرَائِعُهُ الْمَكْتُوبَةُ.

فَجَعَلَ اللهُ الْإِيمَانَ تَطْهِيراً لَكُمْ مِنَ الشِّرْكِ وَالصَّلَاةَ تَنْزِيهاً لَكُمْ عَنِ الْكِبْرِ وَالزَّكَاةَ تَزْكِيَةً لِلنَّفْسِ وَنَمَاءً فِي الرِّزْقِ وَالصِّيَامَ تَثْبِيتاً لِلْإِخْلَاصِ وَالْحَجَّ تَشْيِيداً لِلدِّينِ وَالْعَدْلَ تَنْسِيقاً لِلْقُلُوبِ وَطَاعَتَنَا نِظَاماً لِلْمِلَّةِ وَإِمَامَتَنَا أَمَاناً لِلْفُرْقَةِ وَالْجِهَادَ عِزّاً لِلْإِسْلَامِ وَالصَّبْرَ مَعُونَةً عَلَى اسْتِيجَابِ الْأَجْرِ وَالْأَمْرَ بِالْمَعْرُوفِ مَصْلَحَةً لِلْعَامَّةِ وَبِرَّ الْوَالِدَيْنِ وِقَايَةً مِنَ السَّخَطِ وَصِلَةَ الْأَرْحَامِ مَنْسَأَةً فِي الْعُمُرِ وَمَنْمَاةً لِلْعَدَدِ وَالْقِصَاصَ حَقْناً لِلدِّمَاءِ وَالْوَفَاءَ بِالنَّذْرِ تَعْرِيضاً لِلْمَغْفِرَةِ وَتَوْفِيَةَ الْمَكَايِيلِ وَالْمَوَازِينِ تَغْيِيراً لِلْبَخْسِ وَالنَّهْيَ عَنْ شُرْبِ الْخَمْرِ تَنْزِيهاً عَنِ الرِّجْسِ وَاجْتِنَابَ الْقَذْفِ حِجَاباً عَنِ اللَّعْنَةِ وَتَرْكَ السَّرِقَةِ إِيجَاباً لِلْعِفَّةِ وَحَرَّمَ

1. *Dalā'il al-Imāmah*, p.112.

اللهُ الشِّرْكَ إِخْلَاصاً لَهُ بِالرُّبُوبِيّةِ «فَاتَّقُوا اللهَ حَقَّ تُقاتِهِ وَلا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ»- وَأَطِيعُوا اللهَ فِيمَا أَمَرَكُمْ بِهِ وَنَهَاكُمْ عَنْهُ فَإِنَّهُ «إِنَّمَا يَخْشَى اللهَ مِنْ عِبادِهِ الْعُلَماءُ».

You are the servants of Allāh, the recipients of His commandments and prohibitions, the bearers of His religion and revelation, and the trustees of Allāh over yourselves. You are the propagators of His message to all people. His true proxy is present among you, as [is] *the legacy that he* (the Prophet) *bequeathed and that which he left behind, giving it authority over you – the Articulate Book of Allāh, the True Qur'ān, the Radiant Light, the Effulgent Illumination – with proofs that are manifest, mysteries that are evident and apparent messages that are clear. Those who follow it are envied, those who adhere to it are led to Allāh's pleasure and those who heed to it are saved. Through it, the enlightening proofs of Allāh, His explicative verdicts, His fore-warned prohibitions, His unambiguous statements, His sufficient evidence, His mandated virtues, His bestowed leniency and His ordained laws, are attained.*

Allāh made faith (īmān) *a means to purify yourselves from polytheism, prayer* (ṣalāt) *a means of freeing yourselves from arrogance, the poor-rate* (zakāt) *a means of cleansing the soul and increasing sustenance, fasting* (ṣiyām) *a means of establishing sincerity, pilgrimage* (ḥajj) *a means of upraising the religion, justice a means of maintaining harmony for the hearts, obedience to us* (the Ahl al-Bayt) *a means of maintaining order in the community, our leadership* (imāmah) *a security from disunity, holy struggle* (jihād) *a glory for Islam, patience as an aid in making one deserving of recompense, enjoining good* (amr bil-maʿrūf) *as a reformation of the masses, honouring parents a means of protection from* [divine] *wrath, keeping ties with family a means of increasing your numbers, sanctioned retaliation* (qiṣāṣ) *a means of preventing bloodshed, fulfilling vows a means of earning forgiveness, honesty in weighing and measurement a means of avoiding diminution, forbidding the drinking of wine a means of becoming free of filth, eschewing defamation as a screen against imprecation and shunning theft a means of maintaining virtue. He prohibited polytheism in order to make His Lordship exclusive, "so observe your duty to Allāh with the dutifulness due to Him, and do not die except as Muslims"* (Q.3:102). *Obey Allāh in that which He has commanded*

and forbidden you, "for indeed only those who possess knowledge fear Allāh;" (Q.35:28).

1.Commentary:

Then she (*'a*) turned her focus from prophethood to the 'two weighty things' that the Noble Prophet (ṣ) left behind – namely the Holy Book and the Pure Progeny, which stand in place of the Prophet – and addressing those who had gathered in the Prophet's Masjid, she said:

"You are the servants of Allāh, the recipients of His commandments and prohibitions" – Here the believers are being told that they are recipients of the divine commandments and prohibitions, because they were present when the laws were revealed and thus they were the [primary] addressees.

"The bearers of His religion and revelation" – You bear the responsibility of [abiding by] religious laws because you witnessed the conduct of the Prophet (ṣ) and the rulings that he instituted. And you are the bearers of the verses that were brought by Jibrīl when he descended with them upon the Prophet and the Prophet taught them to you.

"And the trustees of Allāh over yourselves" – You have been given custodianship of the religion by Allāh and you receive divine injunctions from the Prophet, which you then teach to those [among you] who do not know these laws.

"You are the propagators of His message to all people" – It is evident that knowledge is passed on from generation to generation over the centuries, and since you were contemporaries of the Prophet and heard his speech and learnt his practices, it is incumbent upon you to disseminate these instructions, teachings, words and practices to the coming generations. You are the propagators of Islam to the other nations, and you must fulfil this great responsibility towards Islam and the Muslims. You have to convey what has been entrusted to you and teach others about the divine laws revealed by Allāh, without any change or distortion, because you are the mediums between the Prophet (ṣ) and the rest of the Muslims. So if you convey the message properly, you will be amply rewarded but if you are treacherous, then you will bear the burden of every corruption that comes about in the religion and amongst the Muslims.

"His true proxy is present among you, as [is] *the legacy that he* (the Prophet) *bequeathed and that which he left behind, giving it authority over you"* – These phrases have been narrated in most of the

traditions, but they are not bereft of ambiguity and vagueness. It is possible that some words might be missing or have been omitted. Various commentators have given possible interpretations for these words but each interpretation is arbitrary and has its own problems. In the end, it refers to how the Prophet (ṣ) 'enjoined that which was incumbent upon you and left behind amongst you that which he made his successor over you. Thus the Prophet left for you that which would fulfil the needs and suffice for the Muslims.' Another version states: *"And the legacy that we leave behind for you and with us is the Book of Allāh."* This phrase refers to the famous tradition that is accepted by all the Muslims wherein the Prophet (ṣ) said: "Verily I leave behind for you two weighty things: the Book of Allāh and my pure progeny – my *Ahl al-Bayt*; and they will not separate from each other until they join me at the Paradisiacal Pond."[1/٣٤٧] Here, al-Sayyidah Fāṭimah al-Zahrā' is talking about one of the two weighty things, namely the Glorious Qur'ān. She called it the "Articulate Book of Allāh" i.e. the book that clarifies and elucidates just like a human being who speaks with complete clarity.

"The Radiant Light" – The Qur'ān refers to itself as 'the Light'. It says, for example: *Therefore believe in Allāh and His messenger and the Light which We have revealed, and Allāh is aware of what you do;* (Q.64:8).

"And the Effulgent Illumination" – It is a bright, glowing light, not a dull or weak one.

"With proofs that are manifest" – Its evidence and proofs are clear. Thus the proofs of Unicity (*tawḥīd*), Prophethood (*nubuwwah*), Imamate (*imāmah*) and the resurrection on the Day of Judgment (*qiyāmah*), among other beliefs, are clearly found by all those who understand the Qur'ān and know the relationship between the cause and its effect. They have heard the words of the Almighty: *If there had been in them* (the heavens and earth) *any god other than Allāh, they would both have certainly been in a state of disorder;* (Q.21:22). *He draws comparisons for Us, and forgets his own creation, saying:* "*Who shall revive the bones when they have decayed?"* (Q.36:78). *I did not create the jinn and men except that they may worship Me;* (Q.51:52). *Say: "If men and jinn should rally together to bring the like of this Qur'ān, they would not* [be able to] *bring the like of it, even if they assisted one another."* (Q.17:88). Among other similar verses that

1. Narrated by Muslim in his *Ṣaḥīḥ* and in *Musnad Aḥmad,* vol.3, p.41.

provide evidence and proof for what Islam teaches.

"Mysteries that are evident" – There are some verses in the Qur'ān that are clear in meaning and of ostensible import, and other verses that have intricate meanings and hidden secrets, like the mysteries of chemistry, physics, the cosmos, the stars, predictions about the future and the news about the unseen, or what are referred to as the 'allegorical verses' (*al-mutashābihāt*). The meanings of these verses are evident and known [only] by the people of wisdom and those who are firmly grounded in knowledge.

"And apparent messages that are clear" – The apparent meanings of the verses of the Qur'ān are perfectly clear.

"Those who follow it are envied" – Those who follow the Qur'ān attain a station in the sight of Allāh that makes other people envious, meaning they wish that they too would attain similar stations as those who had followed the Qur'ān.

"Those who adhere to it are led to Allāh's pleasure" – The Qur'ān leads those who follow it towards the pleasure of Allāh. Alternatively [it could mean] adherence to the Qur'ān leads to divine pleasure. Either way, the result is the same.

"And those who heed to it are saved" – Listening to the Qur'ān gets people saved, just as the Almighty says: *And when the Qur'ān is recited, then listen to it and remain silent, that mercy may be shown to you;* (Q.7:204). This is especially true if the listening is accompanied by reflection and contemplation, because through listening to the Qur'ān one develops a fear of [disobeying] Allāh as well as hope in His mercy. This is how human beings attain salvation from the wrath of Allāh. How many an unbeliever accepted Islam because of listening to the Qur'ān, and how many a sinner repented, and how many deviants returned to the straight path, and how many doubters and sceptics attained certitude [through listening to it]?

"Through it the enlightening proofs of Allāh are attained" – Arguments are what human beings use to prove their beliefs and positions. The Qur'ān can be used in debates to present intellectual arguments and propositions, [prove] legal doctrines and for [other] general matters as well.

"And His explicative verdicts" – These are the verdicts that the Qur'ān itself explains, or that the Prophet (ṣ) or Imāms (*'a*) explain, since the Qur'ān was revealed in their house, and 'the People of the House know better what is in the house'.[٣٤٨] They explained the laws of ritual worship, its methods and the particulars related to it, from

ablution (*wuḍūʾ*) and ritual bath (*ghusl*), to prayer (*ṣalāh*), fasting (*ṣawm*), pilgrimage (*ḥajj*), holy struggle (*jihād*) and the other obligatory actions.

"And His forewarned prohibitions" – In the Qur'ān, Allāh warns His servants against committing prohibited acts. He warns them of a painful chastisement in this world and the next [if they do commit these acts].

"And His unambiguous statements" – Meaning the clear, decisive verses (*al-muḥkamāt*) that do not require elucidation.

"And His sufficient evidence" – Another version reads: *"And His sufficient metaphors,"* meaning the allegorical verses (*al-mutashābihāt*) that are known to those who are firmly grounded in knowledge.

"His mandated virtues" – These are the recommended actions that Allāh has charged human beings with i.e. those [actions] that He has invited them to perform without making it incumbent, like the midnight prayer etc.

"His bestowed leniency" – There are, in the Qur'ān, some rules that are obligatory and others that are recommended. With regards to the latter, human beings have been given a choice and may decide to perform these actions or abandon them.

"And His ordained laws" – This is what Allāh has legislated and ordained for His servants as an inseparable part of religion.

Then she (*ʿa*) turned to the subject of the philosophy or wisdom behind Islamic injunctions and theirs benefits and secrets, emphasizing the fact that Islamic laws are preventative measures more than remedial ones, as it is said, 'prevention is better than cure'.[٣٤٩] This will become clear as we examine the following section of her sermon:

"Allāh made faith (īmān) *a means to purify yourselves from polytheism"* – Another version reads: *"Allāh made faith incumbent upon you…"* The verses that command people to have faith in Allāh alone were revealed in order to purify people from the filth of ascribing partners to Allāh. Polytheism is like the harmful microbes that spread disease and faith is what sanitizes them. Polytheism is impurity that comes over the minds and sullies the intellects, resulting in pollution of the hearts, whereas faith is a purifying agent that removes all that impurity.

"And prayer (ṣalāt) *a means of freeing yourselves from arrogance"* – The goal of legislating prayer is annihilating the vice of arrogance, because prayer is humility and submissiveness in front of Allāh and [the act of] bowing, prostration and self-humbling. Most of those who

are afflicted by the disease of arrogance are people who have abandoned prayer.

"And the poor-rate (zakāt) *a means of cleansing the soul and increasing sustenance"* – In another version: *"And the poor-rate* (zakāt) *a means of increasing your sustenance."* The poor-rate was named '*zakāt*' because it cleanses the human being. The Almighty says: *Take alms out of their property, that you may cleanse them and purify them thereby* (Q.9:103), and Allāh has made the giving of *zakāt* a means for gaining blessings and increase. Through it, Allāh permits the land to flourish and crops begin to thrive, udders brim with milk, blessings flow continuously and fruits abound.

"And fasting (ṣiyām) *a means of establishing sincerity"* – It is possible for a person to pray in order to show off, but he cannot fast and spend his entire day hungry and thirsty, bearing this hardship through self-control and denial, with the intention of showing off. Thus, fasting (*ṣawm*) is evidently the most sincere worship that one can perform for the sake of Allāh.

"And pilgrimage (ḥajj) *a means of strengthening the religion"* – Pilgrimage has many spiritual benefits and advantages that cannot be attained by any other act of worship. *Ḥajj* is an assembly of a large number of believers from far off lands and various countries, from the East and West and from every region where Muslims live. They come together at a specific time and place, and in a specific manner. They meet and come to know one another. So the African Muslim gets acquainted with the Asian Muslim, and the Eastern Muslim learns about the state of the Western Muslim. There are many advantages of such meetings, aside from the numerous spiritual benefits that the pilgrim gains by performing the rites of *ḥajj* while humbly submitting himself to the will of Allāh, seeking repentance and carrying out all the other acts of worship.

"And justice [as] *a means of maintaining harmony for the hearts"* – In another version: *"as a means of maintaining devotion of the hearts."* I do not know of a better and more perfect definition for justice than this one, because maintaining harmony means putting things in order, just as one would arrange the beads of a rosary (*subḥah*) with a string; so if the string breaks, the beads would scatter and the order and harmony would be disrupted. Justice in society can be compared to the string of a rosary. Justice for the individual, couples, family and society, as well as being just with one's relatives and other people, is a means of keeping the hearts in order and maintaining harmony and

unity between them. When justice is lost, harmony is lost and hatred, rancour, discord, and in the end, conflict, take its place. Justice is not restricted to rulers, governors and judges. Rather, it is incumbent on every human being to live his life under the shade of justice, and to treat his wife, his children, his family and his society justly in order to maintain love in the hearts.

"And obedience to us (the Ahl al-Bayt) *a means of maintaining order in the community"* – Another version reads: *"our obedience"*. Every nation that wishes to survive must have the ability to choose the type of administration that governs it. Government is a broad term that encompasses many meanings. The governing apparatus, the various ministries, and the legislative body that issues directives on various social matters all fall under the rubric of 'government'. It is obviously important for the government to have authority and for the people to submit to its authority and follow its directives. This is what we call 'regulation'. So if the government is righteous, it spreads righteousness within its domain and among its subjects, but if it is corrupt, then corruption becomes manifest in both land and sea.

The Muslim community, which considers itself the leader of all civilized and cultured communities, must be organized and Allāh has made obedience to the *Ahl al-Bayt* (*ʿa*) a means of maintaining order in the Muslim *ummah*. This means that Allāh has given complete and unrestricted authority only to the twelve Imāms of the *Ahl al-Bayt* (*ʿa*), as they are the pure progeny of the Holy Prophet (ṣ), not to anyone else who takes over the reins of government or occupies the seat of power. It is not incumbent to obey such a person or comply with his orders. Allāh made obedience to the Imāms of the Holy Household incumbent for Muslims because He has granted them certain gifts and bestowed upon them the ability to recognize the best course of action for the society, what benefits and harms the people and what reforms and corrupts them.

We have seen how al-Sayyidah Fāṭimah al-Zahrā' (*ʿa*) described the Qur'ān, saying that it has been kept as a guide for the people and elaborating on its greatness. After this, she spoke of the philosophy of Islamic teachings and injunctions. Then, she turned to the second of the two 'weighty things' i.e. the Pure Progeny of the Holy Prophet (ṣ) – the *Ahl al-Bayt*. They are the ones who have been given authority over the people and whose obedience has been made obligatory for the people. As Allāh says: *Obey Allāh and obey the Messenger and those vested with authority from among you;* (Q.4:59).

By Allāh, if the Muslims had opened the way for the *Ahl al-Bayt* and obeyed them from day one, this world would have been a place of ease and abundance, and a garden of bliss. With the passage of time, felicity would have pervaded all strata of human society. There would be no oppression, tyranny or bloodshed on the face of this earth. No wealth would be usurped, no honour would be violated, no soul would perish due to injustice and there would be no ignorance, illiteracy, backwardness or degeneration in the Muslim community. There would be no poverty, deprivation, persecution or hunger in the world. Leadership in Islam is a vast subject that needs to be analysed and discussed thoroughly, and this would require a large encyclopaedic volume.

"And our leadership (imāmah) *as a security from disunity"* – Another version reads: *"a means of reuniting the factions."* Like the Book of Allāh, the Imām is a leader and a guide for the people. Look, for example, at the Imām of a congregational prayer – how he is followed by those praying behind him in his actions, from standing to bowing to prostration and so on. He is thus followed in his limited actions, and this is why he is called the 'leader of the congregational prayers' or the 'congregational prayer leader'. The great leadership (*al-imāmah al-kubrā*) is a divine appointment by Allāh because it comes after prophethood and is just as important. Look at how the close friends of Allāh constantly ask Allāh to raise them to the lofty station of *imāmah*.

Prophet Ibrāhīm (*'a*), the Friend of Allāh, was told by the Almighty: *I am making you an imām of the people* (Q.2:124), meaning a leader whose words and actions are followed, and one who is responsible for managing the affairs of the community, keeping things in order, punishing wrongdoers etc. Imāmah here does not mean prophethood, because Ibrāhīm was already a Prophet and Allāh gave him the added position of *imāmah*. When we consider the words "I am making you…" it becomes clear to us that Allāh is the one who appoints the *imām* and it is not for people to decide who their leader should be, based on the opinions of certain individuals and their personal inclinations. If we examine the next part of this verse, we will realize something fundamental. *He said: "And from among my descendants?" He* (the Almighty) *said, "My pledge does not extend to the unjust."* This means that when Ibrāhīm was given the *imāmah* by Allāh, he asked: "Will You give this honour to my descendants as well?" at which point the Almighty replied: *"My pledge does not extend to the unjust."* Mujāhid said: "The pledge being referred to here

is the *imāmah*." [٣٥] This has also been narrated from Imām al-Bāqir and al-Ṣādiq (*ʿa*). Thus, an unjust person can never be an *imām* of the people, and this, in turn, implies that the Imāms are infallible because Allāh refused to give His pledge (which is the *imāmah*) to any unjust person, and whoever is not infallible is *ipso facto* unjust, either to himself or to others.

When we reflect upon these verses, it becomes evident that the vicegerents must be appointed by Allāh Himself. For example, the Qur'ān states: *O Dāwūd! Indeed We have made you a vicegerent on the earth...* (Q.38:26). *And We ordained among his descendants prophethood and the Book;* (Q.29:27). *And certainly We gave Mūsā the Book and appointed with him his brother Hārūn as an aide;* (Q.25:35). *And We made them Imāms, guiding by Our command...* (Q.21:73). *Behold, I appoint you an Imām of the people;* (Q.2:124). *...and make us Imāms for the God-wary;* (Q.25:74). *And appoint for me as a minister from my family, Hārūn my brother;* (Q.20:29-30). And many similar verses wherein we find words like "We appointed", "Appoint us" etc.

Here, when al-Zahrā' (*ʿa*) says *"our leadership* (imāmah)*,"* she means the *imāmah* of the twelve Imāms, including her noble husband, the father of the Imāms, 'Alī ibn Abī Ṭālib (*ʿa*).

"And holy struggle (jihād) *as a glory for Islam"* – Glory cannot be achieved but through strength, and strength is shown by use of weapons, assembling armies, showing off the accoutrements of war, sending forth champions etc. The best way to show one's might and strong character is struggling in the way of Allāh. For strength, might, capability, sacrifice, the extent of Muslims' connection to the Cause, and the display of valour in the heat of battle, resulting in victory and conquest of the enemies of faith, and striking fear into every adversary of Islam, are the only ways to attain glory. Might submits only to might, neither to humanitarianism, nor to revolution alone – just to might. This is how glory is attained.

"And patience as an aid in making one deserving of recompense" – Patiently enduring hardships like poverty, sickness, debt, incarceration and loss, signify one's submission to the will of Allāh. This submission is a lofty trait and an exalted station that enables the patient human being attain great reward and full recompense. It is through patience that one can perform acts of worship and refrain from evil deeds.

"And enjoining good (amr bil-maʿrūf) *as a reformation of the masses"* – Allāh has made enjoining good obligatory for every

Muslim to the extent of his ability, under specific conditions that have been clearly stipulated, and this is considered a form of holy struggle (*jihād*). Each individual in a Muslim society is deemed responsible for his religion. This is the true meaning of the Prophet's (ṣ) statement: "All of you are shepherds, and each is responsible for his flock." [٣٥١] Islam does not believe in irresponsibility or isolation from the religious community, because Islam considers all Muslims as one family – one nation that is linked by ties of faith and belief.

"And honouring parents a means of protection from [divine] *wrath"* – This means that dishonouring one's parents causes the wrath of Allāh and His anger, just as being dutiful towards them is a means of protecting oneself from His wrath. The importance of this becomes clear when we read the [numerous] verses that advise us to fulfil the rights of our parents: *And we have enjoined man to be good to his parents…* (Q.29:8). *They ask you concerning what they should spend. Say, "Whatever wealth you spend, let it be for* [your] *parents…"* (Q.2:215). *Worship Allāh and do not ascribe any partners to Him, and be good to parents;* (Q.4:36). *Say, "Come, I will recount what your Lord has forbidden you from. That you shall not ascribe any partners to Him, and you shall be good to the parents..."* (Q.6:151). *Your Lord has decreed that you shall not worship anyone except Him, and* [He has enjoined] *kindness to parents. Should they reach old age at your side one of them or both do not say to them as much as "Fie!" and do not chide them, but speak to them noble words. And lower the wing of humility to them out of mercy, and say, "My Lord! Have mercy on them, just as they cared for me when I was a small child."* (Q.17:23-24). *And We have enjoined man concerning his parents: His mother carried him through weakness upon weakness, and his weaning takes two years. So give thanks to Me and to your parents; to Me is the return. But if they strive to make you associate with Me that about which you have no knowledge, then do not obey them but keep with them honourable company in this world…* (Q.31:14-15). *We have charged man that he be kind to his parents, his mother bore him painfully, and painfully she gave birth to him; his bearing and his weaning are thirty months until, when he is fully grown, and reaches forty years, he says, O my Lord, dispose me that I may be thankful for Your blessing wherewith You have blessed me and my father and mother, and that I may do righteousness well pleasing to You; and make me righteous also in my seed, behold, I repent to You, and am among those that surrender. Those are they from whom We shall*

accept the best of what they have done, and We shall pass over their evil deeds. They are among the Inhabitants of Paradise – the true promise which they were given; (Q.46:15-16).

After reading all these verses, what she (*ʿa*) means when she says that honouring parents is a protection from [divine] wrath becomes clear for us. This subject requires a more detailed discussion, but this will suffice for now.

"And keeping ties with family a means of increasing your numbers" prolonging your lives and growing your numbers." Actions have – Another version reads: *"And keeping ties with family as means of* certain natural and inescapable consequences. One who keeps ties with his family (i.e. the close of kin who are related to him through the womb of their mothers) through his words, actions or [assisting them with] his wealth will, as a result, live longer, have many children and become rich. We have many traditions that assert this – that keeping ties with near relatives increases wealth and prolongs life. At the same time, severing ties with one's family results in the shortening of life and loss of wealth. In our life, we have seen many people who kept ties with their near relatives and were blessed with abundance and numerous offspring, despite the fact that they did not possess the required conditions for all this. On the other hand, we have also seen many of our contemporaries who severed ties with their relatives – meaning that they cut off all forms of communication with their close kin – and it was as though they cut the roots of their lifespans and destroyed their own lives; they lost what they possessed and were forced to take loans after they became poor.

"And sanctioned retaliation (qiṣāṣ) *a means of preventing blood-shed"* – In all the charters and constitutions of the world, there is no law that protects the life of people like the law of sanctioned retaliation (*qiṣāṣ*). This is why the Almighty says: *In sanctioned retaliation there is life for you, O you who possess intellects, that you may be God-wary;* (Q.2:179). It is astonishing how taking the life of a killer is considered preserving and protecting the lives of others. This is because when a human being decides to kill someone unjustly, if he knows that he will face retribution and will be executed [for his crime]; it will most certainly prevent him from committing the crime. On the other hand, if he knows that his only punishment will be incarceration, and in prison there is rest, food and drink, as well as the possibility of pardon or parole, or using bribery and the influence of those who are close to government ministers to reduce his sentence

etc. then he will easily spill the blood of the innocent.

The laws of non-Muslims that have been adopted in some Muslim countries do not cater for retribution against killers and they think that since sanctioned retaliation does not bring the murdered person back to life, there is no benefit in killing yet another person. This is why they made prison and hard labour the punishment for murder. However, we see that the prisons of the world are full of criminals who have committed murder and we find this crime to be on the rise everywhere. It is interesting to see that [in the above verse] Allāh addresses the intelligent people when He says: *"O you who possess intellects"* and then He continues: *"...that you may be God-wary."* Allāh is addressing the intelligent people who understand and realize that sanctioned retaliation is the best deterrent and the strongest hindrance against murder. It is better than incarceration, torture and the like. Unfortunately however, divine law has been neglected and abandoned, and the western judicial system has been preferred over the laws of Allāh! How can Muslims expect to be masters over themselves, with dignity and independence, while they blindly follow the Jews and Christians in their laws and charters, and even in their calendar? The Islamic Hijri calendar has become a thing forgotten, and the Gregorian calendar is better known and followed in the Islamic countries by their governments and citizens! A lot more can be said about this, but there is no benefit in mentioning all these shortcomings as there does not seem to be any hope for change in the foreseeable future.

"And fulfilling vows a means of earning forgiveness" – A vow is a promise that one makes to Allāh. Being loyal to one's vow is the same as fulfilling one's promise, as the Almighty says: *...And whoever fulfils what he has promised to Allāh, He will give him a great reward*; (Q.48:10). In addition, human beings are able to attain forgiveness through making vows and fulfilling their vows.

"And honesty in weighing and measurement a means of avoiding diminution" – Allāh has made it incumbent on the buyer and seller to be wary of the rights of people, not to cheat others of their possessions and to be just and fair, not treacherous, in their dealings. This is done by ensuring that the measurements used to weigh foodstuffs and other things should not be tampered with.

"And forbidding the drinking of wine a means of becoming free of filth" – We have already mentioned all the different meanings of filth (*rijs*) when discussing the Verse of Purification (*āyah al-taṭhīr*), and

wine is considered one of the filthy things, as the Almighty says: *Indeed wine, gambling, idols and the divining arrows are filthy works of Satan, so avoid them so that you may be felicitous,* (Q.5:90). Numerous books and articles have been written, by both Muslims and non-Muslims, about the harmful effects of alcohol and the crimes that have been committed by those who drink. Suffice it to say that when we refer to the various meanings of *rijs*, it clearly includes many of the harmful effects of alcohol to one's health, mind and the society in general.

"And eschewing defamation as a screen against imprecation" – Another version reads: *"And eschewing defamation of married women ..."* Islam is a religion that preserves the honour of individuals. In Islam, questioning someone's honour is considered a crime – a crime that is punishable in this world and in the Hereafter. Ascribing debauchery to people of chastity and virtue, be they men or women, is not something to be taken lightly. Islam does not allow a person to raise doubts about the honour of individuals and to question their chastity and morality. If a person accuses someone, who is not known to be of lewd character, of debauchery, he must prove his accusation by producing evidence and witnesses. If he is unable to do this, he will be punishable by law. The Almighty says: *As for those who accuse honourable women and do not bring four witnesses, flog them eighty lashes and never accept any testimony from them after that, and they are transgressors,* (Q.24:4). And: *Indeed those who accuse honourable and unwary faithful women shall be cursed in this world and the Hereafter, and there shall be a great punishment for them,* (Q.24:23). From this, we glean the meaning of al-Sayyidah Fāṭimah's words: *"And eschewing defamation as a screen against imprecation"* i.e. those who avoid accusing others of debauchery are protected from imprecation (*laʿnah*), and the meaning of imprecation here is being distanced from the mercy of Allāh.

"And shunning theft a means of maintaining virtue" – Hands are considered valuable assets as long as they are trustworthy and chaste, but if they steal then they become treacherous, dishonourable and lose value, because of having transgressed the limits. Abū al-ʻAlā' al-Muʻarrī once asked al-Sayyid al-Murtaḍā ʻAlam al-Hudā (may Allāh be pleased with him): "How can a hand worth five hundred gold pieces be severed for four silver coins?" Meaning, how can a hand whose blood money (*diyah*) is five hundred gold coins, be severed for stealing something worth only four silver coins? So, al-Sayyid al-Murtaḍā answered him saying: "The honour of trust gave it value, and the vileness of treachery reduced its worth – so understand the

wisdom of the Creator!"[٣٥٢] Thus we see that theft undermines one's honour while eschewing theft leads to the preservation of one's virtue and trustworthiness.

In the book *Kashf al-Ghummah*, after her statement: *"And shunning theft a means of maintaining virtue,"* we find: *"And not consuming the wealth of orphans, and overindulgence in the property that is rightfully theirs* (fay'), *as succour against oppression. And justice in judgment as a relief for the masses."* – An orphan is a child who has lost either one or both of his parents at a young age, and inherits from what they leave behind but because of his young age, he is not able to protect or manage the wealth that he inherits. It is then that the greedy hawks encircle him, knowing him to be weak and unable to protect himself. This is when open oppression and vile injustice is seen; but Allāh has decreed the punishment for these oppressors and their chastisement in the Hereafter. He says: *Verily those who consume the property of orphans unjustly only ingest fire into their bellies, and soon they will enter the Blaze,* (Q.4:10). So, Allāh made it incumbent to avoid consuming the property of orphans in order to protect us from falling into injustice and oppression, the punishment for which has been mentioned above.

As for the phrase: *"And overindulgence in the property that is rightfully theirs* (fay')*"* – the meaning of *fay'* here is one-fifth of the booty or property [that is acquired without battle] which Allāh bestowed to His messenger [to use of as he wished], and we have discussed this in the introduction to the sermon and the verses that are related to Fadak.

"And justice in judgment as a relief for the masses" – We have read her (*'a*) words concerning justice in the general sense, like justice between spouses, between [one's] children and between people. Here she is specifically talking about the justice of rulers and judges, and especially the government in power, from the sovereign to the ministers, governors, chiefs, judges etc. It is natural for those who hold high positions to feel a sense of entitlement due to the grandeur that surrounds them. This makes them think that they are more important, of greater status and loftier standing than everyone else. The common people feel a great distance and disconnect between themselves and the ruling class. It is not possible for anyone to meet the head of state or a high-ranking official, especially if he needs something from them – even more so if one of the government workers has oppressed him. This leads to antipathy between governments and the people, and between governmental institutions and the citizenry. However, if the leaders are just and cater for the rights of the weak, it gives rise to a spirit of

hope in the hearts of the oppressed, and in the hearts of the entire nation. The people [then] look to the government as a child looks towards his father, as a student looks to his teacher and as a patient looks to his doctor – with love and respect. This is how comfort and empathy is achieved between the people and the ruling class, along with co-operation, goodwill, compassion, affection etc.

"He prohibited polytheism in order to make His Lordship exclusive" – Because polytheism is a form of disbelief, and it is incumbent on the servants to worship Allāh alone, putting faith in Him exclusively.

In the end, she concluded this part of her sermon with verses that are aptly related to her subject: So observe your duty to Allāh with the dutifulness due to Him, and do not die except as Muslims, (Q.3:102). "And obey Allāh in that which He has commanded and forbidden you," for indeed only those who possess knowledge fear Allāh, (Q.35:28).

Then she continued:

ثُمّ قَالَتْ:أَيُّهَا النَّاسُ اعْلَمُوا أَنِّي فَاطِمَةُ وَأَبِي مُحَمَّدٌ ص أَقُولُ عَوْداً وَبَدْواً وَلَا أَقُولُ مَا أَقُولُ غَلَطاً وَلَا أَفْعَلُ مَا أَفْعَلُ شَطَطاً- «لَقَدْ جاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ ما عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُفٌ رَحِيمٌ» فَإِنْ تَعْزُوهُ وَتَعْرِفُوهُ تَجِدُوهُ أَبِي دُونَ نِسَائِكُمْ وَأَخَا ابْنِ عَمِّي دُونَ رِجَالِكُمْ وَلَنِعْمَ الْمَعْزِيُّ إِلَيْهِ ص فَبَلَّغَ الرِّسَالَةَ صَادِعاً بِالنِّذَارَةِ مَائِلًا عَنْ مَدْرَجَةِ الْمُشْرِكِينَ ضَارِباً ثَبَجَهُمْ آخِذاً بِأَكْظَامِهِمْ دَاعِياً إِلَى سَبِيلِ رَبِّهِ «بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ» يجف [يَجُذُّ] الْأَصْنَامَ وَيَنْكُثُ الْهَامَ حَتَّى انْهَزَمَ الْجَمْعُ وَوَلَّوُا الدُّبُرَ حَتَّى تَفَرَّى اللَّيْلُ عَنْ صُبْحِهِ وَأَسْفَرَ الْحَقُّ عَنْ مَحْضِهِ وَنَطَقَ زَعِيمُ الدِّينِ وَخَرِسَتْ شَقَاشِقُ الشَّيَاطِينِ وَطَاحَ وَشِيظُ النِّفَاقِ وَانْحَلَّتْ عُقَدُ الْكُفْرِ وَالشِّقَاقِ.

وَفُهْتُمْ بِكَلِمَةِ الْإِخْلَاصِ فِي نَفَرٍ مِنَ الْبِيضِ الْخِمَاصِ «وَكُنْتُمْ عَلى شَفا حُفْرَةٍ مِنَ النَّارِ» مَذْقَةَ الشَّارِبِ وَنَهْزَةَ الطَّامِعِ وَقَبْسَةَ الْعَجْلَانِ وَمَوْطِئَ الْأَقْدَامِ تَشْرَبُونَ الطَّرْقَ وَتَقْتَاتُونَ الْقِدَّ أَذِلَّةً خَاسِئِينَ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ مِنْ حَوْلِكُمْ فَأَنْقَذَكُمُ اللهُ تَبَارَكَ وَتَعَالَى بِمُحَمَّدٍ ص بَعْدَ اللَّتَيَّا وَالَّتِي وَبَعْدَ أَنْ مُنِيَ بِبُهَمِ الرِّجَالِ وَذُؤْبَانِ الْعَرَبِ وَمَرَدَةِ أَهْلِ الْكِتَابِ «كُلَّما أَوْقَدُوا ناراً لِلْحَرْبِ أَطْفَأَهَا اللهُ» أَوْ نَجَمَ قَرْنُ الشَّيْطَانِ أَوْ فَغَرَتْ فَاغِرَةٌ مِنَ الْمُشْرِكِينَ قَذَفَ أَخَاهُ فِي لَهَوَاتِهَا فَلَا يَنْكَفِئُ حَتَّى يَطَأَ جَنَاحَهَا بِأَخْمَصِهِ وَيُخْمِدَ لَهَبَهَا بِسَيْفِهِ مَكْدُوداً فِي ذَاتِ اللهِ مُجْتَهِداً فِي أَمْرِ اللهِ قَرِيباً مِنْ رَسُولِ اللهِ سَيِّداً فِي أَوْلِيَاءِ اللهِ مُشَمِّراً نَاصِحاً مُجِدّاً كَادِحاً لَا تَأْخُذُهُ فِي اللهِ لَوْمَةُ لَائِمٍ وَأَنْتُمْ فِي رَفَاهِيَةٍ مِنَ الْعَيْشِ وَادِعُونَ فَاكِهُونَ آمِنُونَ تَتَرَبَّصُونَ بِنَا الدَّوَائِرَ وَتَتَوَكَّفُونَ الْأَخْبَارَ وَتَنْكِصُونَ عِنْدَ النِّزَالِ وَتَفِرُّونَ مِنَ الْقِتَالِ.

O People, know that I am Fāṭimah, and my father is Muḥammad

(ṣ). *I say again to you, and what I am saying is not false and what I am doing is not in transgression. "There has certainly come to you a messenger from among yourselves; grievous to him is your distress; he is full of concern for you, and compassionate and merciful to the believers;"* (Q.9:128). *So if you trace his lineage and know him, you will realize that he is my father and not the father of anyone amongst your women. He is the bother of my cousin* [and husband], *and not of any of your men. How excellent it is to be related to him* (ṣ). *He propagated the message, warned the people openly and turned against the ways of the polytheists, breaking their backs and strangling their throats. He called* [them] *to the way of his Lord "with wisdom and good advice;"* (Q.16:125). *He broke the idols and struck the heads, until they were defeated and forced to flee. Night gave way to day and the pure truth shone forth. The leader of faith spoke and the camel-frothing of the devils were silenced. The servants of hypocrisy perished and the knots of disbelief and schism were undone.*

You uttered the words of faith in the presence of the bright-faced and empty-of-stomach, while you were on "the brink of a fiery pit;" (Q.3:103). *A mere draught for the drinker and opportunity for the lustful* [were you]. *A flickering flame and a treading ground for others* [were you]. *You would drink from polluted water and eat dried animal skins and leaves. Abased and spurned, you feared being dispossessed by those around you. Then Allāh, the Almighty, rescued you through Muḥammad (ṣ), after all these calamities and after suffering at the hands of barbarians, the wolfish Arabs, and the rebellious People of the Book. "Whenever they ignited the flame of war, Allāh extinguished it;"* (Q.5:64). *Whenever the horn of Satan appeared or the polytheist's maw opened* [in defiance], *he would dispatch his brother* ['Alī (*'a*)] *into its midst; and he would not return until he had trampled on its ear with the soles of his feet and put out its blaze with his sword. He strove for the sake of Allāh and struggled in the way of Allāh. He was close to the Prophet of Allāh, a leader among the friends of Allāh, always prepared and diligent, sincere, earnest and hard working – never fearing the reproach of any reproacher. Meanwhile, you were living lives of ease and comfort, relaxed, unperturbed and secure; awaiting the reversal of our fortunes, keenly waiting for news* [of our

failures], *retreating during conflict and fleeing from battle.*

2. Commentary:

In this section of her sermon, al-Sayyidah Fāṭimah al-Zahrā' (*ʿa*) completed her discussion about the philosophy of Islamic laws, and the reasoning behind religious injunctions. Then she proceeded to her main subject and intended goal, which was to seek her rights and decry the oppression she had faced from those in power. Before anything else, she addressed the people who were present in the masjid – because they had pledged their allegiance to the head of state – and not the head of state himself, because he was one of the parties involved in the litigation and dispute. This is why she introduced herself to those who were present, as is the norm in legal proceedings, since she was the plaintiff and the daughter of the Holy Prophet (ṣ) and a member of his pure progeny; rather, she was the Queen of Islam. The litigation took place in the presence of the *Muhājirūn*, the *Anṣār* and others – and these were, in those days, the most important Muslims whose opinions carried weight.

The matter being disputed was the land that had been in al-Sayyidah Fāṭimah's control for some years before it was confiscated and taken over by Abū Bakr, without any legal basis. This is why al-Sayyidah Fāṭimah addressed those who were present in the gathering and said:

"O People, know that I am Fāṭimah" – She mentioned her name to the gathering; the name that was not unknown to anyone; the name that people had heard time and again from the lips of the Noble Prophet (ṣ) as he mentioned it with love and affection. This phrase alone would require many pages of commentary.

"And my father is Muḥammad (ṣ)*"* – This noble extraction is the loftiest lineage that a person can have – a lineage that is the envy of creation and the pearl of the crown of existence, more eminent than the sun. Yes, Fāṭimah is the daughter of Muḥammad, Master of the Prophets, the most honourable servant, the purest of creatures and the best of all creation. Yes, it is the daughter of this great man who is giving a sermon, speaking, providing evidence and raising her voice against the oppression that she faced. She introduced herself so that nobody could say: "We did not know who she was" or "Why did she not introduce herself" or "Why did she not tell us about her lineage?" So by mentioning this, the people were left with no excuse. Indeed, Fāṭimah bint Muḥammad (ṣ) had come to seek her rights and the property that had been confiscated and usurped from her.

"I say again to you" – Meaning, I repeat and reiterate what I had said in the beginning, with certainty about what I say.

"And what I am saying is not false" – i.e. there is nothing wrong in what I say. It is neither untrue, nor deceptive nor fallacious.

"And what I am doing is not in transgression" – I am not unjust or oppressive in what I say and I have not transgressed the bounds.

"There has certainly come to you a messenger from among yourselves; grievous to him is your distress; he is full of concern for you, and compassionate and merciful to the believers." – She started this discussion by mentioning her father, the Messenger of Allāh (ṣ) and joined her speech with the words of Allāh, the Most High. The verse she quoted means: Indeed the Prophet is from the Arabs. It is difficult for him to see your hardship and distress. He is concerned about you and desires that you attain felicity. He has compassion and mercy for the believers among this nation.

"So if you [seek to] *honour him and know him"* – Meaning that if you wish to know who is related to him, whose father he is, whose bother he is, etc.

"You will realize that he is my father and not the father of anyone amongst your women" – Yes, I am his only daughter and he is my father. And none of your womenfolk share this pure and noble lineage with me.

"And he is the bother of my cousin [and husband], *and not of any of your men"* – He is the brother of my husband and nobody else shares this honour. The brotherhood being referred to here is not one of blood, rather it is the brotherhood that came about on the day of *al-mu'ākhāt*, when the Prophet of Allāh (ṣ) established a pact of brotherhood between his companions and chose for himself ʻAlī (*ʻa*) as his brother. The Prophet would refer to his brotherhood with ʻAlī on many different occasions and laid special emphasis on the words 'my brother', saying: "Call my brother," "Where is my brother?" "You are my brother in this world and the next," etc. for example.

ʻAlī (*ʻa*) used to express his pride at being the chosen brother of the Prophet and even composed some couplets about this. For example, he (*ʻa*) said:

أنـا أخـو المصـطفى لا شـك في نسـبي معــه ربيــت، وســبطاه هــما ولــدي

I am the brother of al-Muṣṭafā, there is no doubt in my relationship.

With him was I raised, and his two grandsons are my offspring.
And:

محمـــد النبـــي أخـــي وصـــنوي وحمـــزة ســـيد الشـــهداء عمـــي

Muḥammad, the Prophet, is my brother and cousin,
and Ḥamzah, the master of martyrs, is my uncle.
And:

ومـــن حـــين آخـــى بـــين مـــن كـــان حاضراً دعـاني وآخـاني وبـيّن مـن فضـلي

And he who established the bond of brotherhood between those present,
invited me and made me his brother before expounding my merits.

He (*ʿa*) also said: "I am the servant of Allāh and the brother of the Messenger of Allāh. I am the most veracious (*al-ṣiddīq al-akbar*) and the 'great distinguisher' (*al-fārūq al-aʿẓam*) – no one else can say this [about himself] but a liar." [٣٥٣]

"How excellent it is to be related to him (ṣ)*"* – He is the best person to be related to and the most honourable person to have as one's family, because he is the purpose of creation and by his blessing, everything in creation gets its sustenance.

"He propagated the message and warned the people openly" – The Prophet delivered all the messages that he was instructed to deliver and warned the people, telling them about the horrors of chastisement in the Hereafter.

"Turned against the ways of the polytheists" – means that he turned away from the customs and norms of the polytheists.

"Breaking their backs" – The Prophet used to strike their backs i.e. he fought against the disbelievers and the polytheists.

"And strangling their throats" – He covered their mouths or gripped their throats. This is a metaphor for stopping them from transgression, thwarting their plots and refuting their falsities.

"He called [them] *to the way of his Lord 'with wisdom and good advice;*'" (Q.16:125). – He invited them towards Allāh, not towards this world; to the way of his Lord, not that of anyone else. He was careful about the people's level of understanding and called them with wisdom, i.e. with clear speech that does not give way to ambiguity or doubt, towards the truth. This is how he dealt with the educated and cultured class. As for the general masses, he invited them through

good advice and words that would bring satisfaction to the hearts and souls, as well as counsel that would benefit them in their lives. He debated with the disbelievers in the best manner, showing them that they were wrong using evidence and proofs.

"He broke the idols" that the polytheists believed in and worshipped instead of Allāh.

"And struck the heads" – This alludes to his battle against the chiefs of the disbelievers, the flag-bearers of polytheism who themselves ignited the flames of war and sedition, such as Shaybah, 'Utbah and Abū Jahl.

"Until they were defeated and forced to flee" – The struggle continued for many years, taking the form of battles and wars, until the Prophet was able to uproot the sources of sedition and corruption, whereupon the strength of the disbelievers was broken and their morale was weakened, until they were defeated and forced to flee.

"Night gave way to day and the pure truth shone forth" – The darkness of disbelief was dispelled and the brightness of the dawn of Islam shone forth. The coverings that had veiled the truth were removed and the pure, unadulterated truth became manifest. All this is a metaphor for the rallying of the forces of faith.

"The leader of faith spoke" – The leader of the faith spoke about matters pertaining to the religion and the Muslims, with complete freedom and openness.

"And the camel-frothing of the devils were silenced" – Camel-frothing is the white foam that forms around the mouth of a camel when it is agitated or excited. The silencing of the 'camel-frothing of devils' refers to subduing the activities of the corrupt and muffling their voices.

"The servants of hypocrisy perished" – This means that the hypocrites lost their influence and their efforts failed.

"And the knots of disbelief and schism were undone" – The schemes, plots and plans of the disbelievers against Islam and the Muslims all failed, as in the Battle of the Confederates (*aḥzāb*) for example.

"You uttered the words of faith" – i.e. you recited the testimony of faith "There is no god but Allāh…"

"In the presence of the bright-faced and empty-of-stomach" – Whose faces were bright and gleaming, and stomachs were empty because of fasting or abstemiousness. This may be referring to specific individuals who had these two qualities – namely the most illustrious companions of the Prophet (ṣ) or the *Ahl al-Bayt* (*'a*).

"While you were on 'the brink of a fiery pit.'" (Q.3:103), because of disbelief and ascribing partners to Allāh.

Then she went on to describe the society and the kind of lives that people lived before the coming of Islam, saying:

"A mere draught for the drinker and opportunity for the lustful [were you]*"* – If a thirsty person passed by a place where he found water which had no owner, or whose owner was weak and unable to protect his property, he would seek to drink from that water and quench his thirst. Similarly, if a person found food and its owner was weak, he would take that the opportunity to consume the food, even if it did not belong to him.

"A flickering flame" – This is a flare or a flame that is hastily taken by someone who needs fire.

"And a treading ground for others [were you]*"* – You were abased and humiliated, trampled upon by the mighty.

"You would drink from polluted water" – The water that you used to drink was collected from marshes and pits where animals would enter and where camels urinated, while it is known that honourable souls are repulsed by this kind of filthy water and would never be willing to drink it. However, because of your ignorance, lowliness and ignominy, you drank it – as if you never knew how to dig wells, locate springs or create canals under the earth. Some people still live like this, to this day, in certain Muslim countries that have distanced themselves from religion and civilization, as we read in some newspapers and magazines.

"And eat dried animal skins and leaves" – Your provisions and food consisted of dried meat and hide, as well as leaves from trees. For the vast arid lands were barren, with no growth or vegetation, and farming was something that held no meaning for you.

"Abased and spurned" – One who is spurned is rejected and driven away. Such an individual is not allowed to be near the people because of his vileness.

"You feared being dispossessed by those around you" – Degeneration and decadence lead to disturbance in social life, anarchy, loss of peace, security, stability and tranquillity in the hearts. The strong prey on the weak, the affluent monopolizes the scant resources and the rich subjugate the poor – nobody fears the law, worries about punishment or dreads the government. We notice that in countries where the rule of law is not respected by the masses, crimes such as kidnapping, robbery and rape are prevalent. Places where the law is only upheld

for the poor and weak see bloodshed, looting, transgression, oppression etc. al-Sayyidah Fāṭimah al-Zahrā' (*'a*) uses this verse (Q.29:67) to describe the situation during the 'age of ignorance' (*jāhiliyyah*).

"Then Allāh, the Almighty, rescued you through Muḥammad (ṣ)*"* – He is the great saviour and the mighty reformer who rescued the servants from that hellish life they were leading. He reformed the masses, taking them away from corruption, vileness and depravity, and bringing about a revolution in their beliefs, morals and culture.

"After all these calamities" – the calamities and hardships of ignorance that were faced by members of the society.

"And after suffering at the hands of barbarians" – The Prophet (ṣ) was able to rescue the people who had suffered at the hands of those who were stronger and mightier than them – those who had ignited the fires of war and fought against the Holy Prophet (ṣ) with all their might; and who were greater in number than the Muslims and possessed more weapons and provisions.

"The wolfish Arabs" – When a person is bereft of his humanity, morals and virtues, then he is reduced to the level of animals. If he lacks understanding and knowledge, he is comparable to a donkey and if he lacks compassion and kindness, then he is comparable to beasts of prey, so it is appropriate to call him a 'wolf'. This also applies to those bloodthirsty individuals who used to take pleasure in slaughtering innocents – those who used to love putting terror in the hearts of people – like Abū Jahl and Abū Sufyān, and all those who were like-minded.

It is said that the 'wolfish' people mentioned here refers to thieves and bandits, as well as the wretched and vile people.

The Holy Prophet (ṣ) suffered at the hands of these troublemakers; starting from the Battle of Badr up to the Battle of Ḥunayn, among others. We find these people always causing mischief, rebellion and upheaval – they even played a role in the wars that the Muslims fought against the Jews.

"And the rebellious People of the Book" – i.e. the Jews and Christians who waged war against the Muslims, such as the Banū Naḍīr, Banū Qurayẓah, Banū Qaynuqā' and the Banū Aṣfar in Mū'tah. If the People of the Book (i.e. the Jews and Christians) followed the divine revelation that had been sent to them, they would never fight against the Prophet. Rather, they would submit before him in the first instance, because the qualities of the Prophet (ṣ) had been mentioned in their books and it was easy for them to compare those descriptions to the person of the Prophet. Had they done this, they would have

found that the descriptions match him one hundred percent. However, the rebellious ones among the People of the Book, who were insolent and whose haughtiness prevented them from submitting to the truth, continued their denial, obstinacy and rebellion.

"Whenever they ignited the flame of war, Allāh extinguished it;" (Q.5:64). – They would scheme against the Prophet of Allāh (ṣ) and rally forces and armies, urging the tribes and clans to wage war against the Prophet. Their efforts were thwarted and in the end, victory and triumph was for the Prophet. If we examine the life of the Prophet (ṣ) from the time his mission began until his death, it becomes evident to us how many times his enemies plotted against him, yet their plots were always to no avail.

"Whenever the horn of Satan appeared" – Whenever the horn of an animal breaks, another grows in its place. Here, al-Sayyidah Fāṭimah al-Zahrā' (*ʿa*) is talking about when one of the evildoers rises up to undertake satanic action, like the dissent and rebellion of the polytheists against the Prophet of Allāh. This phrase is linked to the previous sentence: *"Whenever they ignited…,"* i.e. every time [they did this] the horn of Satan appeared…

"Or the polytheist's maw opened [in defiance]*"* – Or the viper of disbelief opened its mouth in order to bite the Muslim community with its fangs.

"He would dispatch his brother [ʻAlī (*ʿa*)] *into its midst"* – meaning that he would counter those evil activities and satanic schemes by sending his brother ʻAlī ibn Abī Ṭālib (*ʿa*) to thwart their efforts. The Prophet would instruct ʻAlī to push back the battalions of the polytheists and ranks of hypocrites, so ʻAlī (*ʿa*) would risk his life and put himself in peril by facing those wild wolves head-on. He would fight them on his own, entering deep into the midst of battle, hence the phrase: *"he would dispatch his brother into its midst"* i.e. into the jaws of death, between the sharp canines of the beasts of prey, under the edge of the enemies' swords, into the wave of [their] spears and the rain of [their] arrows.

"He would not return until he had trampled on its ear with the soles of his feet" – ʻAlī (*ʿa*) would not return from the battlefield until he had trampled the heads of the disbelievers and stepped on the crown of their leader with the soles of his feet; like the gladiator who enters the arena and after he has defeated his opponent, he must push his back or head to the ground in order to show that the fight is finally over. In the same way, ʻAlī (*ʿa*) used to charge at the enemy, not

knowing the meaning of fear, as if he was running towards death and the wish to live had been removed from him. In his hand was a sword dripping with death, that could be seen swinging at the heads and flanks of the enemy, slicing their bodies into two, vertically and horizontally, splitting, breaking and crushing [the enemy] in the blink of an eye. Then, even before blood could squirt out from the veins, the attack had ended.

"And put out its blaze with his sword" – He destroyed the roots of corruption and removed the thorns from the path of humanity. He extinguished the flames of war with his heavenly sword and paved the way for the path of the true testament: "There is no god but Allāh and Muḥammad is the messenger of Allāh."

"He strove for the sake of Allāh" – He bore all the hardship and difficulty that came his way, only for the sake of Allāh and in the way of Allāh, in order to gain the pleasure of Allāh.

"Struggled in the way of Allāh" – ʻAlī (*ʿa*) would exert all his efforts and do his best to attain his lofty goal and realize his aspiration, namely the elevation of Allāh's word [among the people].

"He was close to the Prophet of Allāh" – This does not mean physical proximity. Rather, it refers to the proximity of relationship, closeness in spirit, union of souls, and unity of purpose. For ʻAlī (*ʿa*) is the *soul* of the Prophet (ṣ) according to the Qur'ān itself, where Allāh says: *And our souls and your souls* (Q.3:61); what proximity or relationship can be stronger or closer than this?

"A leader among the friends of Allāh" – Or in another version: *"The master of the friends* (awliyā') *of Allāh"* in which case it refers to the Holy Prophet (ṣ).

"Always prepared and diligent, sincere, earnest and hard-working" – This is how al-Sayyidah Fāṭimah al-Zahrā' (*ʿa*) describes her husband; as one who had rolled up his sleeves in preparation for hard work, for the sake of Islam and in order to bring prosperity to the Muslims. He sincerely wished the best for them and was diligent in his work. So hardworking was he that fatigue and weariness did not prevent him from continuing his exertion. Indeed, the life of Amīr al-Mu'minīn (*ʿa*) was full of industry and struggle, action, accomplishment and service to Islam and the Muslims. His success in the battles is well known, as is his selfless service in the way of Islam and his sacrifice for the sake of Allāh.

"Meanwhile, you were living lives of ease and comfort; relaxed, unperturbed and secure" – ʻAlī (*ʿa*) would face the dangers and perils

at a time when the Muslims were far away from those dangers, busy in their own world, enjoying comfort, thinking about how to acquire pleasurable things and fulfilling their desires – with no sense of fear. Where were the Muslims on the night of *al-mabīt*? The night when the polytheists had surrounded the Prophet's house with the intention of attacking it and killing him? Was it not ʻAlī (*ʿa*) who slept on the bed of the Prophet (ṣ), thereby putting his life in danger in order to save the Prophet? Where were the Muslims on the day of Uḥud, when they fled and left the Prophet in the battlefield while he was being attacked by the disbelievers and polytheists? ʻAlī (*ʿa*) remained by his side and fought against the enemy, breaking the record of self-sacrifice and selflessness, until Jibrīl proclaimed his chivalry and bravery, calling out between the heavens and earth: "There is no youth [as brave] as ʻAlī and no sword [as effective] as Dhū al-Faqār."[1/٣٥٤] The same can be seen in the Battles of Ḥunayn, Khandaq, Khaybar, etc. ʻAlī (*ʿa*) said: "I put my life on the line for him in situations where heroes recoiled and the vanguard fell back, [this was] a bravery that Allāh honoured me with…"[2/٣٥٥]

"Awaiting the reversal of our fortunes" – Certain individuals who had joined the ranks of the Muslims were actually hoping for the destruction of the Prophet and were waiting for some misfortune to befall the Messenger of Allāh. Reversal of fortunes take place over time and may cause one to lose the blessings that were bestowed on him and bring calamities and hardships.

"Keenly waiting for news [of our failures]*"* – They were hoping to receive news about our downfall.

"Retreating during conflict and fleeing from battle" – In the Battle of Uḥud, the flight of Muslims was a tragedy; and it was the source of disgrace in the Battle of Ḥunayn and shame in the Battle of Khaybar, and in all the subsequent battles where a group of Muslims turned to flee. Not to mention the Battle of Khandaq, when fright had overcome the hearts and terror had taken root in the souls as ʻAmr ibn ʻAbd Wudd appeared – and Allāh spared the faithful through ʻAlī (*ʿa*). In short, this was the stance of ʻAlī (*ʿa*) towards Islam and the Prophet, as opposed to the attitude of others, whose 'bravery' became apparent only after the demise of the Prophet, and whose 'skills' were made known when there was no encumbrance for them, and the circumstances had

1. *Tārīkh al-Ṭabarī*, vol.2, p.514; *Manāqib Amīr al-Muʾminīn*, p.197.
2. *Nahj al-Balāghah*, Sermon no.197.

turned in their favour!

فَلَمَّا اخْتَارَ اللهُ لِنَبِيِّه دَارَ أَنْبِيَائِه وَمَأْوَى أَصْفِيَائِه ظَهَرَ فِيكُمْ حَسَكَةُ النِّفَاقِ وَسَمَلَ جِلْبَابُ الدِّينِ وَنَطَقَ كَاظِمُ الْغَاوِينَ وَنَبَغَ خَامِلُ الْأَقَلِّينَ وَهَدَرَ فَنِيقُ الْمُبْطِلِينَ فَخَطَرَ فِي عَرَصَاتِكُمْ وَأَطْلَعَ الشَّيْطَانُ رَأْسَهُ مِنْ مَغْرَزِهِ هَاتِفاً بِكُمْ فَأَلْفَاكُمْ لِدَعْوَتِه مُسْتَجِيبِينَ وَلِلْعِزَّةِ فِيه مُلَاحِظِينَ ثُمَّ اسْتَنْهَضَكُمْ فَوَجَدَكُمْ خِفَافاً وَأَحْمَشَكُمْ فَأَلْفَاكُمْ غِضَاباً فَوَسَمْتُمْ غَيْرَ إِبِلِكُمْ وَوَرَدْتُمْ غَيْرَ مَشْرَبِكُمْ هَذَا وَالْعَهْدُ قَرِيبٌ وَالْكَلْمُ رَحِيبٌ وَالْجُرْحُ لَمَّا يَنْدَمِلْ وَالرَّسُولُ لَمَّا يُقْبَرْ ابْتِدَاراً زَعَمْتُمْ خَوْفَ الْفِتْنَةِ «أَلا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكافِرِينَ» فَهَيْهَاتَ مِنْكُمْ وَكَيْفَ بِكُمْ وَأَنَّى تُؤْفَكُونَ وَكِتَابُ اللهِ بَيْنَ أَظْهُرِكُمْ؟ أُمُورُهُ ظَاهِرَةٌ وَأَحْكَامُهُ زَاهِرَةٌ وَأَعْلَامُهُ بَاهِرَةٌ وَزَوَاجِرُهُ لَائِحَةٌ وَأَوَامِرُهُ وَاضِحَةٌ وَقَدْ خَلَفْتُمُوهُ وَرَاءَ ظُهُورِكُمْ أَرَغْبَةً عَنْهُ تُرِيدُونَ أَمْ بِغَيْرِهِ تَحْكُمُونَ «بِئْسَ لِلظَّالِمِينَ بَدَلًا» «وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلامِ دِيناً فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخاسِرِينَ».

ثُمَّ لَمْ تَلْبَثُوا إِلَّا رَيْثَ أَنْ تَسْكُنَ نَفْرَتُهَا وَيُسْلَسَ قِيَادُهَا ثُمَّ أَخَذْتُمْ تُورُونَ وَقْدَتَهَا وَتُهَيِّجُونَ جَمْرَتَهَا وَتَسْتَجِيبُونَ لِهُتَافِ الشَّيْطَانِ الْغَوِيِّ وَإِطْفَاءِ أَنْوَارِ الدِّينِ الْجَلِيِّ وَإِهْمَالِ سُنَنِ النَّبِيِّ الصَّفِيِّ تَشْرَبُونَ حَسْواً فِي ارْتِغَاءٍ وَتَمْشُونَ لِأَهْلِه وَوُلْدِهِ فِي الْخُمْرَةِ وَالضَّرَّاءِ وَيَصِيرُ مِنْكُمْ عَلَى مِثْلِ حَزِّ الْمُدَى وَوَخْزِ السِّنَانِ فِي الْحَشَا وَأَنْتُمُ الْآنَ تَزْعُمُونَ أَنْ لَا إِرْثَ لَنَا «أَفَحُكْمَ الْجاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللهِ حُكْماً لِقَوْمٍ يُوقِنُونَ» أَفَلَا تَعْلَمُونَ؟ بَلَى قَدْ تَجَلَّى لَكُمْ كَالشَّمْسِ الضَّاحِيَةِ أَنِّي ابْنَتُهُ أَيُّهَا الْمُسْلِمُونَ أَأُغْلَبُ عَلَى إِرْثِي؟!

So when Allāh chose to take His Prophet (ṣ) *to the abode of His Prophets and the dwelling of His sincere servants, the thorny tree of hypocrisy appeared amongst you and the robe of religion became ragged. The misguided, who were previously silent, began to speak. The unknown few arose, and the liars came forward braying* [like camels] *as they strutted, wagging their tails in your courtyards. Satan raised his head from his hiding place and called out to you. He found you responsive to his call and attentive to his deception. Then he enticed you and found you easy to arouse; he exasperated you and found you easy to anger. So you branded camels that were not yours and proceeded to other than your own watering holes. This, while the era* [of the Prophet] *had only just ended, the gash still wide and the wound still fresh. The Prophet had yet to be buried when you made haste, claiming that you were afraid of dissension; "Lo, they have fallen into dissension! And indeed Hell surrounds the unbelievers;"* (Q.9:49). *Far be it! What is wrong with you? And where are you heading while the Book of Allāh is in your*

midst? Its affairs are distinct, its rulings manifest, its signs radiant, its prohibitions visible and its commands are clear. Yet you have cast it behind your backs. Do you wish to turn away from it out of aversion? Or do you wish to judge by another [book]*? "Evil would be the exchange for the wrongdoers!"* (Q.18:50). *"And whoever seeks a religion other than Islam, then it will not be accepted from him and he will be among the losers in the Hereafter;"* (Q.3:85).

Then you only waited for as long as it took the feral [camel] *to calm down and accept a rider taking control of its reins, before reigniting its flames and kindling its embers. You have responded to the calls of the misguiding Satan to extinguish the lights of the splendent religion and suppress the teachings of the pure Prophet. You secretly drank the milk while pretending to sip the froth and stalked his family and children, hiding in the trees and trenches. Yet we endure patiently with you through what feels like the stabbing of daggers and the piercing of* [our] *sides with spearheads. And now you claim that we have no inheritance! "Do they seek the judgment of* [the age of] *ignorance? And who is a better judge than Allāh for the people who have certainty?"* (Q.5:50). *Do you know not? Indeed it is as obvious as the midday sun that I am his daughter! O Muslims, will I be denied my inheritance?*

3. Commentary:

Al-Sayyidah Fāṭimah (*ʿa*) then proceeded to talk about the change that happened and the revolt that took place after the Prophet's death. She said:

"So when Allāh chose to take His Prophet (ṣ) *to the abode of His Prophets"* – How alarming and beautiful these words are! For she did not say: "When the Prophet died…" rather, she said: *"When Allāh chose for His Prophet the abode of His* [other] *Prophets"* meaning the lofty stations of Paradise, as that is the abode of the Prophets and the dwelling of His sincere servants.

"The thorny tree of hypocrisy appeared amongst you" – This refers to their enmity that sprang forth from hypocrisy, i.e. the enmity resulting from hypocrisy.

"And the robe of religion became ragged" – meaning that signs of fraying became evident on the robe of Islam, after it had been the most fabulous and beautiful.

"The misguided, who were previously silent, began to speak" – Those who did not have the audacity to speak in the past due to fear, now spoke freely.

"The unknown few arose" – Another version reads: *"The lowly few arose."* These were vile and lowly members of society who were known not to be noble or sagacious.

"And the liars came forward braying [like camels]*"* – Another version reads *"the disbelievers"* (instead of *"the liars"*). This refers to the sound made by the young male camel that is not straddled.

"Strutting and wagging their tails in your courtyards" – This is the walk of camels, a walk of those who are pleased with themselves, a walk of haughtiness and pride. All this is an analogy for the manifestation of hypocrisy that had been concealed, the appearance of factions and groups that were in hiding during the lifetime of the Prophet (ṣ), and the transformation of weak and incapable individuals into weilders of power and authority.

"Satan raised his head from his hiding place and called out to you" – al-Sayyidah Fāṭimah al-Zahrā' (*'a*) considers those events to be a form of compliance with the accursed Satan, who had sworn to Allāh saying: *By Your might, I will surely pervert them all, except Your sincere servants among them*; (Q.38:82-83). Satan had been defeated during the lifetime of the Prophet, when Islam was prospering and strong. Then he reared his head and came out of hiding, like the hedgehog that rears its head after its fear subsides. He called out to them, urging them to break the allegiance they had pledged on the day of Ghadīr, and to usurp the rights from their true owners.

"He found you responsive to his call" – When Satan called you, he found you to be as he had expected and his estimation of you was correct.

"And attentive to his deception" – Satan found your reaction to be ardent and your acceptance of his deception was like the person who believes everything that he is told, and does whatever he is instructed to do – without thinking or deliberation.

"Then he enticed you and found you easy to arouse" – He commanded you to stand with him and found you rushing towards him without any sluggishness.

"He exasperated you and found you easy to anger" – He made you angry and provoked you, and found you easy to anger; or found you quick to lose your temper as he wanted and hoped. Thus Satan found in you followers who obeyed his commands in all situations.

"So you branded camels that were not yours" – As a result, you did what was not permissible for you to do, and chose one who was not worthy of being chosen. You gave the reins of government to one who did not deserve it, and you empowered one who was not entitled.

"And proceeded to other than your own watering holes" like the camel-herder who takes his camels to a watering hole that does not belong to him. The meaning of this is: you took that which did not belong to you, namely, the caliphate. This is in reference to the improper conduct of the people in selecting the caliph, and the diversion of the caliphate from those who were its rightful recipients – because these decisions are not for the people to make; rather, it is the right of Allāh alone.

"This, while the era [of the Prophet] *had only just ended"* – All these changes took place only a few days after the demise of the Prophet (ṣ). It was possible for the religion to change or for Muslims to forget the instructions and teachings [of the Prophet] over time, but that was not the case here. Less than a fortnight had passed after the death of the Prophet before all this transpired.

"The gash still wide" – The lesion on the heart that was caused by the Prophet's (ṣ) demise is still a wide gash. This is a metaphor used to show the extent of sorrow and the enormity of the calamity.

"And the wound still fresh" – The wound of the Prophet's (ṣ) demise has not yet healed.

"The Prophet had yet to be buried" – The signs of revolt became apparent even before the Prophet (ṣ) was buried. Rather, it was in those hours when ʻAlī (*ʻa*) was busy washing the body of the Prophet (ṣ) and shrouding it that you assembled and wrought what you wrought.

"When you made haste, claiming that you were afraid of dissension" – You quickly undertook those measures, claiming that you did what you did in order to prevent dissension, knowing full well that this was not the true reason for your actions.

"Lo, they have fallen into dissension! And indeed Hell surrounds the unbelievers." (Q.9:49) – You are the dissenters and dissension is from you! Your actions are the cause of dissent as is your usurping the rights from their true owners in order to prevent dissension, as per your claim. What calamity can be greater than altering the direction of Islam, changing its laws, and usurping the rights of the *Ahl al-Bayt* (*ʻa*) while treating them with such harshness and hard-heartedness? It was indeed very prudent for al-Sayyidah Fāṭimah to mention this verse here.

"Far be it!" – She is expressing her astonishment and surprise at their actions. How could they do what they did? How could they commit such heinous crimes despite what they read clearly in the Qur'ān and what they knew of the wishes of the Prophet (ṣ) with regard to his family?

"What is wrong with you?" – al-Sayyidah Fāṭimah (*ʿa*) expresses her dismay at their changed attitude and conduct. How could they act in such a manner? How could such crimes be committed by them?

"And where are you heading" – Where is Satan diverting you to, [away] from the excellent path, as he incites you towards these actions?

"While the Book of Allāh is in your midst?" – All this while the Book of Allāh is still present amongst you and with you. Another version continues… *"Its injunctions are established, its meanings are clear and its paths are well-lit."*

"Its affairs are distinct" – There is nothing in the Qur'ān that causes doubt or uncertainty, because its affairs are clear and distinct.

"Its rulings manifest" – glaring and evident.

"Its signs radiant" – The signs that are found in the Qur'ān are radiant and bright.

"Its prohibitions visible" – Its proscriptions, which forbid you from following your vain desires, are clear.

"And its commands are clear" – Its commandments, which instruct you to obey us, to learn the laws of Islam from us and to follow us, are manifest.

"Yet you have cast it behind your backs" – How unfortunate that the Qur'ān, with all these qualities, has today been cast behind your backs and you neither act on it nor follow its injunctions.

"Do you wish to turn away from it out of aversion?" – This is a rhetorical question, because if someone casts something behind his back, it means he is averse to it. She (*ʿa*) is saying: It is as though you have rejected the Qur'ān or are not pleased with the Qur'ān and its injunctions because they go against your desires and goals.

"Or do you wish to judge by another [book]*?"* – Do you wish to judge based on laws other than what has been revealed because you consider the Qur'ān irrelevant?

"Evil would be the exchange for the wrongdoers!" (Q.18:50) – That which you have taken in place of the Qur'ān is evil and its laws are ill-conceived.

"Then you only waited for as long as it took the feral [camel] *to*

calm down and accept a rider taking control of its reins" – Here al-Sayyidah Fāṭimah al-Zahrā' (*'a*) is comparing their dissension to a camel or a wild animal which is difficult to control, or to tame and bestride. She says: After you took over the lofty and elevated position of the caliphate, you waited for a short while until the confusion had abated before instituting your subversive policies.

"Before reigniting its flames and kindling its embers" – Then you began to incite discord just as a person blows on a firebrand to stoke the flame, or moves live coal until its fire appears, burning the damp and dry. This statement is in reference to the evil acts that those people undertook, such as purloining the resources from Amīr al-Mu'minīn (*'a*), attacking the house [of Fāṭimah], and all that they did to al-Sayyidah Fāṭimah, her husband and her sons. In addition, they seized her property and deprived her of [her share of] the *khums* and *fay'*, among other injustices that the historians have mentioned. In short, she is saying: You committed these many injustices, each one more heinous than the next.

"You have responded to the calls of the misguiding Satan" – Because Satan calls his faction to join him in the fire of Hell. The Qur'ān tells us that Satan will say [on the Day of Resurrection]: *I had no authority over you, except that I called you and you responded to me,* (Q.14:22). Indeed, the crimes that the individuals in authority committed against the family of the Prophet (ṣ) were not in response to the commandments of Allāh and His Prophet, rather they were in response to the instructions of the accursed Satan.

"To extinguish the lights of the splendent religion" – The religion of Islam has lights by which people are guided, in the form of the beneficial laws and injunctions as well as the spirituality that pervades this religion; and that group of individuals was trying to extinguish these lights.

"And suppress the teachings of the pure Prophet" – The teachings of the Prophet are like bright lights and suppression of these teachings is tantamount to putting out these bright lights.

"You secretly drank the milk while pretending to sip the froth" – Whenever milk is milked, it has a layer of froth, and if a person comes and pretends that he wants to sip only the froth, but then secretly proceeds to drink the milk, then it is a form of deception. This is the source of the metaphor which is used to refer to a person who pretends or claims one thing but wants something else. Here, al-Sayyidah al-Zahrā' (*'a*) is informing us of the true intentions of these people, and

the fact that they are claiming one thing but want something quite different. They claim that they want to prevent dissension and discord while what they really want is to block the family of the Prophet.

"And stalked his family and children, hiding in the trees and trenches" – You disturb the family of the Prophet and his children with your deceptive schemes and secret plots. It was with this aim that you cut off their means of sustenance, so that they may become weak and poor, having been robbed of their resources, and nobody would thus be inclined to follow them.

"Yet we endure patiently with you through what feels like the stabbing of daggers" – We bear patiently with you throughout the wrongs and injustices that we face from you, just as one whose body is stabbed or slashed with daggers endures the pain.

"And the piercing of [our] *sides with spearheads"* – And just as one whose sides are pierced with spearheads; meaning that the matter is not trivial or petty such that one can overlook or forget it. Rather, it is a great injustice and a grave crime.

"And now you claim that we have no inheritance!" – After all this, in order to justify your inimical stance and cover up your actions, you falsely claim that we do not inherit anything from the Prophet of Allāh (ṣ). You deny the most important matter and the clearest issue in the religion of Islam i.e. the rules of inheritance, which are established by the Qur'ān and the Sunnah.

"Do they seek the judgment of [the age of] *ignorance?"* (Q.5:50) – al-Sayyidah Fāṭimah al-Zahrā' (*'a*) integrates this verse into her speech, as is her usual practice, because of her close familiarity with the Qur'ān. She says: Since rejection of inheritance is not part of Islamic law, then are you better pleased to pass judgment based on the laws of the age of ignorance, which were founded on personal whims and interests? This was the law which taught that daughters should be deprived of inheritance and only the sons could inherit.

"And who is a better judge than Allāh for the people who have certainty?" (Q.5:50). – This is another verse that she incorporates into her speech. She uses it to ask them if there is a better judgment or law than that which has come from Allāh, the Most High – especially for those who believe in Allāh and accept Islam. Is it not the case that Islamic law has replaced the law of *jāhiliyyah* and prescribed a share of inheritance for both males and females?

"Indeed it is as obvious as the midday sun that I am his daughter!" – It is as clear to you that I am the Prophet's daughter as the sun is on a

bright, clear, sunny day, with no clouds or fog.

"Do you know not?" – Do you not know the truth about these matters? Or do you not know that I am his daughter?

"O Muslims, will I be denied my inheritance?" – O those who are present and hear my words, O those who nominated Abū Bakr for the caliphate, O *ummah* of Muḥammad! I am the daughter of Muḥammad! I am the daughter of the Prophet of Islam. They are forcefully denying my rights and my inheritance.

Another version reads: *"will my rights be usurped?"*

يَا ابْنَ أَبِي قُحَافَةَ أَفِي كِتَابِ اللهِ تَرِثُ أَبَاكَ وَلَا أَرِثُ أَبِي لَقَدْ جِئْتَ شَيْئاً فَرِيًّا أَفَعَلَى عَمْدٍ تَرَكْتُمْ كِتَابَ اللهِ وَنَبَذْتُمُوهُ وَرَاءَ ظُهُورِكُمْ إِذْ يَقُولُ «وَ وَرِثَ سُلَيْمانُ داوُدَ» وَقَالَ فِيمَا اقْتَصَّ مِنْ خَبَرِ يَحْيَى بْنِ زَكَرِيَّا إِذْ قَالَ «فَهَبْ لِي مِنْ لَدُنْكَ وَلِيّاً يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ» وَقَالَ «وَأُولُوا الْأَرْحامِ بَعْضُهُمْ أَوْلى بِبَعْضٍ فِي كِتابِ اللهِ» وَقَالَ «يُوصِيكُمُ اللهُ فِي أَوْلادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ» وَقَالَ «إِنْ تَرَكَ خَيْراً الْوَصِيَّةُ لِلْوالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ»- وَزَعَمْتُمْ أَنْ لَا حُظْوَةَ لِي وَلَا أَرِثَ مِنْ أَبِي وَلَا رَحِمَ بَيْنَنَا أَفَخَصَّكُمُ اللهُ بِآيَةٍ أَخْرَجَ أَبِي مِنْهَا أَمْ هَلْ تَقُولُونَ إِنَّ أَهْلَ مِلَّتَيْنِ لَا يَتَوَارَثَانِ أَوَلَسْتُ أَنَا وَأَبِي مِنْ أَهْلِ مِلَّةٍ وَاحِدَةٍ أَمْ أَنْتُمْ أَعْلَمُ بِخُصُوصِ الْقُرْآنِ وَعُمُومِهِ مِنْ أَبِي وَابْنِ عَمِّي فَدُونَكَهَا مَخْطُومَةً مَرْحُولَةً تَلْقَاكَ يَوْمَ حَشْرِكَ فَنِعْمَ الْحَكَمُ اللهُ وَالزَّعِيمُ مُحَمَّدٌ وَالْمَوْعِدُ الْقِيَامَةُ وَعِنْدَ السَّاعَةِ يَخْسَرُ الْمُبْطِلُونَ وَلَا يَنْفَعُكُمْ إِذْ تَنْدَمُونَ وَ«لِكُلِّ نَبَإٍ مُسْتَقَرٌ وَسَوْفَ تَعْلَمُونَ»... «مَنْ يَأْتِيهِ عَذابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذابٌ مُقِيمٌ».

O Son of Abū Quḥāfah! Is it in the Book of Allāh that you may inherit from your father yet I cannot inherit from mine? "You have certainly come up with a strange thing!" (From Q.19:27). *Have you purposely abandoned the Book of Allāh and cast it behind your backs? When it says: "And Sulaymān inherited from Dāwūd"* (Q.27:16); *and when relating the story of Zakariyyā, where he said: "So grant me from Yourself an heir who will inherit from me and inherit from the family of Ya'qūb"* (Q.19:5-6); *and it further states: "...but blood relatives are more entitled* [to inherit] *from one another in the Book of Allāh"* (Q.8:75)*; and: "Allāh enjoins you concerning your children: for the male shall be the like of the share of two females"* (Q.4:11); *and: "...if he leaves behind any property, he should make a bequest for his parents and relatives in kindness, an obligation for the God-wary;"* (Q.2:180). *Yet you claim that I have no entitlement and inherit nothing from my father! Has Allāh revealed a*

special verse [of the Qur'ān] *for you from which He excluded my father? Or do you say that people of two separate faiths cannot inherit from one another? Are my father and I not upon the same faith? Or is it that you have greater knowledge of the particular and general injunctions of the Qur'ān than my father and cousin? So take hold of its reins, bridled and saddled, for it will surely meet you on the day you are assembled; and Allāh is the best judge and Muḥammad the best leader. The* [final] *rendezvous is on the Day of Resurrection, and when it comes, the falsifiers will be the losers and your remorse will be of no benefit. "For every prophecy there is an appointed term"* (Q.6:67). *"Soon you will know whom a disgraceful punishment will overtake and on whom a lasting punishment will descend;"* (Q.11:39).

Then she addressed the *Anṣār* and said:

يَا مَعْشَرَ النَّقِيبَةِ وَأَعْضَادَ الْمِلَّةِ وَحَضَنَةَ الْإِسْلَامِ مَا هَذِهِ الْغَمِيزَةُ فِي حَقِّي وَالسِّنَةُ عَنْ ظُلَامَتِي؟ أَمَا كَانَ رَسُولُ اللهِ ص أَبِي يَقُولُ الْمَرْءُ يُحْفَظُ فِي وُلْدِهِ سَرْعَانَ مَا أَحْدَثْتُمْ وَعَجْلَانَ ذَا إِهَالَةً وَلَكُمْ طَاقَةٌ بِمَا أُحَاوِلُ وَقُوَّةٌ عَلَى مَا أَطْلُبُ وَأُزَاوِلُ.

أَتَقُولُونَ مَاتَ مُحَمَّدٌ ص فَخَطْبٌ جَلِيلٌ اسْتَوْسَعَ وَهْنُهُ وَاسْتَنْهَرَ فَتْقُهُ وَانْفَتَقَ رَتْقُهُ وَأَظْلَمَتِ الْأَرْضُ لِغَيْبَتِهِ وَكَسَفَتِ الشَّمْسُ وَالْقَمَرُ وَانْتَثَرَتِ النُّجُومُ لِمُصِيبَتِهِ وَأَكْدَتِ الْآمَالُ وَخَشَعَتِ الْجِبَالُ وَأُضِيعَ الْحَرِيمُ وَأُزِيلَتِ الْحُرْمَةُ عِنْدَ مَمَاتِهِ فَتِلْكَ وَاللهِ النَّازِلَةُ الْكُبْرَى وَالْمُصِيبَةُ الْعُظْمَى لَا مِثْلُهَا نَازِلَةٌ وَلَا بَائِقَةٌ عَاجِلَةٌ أَعْلَنَ بِهَا كِتَابُ اللهِ جَلَّ ثَنَاؤُهُ فِي أَفْنِيَتِكُمْ وَفِي مُمْسَاكُمْ وَمُصْبَحِكُمْ يَهْتِفُ فِي أَفْنِيَتِكُمْ هُتَافاً وَصُرَاخاً وَتِلَاوَةً وَإِلْحَاناً وَلَقَبْلَهُ مَا حَلَّ بِأَنْبِيَاءِ اللهِ وَرُسُلِهِ حُكْمٌ فَصْلٌ وَقَضَاءٌ حَتْمٌ «وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقِبَيْهِ فَلَنْ يَضُرَّ اللهَ شَيْئاً وَسَيَجْزِي اللهُ الشَّاكِرِينَ».

O people of understanding, supporters of faith and defenders of Islam, what is [the cause of] *this negligence in defending my rights and laxity before the injustice being done to me? Did my father, the Prophet of Allāh* (ṣ), *not say: "A man is honoured through his offspring"? How quickly have you changed, and how hastily you have you betrayed us, while you possess the ability to assist me and the strength to support me in what I seek and pursue.*

Do you say: "Muḥammad (ṣ) *has died"? This is indeed a great calamity whose damage is extensive, its breach is vast, and its weavings have been rent apart. The world has become*

dark by his absence; the sun and moon have been eclipsed and the stars scattered because of his loss. Hopes have been dashed, mountains have crumbled, sanctities have been violated and all sense of sacredness has been disregarded upon his death. This is, by Allāh, a great tragedy and a dire calamity. No tragedy can be compared to it and no adversity is as grievous. The Book of Allāh – glory be to Him – announced it in your courtyards, in your evenings and mornings, calling and crying out, recited and chanted, that the Prophets of Allāh and His Messengers who came before were not able to overcome the definitive verdict and the inescapable decree [of death]. *"Muḥammad is but a messenger, other messengers have passed away before him. If he dies or is slain, will you turn back on your heels? Anyone who turns back on his heels will not harm Allāh in the least, and soon Allāh will reward the grateful;"* (Q.3:144).

4. Commentary:

"O Son of Abū Quḥāfah" – Here al-Sayyidah Fāṭimah al-Zahrā' (*ʿa*) addresses the head of state by name, not as the 'Caliph of the Prophet of Allāh', because the Holy Prophet (ṣ) did not appoint him the caliph. She did not use his epithet 'Abū Bakr', because it would have been a show of reverence towards him. Rather, she said: *"O son of Abū Quḥāfah."* We shall discuss this ascription in detail later, when expounding on her talk with her husband, Amīr al-Mu'minīn (*ʿa*).

"Is it in the Book of Allāh that you may inherit from your father yet I cannot inherit from mine?" – By what law do you inherit from your father when he dies yet I cannot inherit from my father when he passes away? Are you basing your judgment against my inheritance on any evidence from the Book of Allāh?

"You have certainly come up with a strange thing!" – You have come up with a grave falsehood and a serious lie against the Qur'ān.

We have mentioned before that al-Sayyidah Fāṭimah was the rightful owner of Fadak, which was given to her as a gift and was also her inheritance. When she sought it as something that had been gifted to her and presented evidence for this, they wrought what they wrought, and now she had come to seek Fadak as her right by inheritance.

"Have you purposely abandoned the Book of Allāh and cast it behind your backs?" – Is the Qur'ān not present amongst you? Why then have you discarded it and cast it behind your backs?

"When it says: 'And Sulaymān inherited from Dāwūd'" (Q.27:16).

– Is this not a clear ruling about the inheritance of Prophets from one another? Was Sulaymān not the son of Dāwūd, the Prophet? Al-Sayyidah Fāṭimah (*‘a*) understood this verse to mean that Sulaymān inherited the wealth of Dāwūd. This is also what Abū Bakr and the rest of the Muslims who were present in the gathering understood from this verse, and they did not interpret it in any other way. The same applies to the story of Zakariyyā where he said: *"So grant me from Yourself an heir who will inherit from me and inherit from the family of Ya‘qūb;"* (Q.19:5-6). Zakariyyā (*‘a*) asked Allāh to grant him a son who would inherit his wealth.

However, after many centuries, there came a group who wanted to defend those who had usurped power, so they said regarding the commentary of these two verses: Sulaymān inherited knowledge from Dāwūd, not wealth. Through this interpretation, they sought to endorse the decision of those who deprived al-Sayyidah Fāṭimah al-Zahrā' (*‘a*) of her inheritance from her father, the Holy Prophet (ṣ).

Let us look more closely at these two verses. Firstly, the word 'inheritance' is used [both] legally and commonly to refer to wealth. If we say that someone has inherited from someone else, the apparent meaning of this is that he has inherited some wealth, not that he has inherited knowledge or wisdom, except if there is some qualifying statement that points to this inheritance being one of knowledge or wisdom, as in the verse: *We made the Children of Israel heirs to the Book* (Q.40:53) and: *Then We made heirs to the Book those whom We chose from Our servants,* (Q.35:32).

As for the verse: *And Sulaymān inherited from Dāwūd* (Q.27:16), it is referring to inheritance of wealth, not inheritance of knowledge or sovereignty or the like. This is because Sulaymān was a Prophet during the lifetime of his father Dāwūd, as Allāh says in the story of the tillage, when the sheep of some people strayed into it by night: *We gave its understanding to Sulaymān, and to each We gave judgement and knowledge*… (Q.21:79).

Al-Zamakhsharī says in *al-Kashshāf,* in his commentary on the verse: *When one evening there were displayed before him prancing steeds* (Q.38:31), "It is narrated that Sulaymān fought a battle against the armies of Damascus and acquired a booty of one thousand horses; and it is said that he inherited them from his father, who had acquired them as war booty from the ‘Amāliqah."[٣٥٦] Al-Bayḍāwī says: "It is said that his father acquired them from the ‘Amāliqah and he inherited them from him…"[٣٥٧]

So we find that Sulaymān inherited those horses from his father Dāwūd, along with other material possessions that his father left behind. Therefore, it becomes evident that Sulaymān did not inherit knowledge or prophethood from his father, as he was already a Prophet during his father's lifetime, just as Hārūn was a Prophet during the lifetime of his brother, Mūsā ibn ʻImrān (*ʻa*). Therefore, Sulaymān inherited the wealth of his father Dāwūd.

"And when relating the story of Zakariyyā, where he said: 'So grant me from Yourself an heir who will inherit from me and inherit from the family of Yaʻqūb,'" (Q.19:5-6). – As for this supplication of Zakariyyā (*ʻa*), some claim that he wanted someone to inherit his prophethood but the verse speaks for itself, for it goes on to say *"and make him, my Lord, one with whom You are well pleased."* This shows that the inheritance Zakariyyā meant was not inheritance of prophethood, because if that were the case, it would be like a person saying: "O Allāh send to us a Prophet and make him intelligent and pleasing in his character." The latter part is redundant and it is not befitting for someone like Zakariyyā to ask his Lord to give the Prophet [who will be his heir] a pleasing character, because prophethood has far greater qualities, all of which are included in prophethood itself [to begin with]. Fakhr al-Dīn al-Rāzī says: "That which is meant by inheritance in these two verses is the inheritance of wealth."[٣٥٨]

The exegetes have different opinions about the supplication of Zakariyyā (*ʻa*). In *Majmaʻ al-Bayān*, al-Ṭabarsī says that Zakariyyā was afraid of what his cousins would do after him, hence he said: *"Indeed I fear my kinsmen, after me"* (Q.19:5) and his only reason for seeking an heir was because of this fear.[٣٥٩] His fear of them could not have been for anything other than wealth, such as prophethood and knowledge, for he knew that Allāh would never appoint a person who was unworthy as a Prophet, nor give such an individual His knowledge and wisdom, so how could he be afraid of this? If someone says: this cannot be about inheritance of wealth because it would mean that he was niggardly and miserly, we would reply: we seek Allāh's refuge from equating these two matters, for wealth is granted to believers and disbelievers, to the righteous and the wicked, and it is not improbable that he was despondent about his cousins if they were wicked and corrupt people who would take his wealth and waste it away. Rather, being concerned about this is very wise, for doing anything to strengthen the wrongdoers and assist them in their evil deeds is forbidden in religion. Therefore, whoever considers this to be miserliness and

stinginess is not fair in his assessment.

"And it further states: '...but blood relatives are more entitled [to inherit] *from one another in the Book of Allāh,'"* (Q.8:75). – This means that close relatives have a greater right to inherit from one another. This verse refers to the general inheritance between relatives.

"And: 'Allāh enjoins you concerning your children: for the male shall be the like of the share of two females,'" (Q.4:11). – Allāh commands you and instructs you on how to divide your inheritance between your children. When you die, your sons should get twice what your daughters get. This verse is also general and enjoins all the Muslims, without making exceptions for Prophets or stating that their children do not inherit.

"And: '...if he leaves behind any property, he should make a bequest for his parents and relatives in kindness, an obligation for the God-wary,'" (Q.2:180). – This verse states that it is obligatory for a Muslim who is on his deathbed to bequeath his wealth to those mentioned. This is the third general verse which makes no exceptions for Prophets and does not say that Prophets have no heirs [for their wealth].

"Yet you claim that I have no entitlement and inherit nothing from my father!" – You claim, while knowing full well that you are lying, that there is no share or inheritance for me from my father, the Prophet of Allāh (ṣ). By denying my inheritance from my father, you are denying my relationship to him and my close bond with him.

"Has Allāh revealed a special verse [of the Qur'ān] *for you from which He excluded my father?"* – The verses of inheritance are general and applicable to all the Muslims, so has Allāh made an exception for my father, the Prophet, in these verses such that none can inherit from him?

"Or do you say that people of two separate faiths cannot inherit from one another?" – Such that a disbeliever cannot inherit from a Muslim?

"Are my father and I not upon the same faith?" – Do you doubt my faith and the fact that I am a Muslim who follows the laws of Islam?

What a calamity! The matter has escalated to such an extent that the one who was 'part of the Prophet (ṣ)' and his beloved daughter, the Mistress of all Women of the Worlds, has to speak in such a manner and has to use such an argument! Indeed we belong to Allāh and to Him will we return.

"Or is it that you have greater knowledge of the particular and

general injunctions of the Qur'ān than my father and cousin?" – The verses of inheritance are general, so if there was an exception made for the Prophet, he would have known about it and informed his daughter of it. Since he (ṣ) did not tell his daughter, or anyone else for that matter, about any such special exception, it must not have existed. It is not logical to assume that the Prophet (ṣ) kept this information from his daughter, despite her close bond with him and his deep affection for her, as well as the great need for explaining this rule to her so that she would not ask for her inheritance after he had passed away. Al-Sayyidah Fāṭimah is saying here: Do you say that you know more about the Qur'ān and its specific and general verses than my father, the Prophet of Allāh (ṣ), upon whom it was revealed? Or are you more knowledgeable about it than his cousin, ʻAlī ibn Abī Ṭālib (*ʻa*), the 'gate of the city of knowledge'? For if this was the case, my husband would have informed me of it and would not allow me to come to the masjid to seek my inheritance.

These are all the possibilities that one can imagine about this case, and all of them are void. Therefore, we realize that this matter was political, not religious. Rather, it was a plot against the *Ahl al-Bayt* of the Prophet (ṣ) and an economic blockade meant to weaken their financial position.

"So take hold of its reins, bridled and saddled" – Until this point, the speech was about general matters and addressed all the Muslims present in the masjid. Here, she turned her focus towards the head of state himself, saying: Take it – take Fadak; and she compared Fadak to a she-camel that had been bridled and saddled. By saying this, she means: take Fadak, prepared and ready. There is a warning underlying these words, just as one would tell a transgressor: 'Do what you will, and enjoy your spoils.' This is why she continues: *"for it will surely meet you on the day you are assembled,"* as a reminder that human beings will come face to face with their deeds on the Day of Resurrection, *and they will find present whatever they had done*, (Q.18:49).

"And Allāh is the best judge" – On that day, Allāh, the Almighty, will be the judge, not you. And Allāh is not unjust, and nothing is hidden from Him.

"And Muḥammad the best leader" – The counsellor who will prosecute you [on that day] will be the Master of the Prophets and my father. He will ask you for the right of his daughter, Fāṭimah.

"The [final] *rendezvous is on the Day of Resurrection"* – The tryst is the Day of Judgment, when all the plaintiffs will be assembled.

"And when it comes, the falsifiers will be the losers" – Those who assert falsehood and claim what is not theirs will be the losers on that day.

"And your remorse will be of no benefit" – Regret will be of no avail on that day. A person may have benefitted from remorse in the world if he was determined never to repeat that action, but on the Day of Resurrection, remorse and regret are of no benefit because there are no deeds or actions there, only accounting.

"For every prophecy there is an appointed term" (Q.6:67). "*Soon you will know whom a disgraceful punishment will overtake and on whom a lasting punishment will descend."* (Q.11:39). – This is a warning about the never-ending, eternal chastisement of the Hereafter.

"Then she addressed the Anṣār" – These were the people of Madīnah who had helped the Prophet (ṣ) when he migrated there from Makkah. She called for them to come to her aid after reminding them of their illustrious past during the time of the Prophet.

"She said: 'O people of understanding'" – O noble people. And another version reads: *"O chivalrous people."* She uses these terms in order to stir up their emotions and resolve.

"Supporters of faith" – The helpers of religion.

"And defenders of Islam" – Those who protected Islam and safeguarded it like a mother safeguards her child, or as a bird protects its egg.

"What is [the cause of] *this negligence in defending my rights"* – Why are you remiss and silent about my rights?

"And laxity before the injustice being done to me?" – al-Sayyidah Fāṭimah (*ʿa*) is comparing their silence to the laxity and lethargy that overcomes a person just before they go to sleep. And one who is asleep lacks awareness. Indeed, sleep is the [temporary] death of consciousness, the incapacitation of senses, the stasis of emotion and the loss of humanity.

"Did my father, the Prophet of Allāh (ṣ), *not say: A man is honoured through his offspring?"* – Meaning that the honour of a person is preserved by honouring his children and fulfilling their rights. Is the Prophet of Allāh not my father? Am I not his daughter? Does it not behove you to respect my status because of the Holy Prophet (ṣ)? Another version reads: *"Is it not the right of the Prophet of Allāh that his honour be preserved though his children?"*

"How quickly have you changed" – al-Sayyidah Fāṭimah expresses her dismay at how quickly they turned and showed their enmity for the family of the Holy Prophet (ṣ).

"And how hastily you have you betrayed us" – This phrase is actually extracted from an idiom that came about when a man who had a thin, skinny sheep, whose snot was flowing from its snout, was asked: "What is this?" He said: "Soon to be a lump of fat."[٣٦٠] This idiom is used to describe a person who informs others about something before its time. Here, al-Sayyidah Fāṭimah means: You arranged your affairs [and took sides] against us with the utmost haste and speed.

"While you possess the ability to assist me" – You possess the strength and ability to help me and assist me in retaking my usurped rights.

"And the strength to support me in what I seek and pursue" – You are not weak and incapable of coming to my aid and defending me. So what is your excuse? Why are you silent? Why this betrayal?

"Do you say: Muḥammad (ṣ) *has died?"* – And his faith is dead, and his honour and reverence has perished, and his lofty teachings are no more? Is this what has emboldened you against us, the *Ahl al-Bayt*?

"This is indeed a great calamity whose damage is extensive" – This is a grave matter, because the demise of great people is a grave affair. Another version reads: *"Do you think that since the Prophet* (ṣ) *has passed away, his faith is now orphaned? Indeed his passing away is a great calamity."*

"Its breach is vast" – Like a fortress whose breach is vast or like the wide gash on one's body.

"And its weavings have been rent apart" – The place which had been interwoven together is rent apart. All these are descriptions of the gravity of the calamity.

"The world has become dark by his absence" – It is natural that since he was the light which illuminated the world, with his demise, the world turned dark. We find many verses in the Qur'ān that refer to the Prophet of Allāh (ṣ) as 'light', such as: *Certainly there has come to you a light from Allāh, and a manifest Book*, (Q.5:15).

"The sun and moon have been eclipsed" – The radiance that we see on the face of the moon is nothing but the reflection of the sun's light, so if the light of the sun is eclipsed, the light of the moon will also disappear.

"Hopes have been dashed" – The hopes that were based on the presence of the Prophet of Allāh (ṣ) have been dashed with his passing.

"Mountains have crumbled" – Out of the severity of this calamity and the gravity of this event, even the inanimate things have been affected. As [in the verse where] Allāh says: *Had We sent down this*

Qur'ān upon a mountain, you would have surely seen it humbled and crumble to pieces out of the fear of Allāh. (Q.59:21).

"Sanctities have been violated" – Sanctities are the things that a person would be ready to protect with his life. The sanctities being referred to here are those of the family of the Prophet – his pure progeny.

"And all sense of sacredness has been disregarded upon his death" – Another version reads: *"The sanctity* [of his family] *has been trampled upon after his demise."*

"This is, by Allāh, a great tragedy and a dire calamity" – The demise of great people is a tragedy, and the greater the individual, the more dire the calamity. Indeed, the Prophet of Allāh (ṣ) was the greatest and most honourable of all creatures, so naturally his demise would be a great tragedy and a dire calamity.

"No tragedy can be compared to it" – No tribulation greater than the death of the Holy Prophet (ṣ) can be imagined in this world, because nobody in the world can be compared to him.

"And no adversity is as grievous" – No adversity comparable to his demise will ever occur in this world, even though it is possible for an event which is greater than the death of the Holy Prophet (ṣ) to occur, such as the Day of Resurrection and Judgment.

Imām 'Alī (*'a*) described the calamity of the demise of the Prophet (ṣ) thus:

> That which came upon me at the demise of the Prophet of Allāh (ṣ) was so grave that I do not think a mountain would be able to bear it. I saw people from my household burdened with unbearable grief, unable to control themselves, incapable of bearing the adversity that had befallen them. The tribulation had overwhelmed their patience and bewildered their minds, rendering them incapable of comprehension, understanding, speaking or hearing.[٣٦١]

Prophet in your presence and around you, meaning that the Qur'ān was recited during the night and day, and its recitation was heard in the masjids, houses and dwellings. Another version reads: *"in your Qiblah"* meaning in the *masjid* or the place where one prays and recites the Qur'ān.

"In your evenings and mornings" – You would hear the verses of the Qur'ān that informed you about the death of the Prophet (ṣ), in the evenings and mornings.

"Calling and crying out" – The announcement of the [impending] death of the Prophet was made in different ways: by calling out i.e.

reciting with a beautiful voice, and by crying out i.e. reciting with a loud and strong voice.

"Recited and chanted" – Recitation is when one recites the verses quickly and chanting is when one recites slowly and with reflection.

"That the Prophets of Allāh and His Messengers who came before were not able to overcome the definitive verdict and the inescapable decree [of death]*"* – The death that came to the Prophets before the Noble Prophet (ṣ) was something that had been decreed, and there is no doubt in it. It was a definitive decree that could not be averted. Therefore, death is the *sunnah* of Allāh with regard to His servants, Prophets and others alike.

Then she used the following verses as evidence:

"Muḥammad is but a messenger, other messengers have passed away before him. If he dies or is slain, will you turn back on your heels? Anyone who turns back on his heels will not harm Allāh in the least, and soon Allāh will reward the grateful." (Q.3:144). – These verses show that Muḥammad (ṣ) is a Prophet of Allāh, and other Prophets have come before him, and other Messengers have passed away from this world before him. Therefore, the death of a Messenger is not something surprising; rather, this has always been the way of Allāh with regard to His Prophets. They taste death like the rest of creation. This does not mean that when a Prophet dies, his teachings and religion die with him, or that his honour and respect perishes.

"If he dies or is slain, will you turn back on your heels?" – If Allāh causes him to die or if he is slain by the disbelievers, will you turn back to disbelief after having accepted Islam? This apostasy (*irtidād*) means turning back to what one was before and returning to his previous state.

"Anyone who turns back on his heels" and apostatizes *"will not harm Allāh in the least"* rather, it is he who shall be harmed *"and soon Allāh will reward the grateful"* and obedient ones.

يهاً بَنِي قَيْلَةَ أَأُهْضمَ تُرَاثُ أَبِي وَأَنْتُمْ بِمَرْأًى مِنِّي وَمَسْمَعٍ وَمُنْتَدًى وَمَجْمَعٍ تَلْبَسُكُمُ الدَّعْوَةُ وَتَشْمَلُكُمُ الْخِبْرَةُ وَأَنْتُمْ ذَوُو الْعَدَدِ وَالْعُدَّةِ وَالْأَدَاةِ وَالْقُوَّةِ وَعِنْدَكُمُ السِّلَاحُ وَالْجُنَّةُ تُوَافِيكُمُ الدَّعْوَةُ فَلَا تُجِيبُونَ وَتَأْتِيكُمُ الصَّرْخَةُ فَلَا تُغِيثُونَ وَأَنْتُمْ مَوْصُوفُونَ بِالْكِفَاحِ مَعْرُوفُونَ بِالْخَيْرِ وَالصَّلَاحِ وَالنُّخْبَةُ الَّتِي انْتُخِبَتْ وَالْخِيَرَةُ الَّتِي اخْتِيرَتْ لَنَا أَهْلَ الْبَيْتِ قَاتَلْتُمُ الْعَرَبَ وَتَحَمَّلْتُمُ الْكَدَّ وَالتَّعَبَ وَنَاطَحْتُمُ الْأُمَمَ وَكَافَحْتُمُ الْبُهَمَ لَا نَبْرَحُ أَوْ تَبْرَحُونَ نَأْمُرُكُمْ فَتَأْتَمِرُونَ حَتَّى إِذَا دَارَتْ بِنَا رَحَى الْإِسْلَامِ وَدَرَّ حَلَبُ الْأَيَّامِ وَخَضَعَتْ ثَغْرَةُ الشِّرْكِ وَسَكَنَتْ فَوْرَةُ الْإِفْكِ وَخَمَدَتْ نِيرَانُ الْكُفْرِ وَهَدَأَتْ دَعْوَةُ الْهَرْجِ وَاسْتَوْسَقَ نِظَامُ الدِّينِ

فَأَنَّى حُزْتُمْ بَعْدَ الْبَيَانِ وَأَسْرَرْتُمْ بَعْدَ الْإِعْلَانِ وَنَكَصْتُمْ بَعْدَ الْإِقْدَامِ وَأَشْرَكْتُمْ بَعْدَ الْإِيمَانِ بُؤْساً لِقَوْمٍ «نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَؤُكُمْ أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ».

أَلَا وَقَدْ أَرَى أَنْ قَدْ أَخْلَدْتُمْ إِلَى الْخَفْضِ وَأَبْعَدْتُمْ مَنْ هُوَ أَحَقُّ بِالْبَسْطِ وَالْقَبْضِ وَخَلَوْتُمْ بِالدَّعَةِ وَنَجَوْتُمْ بِالضِّيقِ مِنَ السَّعَةِ فَمَجَجْتُمْ مَا وَعَيْتُمْ وَدَسَعْتُمُ الَّذِي تَسَوَّغْتُمْ «فَإِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعاً فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ» أَلَا وَقَدْ قُلْتُ مَا قُلْتُ هَذَا عَلَى مَعْرِفَةٍ مِنِّي بِالْخِذْلَةِ الَّتِي خَامَرَتْكُمْ وَالْغَدْرَةِ الَّتِي اسْتَشْعَرَتْهَا قُلُوبُكُمْ وَلَكِنَّهَا فَيْضَةُ النَّفْسِ وَنَفْثَةُ الْغَيْظِ وَخَوَرُ الْقَنَاةِ وَبَثَّةُ الصَّدْرِ وَتَقْدِمَةُ الْحُجَّةِ فَدُونَكُمُوهَا فَاحْتَقِبُوهَا دَبِرَةَ الظَّهْرِ نَقِبَةَ الْخُفِّ بَاقِيَةَ الْعَارِ مَوْسُومَةً بِغَضَبِ الْجَبَّارِ وَشَنَارِ الْأَبَدِ مَوْصُولَةً «بِنَارِ اللَّهِ الْمُوقَدَةُ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ» فَبِعَيْنِ اللَّهِ مَا تَفْعَلُونَ «وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ» وَأَنَا ابْنَةُ «نَذِيرٍ لَكُمْ بَيْنَ يَدَيْ عَذابٍ شَدِيدٍ» فَاعْمَلُوا إِنَّا عامِلُونَ «وَ انْتَظِرُوا إِنَّا مُنْتَظِرُونَ».

Far be it, O Children of Qaylah![1] *Will I be deprived of my patrimony while you watch and listen to me? And* [while you] *are seated and gathered here? You are involved in the claim and are aware of it, and you are numerous and well equipped. You possess means and strength, and own weapons and shields. The case has reached you yet you do not respond? You hear the cry yet you do not assist me? Yet you are known for your bravery and have a reputation for being good and righteous. You are an elite group and the best of those who were selected. You fought the* [pagan] *Arabs and bore pains and hardships. You clashed with the nations and battled the champions. We have not ceased, or is it you who have ceased? You always complied; we ordered and you obeyed. Until, through us, Islam was established and the milk of prosperity began to flow, the breach of polytheism was subdued, the ebullition of falsehood subsided, the fires of disbelief were stifled, the call to rebellion was silenced and the religious order was founded. So why have you become confused after your clear stance? Why have you become secretive after your proclamation? Why have you retreated after being at the forefront? And why have you opted for polytheism after believing* [in Allāh]*? "Will you not make war on a people who broke their pledges and resolved to expel*

1. The Banū Qaylah are the tribes of Aws and Khazraj.

the Messenger, while they attacked you first? Do you fear them? But Allāh is worthier of being feared by you, should you be faithful," (Q.9:13).

Lo, I see you now inclined to a life of ease, having distanced yourselves from the one who is more worthy of giving and withholding. You have withdrawn into comfort and have escaped from hardship to abundance. You have thus spit out what you had retained and vomited out what you had swallowed. "If you are ungrateful, you and those on earth all together, most surely Allāh is Self-sufficient, Praised," (Q.14:8). *I have said what I had to say, being fully aware of your intention to forsake me and of the betrayal that has sprung in your hearts. However, this was the unbosoming of the soul, the outburst of anger, the inability to further endure, the anguish of the heart and the advancing of proof. So take its reins and saddle it, with its sore back and suppurating hooves, ever disgraceful, branded with the wrath of Allāh and eternal dishonour, leading to "the fire, set ablaze by Allāh that roars over the heart,"* (Q.104:6-7). *For what you are doing is witnessed by Allāh, "and they who act unjustly shall know to what final place of turning they shall turn back,"* (Q.26:227). *I am the daughter of "a warner unto you, before a severe chastisement,"* (Q.34:46). *So act, we too shall act, "and wait, we too shall wait,"* (Q.11:122).

5. Commentary:

"Far be it, O Children of Qaylah!" – The way she addresses them commands them to silence and demands a response. The children of Qaylah are the [tribes of] Aws and Khazraj.

"Will I be deprived of my patrimony while you watch and listen to me?" – Will they oppress me by withholding my rightful inheritance from my father while you are present in the gathering, hearing my words and my complaint, and seeing my beleaguered state?

"You are involved in the claim" – You are involved and included in my claim and my plight.

"And are aware of it" – You know about it and are aware of it. Another version reads: *"you are perplexed by this dispute."*

"And you are numerous and well equipped" – You are many in number and are prepared and equipped. Thus you cannot seek an excuse due to your small numbers.

"You possess means and strength" – You have the means, strength

and ability to assist me and come to my aid.

"And own weapons and shields" – You have the weapons with which you fought in the way of Allāh, and you have instruments of defence.

"The case has reached you yet you do not respond?" – My plight and call for help has reached you yet you do not respond to me?

"You hear the cry yet you do not assist me?" – My cry, the cry of one who is beleaguered and oppressed, comes to you yet you do not help me?

"Yet you are known for your bravery" for your fighting in the way of Allāh, facing the enemy and waging direct combat [without turning back or fleeing].

"And have a reputation for being good and righteous" – And performing virtuous actions.

"You are an elite group" – Verily the Messenger of Allāh (ṣ) chose Madīnah and chose you for these reasons and qualities.

"And the best of those who were selected" – The Holy Prophet (ṣ) selected you to assist him and that is why he migrated [here] to you.

"You fought the [pagan] *Arabs"* in order to help the Prophet and raise the banner of Islam.

"And bore pains and hardships" in wars and battles, during the intense heat and bitter cold, sacrificing your lives and suffering injuries.

"You clashed with the nations" – You fought the different nations of Jews, Christians and others, all in order to defend the Prophet.

"And battled the champions" – You entered into combat against champions with bravery and without any weakness or languor.

"We have not ceased, or is it you who have ceased?" – Meaning we have not ceased and neither should you.

"We ordered and you obeyed" – We commanded and you would always obey our commands.

"Until, through us, Islam was established" – You fought, endured and struggled incessantly until Islam spread far and wide, and through us Islam was established and took its proper place.

"And the milk of prosperity began to flow" – Prosperity and wealth increased because of the conquests, like the milk that flows forth copiously from the udder.

"The breach of polytheism was subdued" – The polytheists' necks were lowered in humility in front of Islam and they lost their standing.

"The ebullition of falsehood subsided" – meaning the outpouring and eruption of lies.

"The fires of disbelief were stifled" – The fires of war that were ignited by the disbelievers were extinguished.

"The call to rebellion was silenced" – The call to sedition was silenced and the upheavals calmed down.

"And the religious order was founded" – The affair of religion came together and became organized after it had been dispersed.

"So why have you become confused after your clear stance?" – Now, after all this, how have you become confused when the issue before you is so clear? How have you fallen into the valley of perplexity?

"Why have you become secretive after your proclamation?" – Why have you hidden things that were openly manifest, or those things that you used to declare openly?

"Why have you retreated after being at the forefront?" – Why have you turned backwards after you were at the forefront for the sake of Islam?

"And why have you opted for polytheism after believing [in Allāh]*?"* – You have ascribed partners to Allāh by opposing the Prophet (ṣ) with regard to his family.

"Will you not make war on a people who broke their pledges and resolved to expel the Messenger, while they attacked you first? Do you fear them? But Allāh is worthier of being feared by you, should you be faithful." (Q.9:13). – Al-Sayyidah Fāṭimah al-Zahrā' (*ʿa*) incorporated this verse in her speech, even though it was revealed about the polytheists of Makkah who had wanted to forcefully remove the Messenger of Allāh (ṣ) from Makkah, or in relation to the Jews and Christians who broke their allegiance and plotted to remove the Prophet from Madīnah. In either case, [by using this verse] al-Sayyidah Fāṭimah al-Zahrā' is calling upon them and actuating them to come to her aid. She is not trying to foment dissent with these words, nor is she looking for blood to be spilled. She does not want to command an army or to lead a faction. Rather, she is aware of the state of the people and their inclinations. She knows that the matter is part of a clandestine scheme. That is why she said:

"Lo, I see you now inclined to a life of ease" – I know that you have settled down in a life of ease and comfort.

"Having distanced yourselves from the one who is more worthy of giving and withholding" – You have distanced yourselves from ʿAlī ibn Abī Ṭālib (*ʿa*) who is more worthy and deserving of having authority over your affairs, and of making decisions and passing

judgments related to Islam, than anyone else.

"You have withdrawn into comfort" – You have isolated yourselves in your comfort and leisure.

"And have escaped from hardship to abundance" – Because Amīr al-Mu'minīn (*ʿa*) does not flatter or compromise, and he does not favour one above the other when he gives, this is hard for you to bear. So you escaped from this hardship and moved to the one who listens to you, is easy to handle, does what you wish and judges in your favour.

"You have thus spit out what you had retained" – Meaning you have expelled from your mouths that which you had retained.

"And vomited out what you had swallowed" – You have regurgitated that which you drank, with ease and enjoyment. This is in reference to their retreat from religion and rejection of faith, which is why she follows up with the verse:

"If you are ungrateful, you and those on earth all together, most surely Allāh is Self-sufficient, Praised;" (Q.14:8). – You do not hurt anyone but yourselves and harm nothing but your faith.

"I have said what I had to say, being fully aware of your intention to forsake me" – She (*ʿa*) is saying: I know your stance and your attitude, and when I addressed you and sought your help, I knew that you would not assist me or come to my aid.

"And of the betrayal that has sprung in your hearts" – Betrayal has covered your hearts like the clothes that cover the body. Betrayal is the opposite of loyalty, so she is saying: I do not expect you to remain loyal because I know of the betrayal that is present in your hearts.

"However, this was the unbosoming of the soul" – Meaning the expression of the pain that is felt by the soul. Just as a vessel can be filled with water, the soul too can become full of sorrow and overwhelmed with grief.

"The outburst of anger" – The manifestation of the effects of anger, in the same way that interior bleeding indicates an ulcer.

"The inability to further endure" – Signifying the weakness and inability of the soul to bear anything more than this.

"The anguish of the heart" – Prophet Yaʿqūb (*ʿa*) said: *"I complain of my anguish and grief only to Allāh;"* (Q.12:86). This is the anguish that one cannot hide, thus he manifests it.

"And the advancing of proof" – I have addressed you and said what I had to, without any any hope or expectation of assistance from

you. I only did this for personal and religious reasons. As for the personal reasons, I have already mentioned them. The reason based on religious responsibility was the presenting of proof and making sure you were aware of everything. I gave you all the evidence to support what I say, so that you have no excuse on the Day of Judgement and cannot say: "We were unaware about this," or "We forgot," or "We were ignorant of this." I have left no possible excuse or justification for anyone. I have introduced myself and my lineage to you. I have mentioned the Imāmah and my right on Fadak. I have proven my case using clear verses from the Qur'ān about inheritance in general and the inheritance of Prophets in particular. I have sought your assistance in taking back what is rightfully mine and have not found in you any helper or aide.

"So take its reins and saddle it, with its sore back and suppurating hooves" – Take the reins of power and fasten your bags on it. It is just like a camel with an injured back and sensitive hooves.

"Ever disgraceful" – Continually abased in this world throughout history, and in the Hereafter for eternity.

"Branded with the wrath of Allāh and eternal dishonour" – The mark of Allāh's wrath and anger is on that camel, as is the mark of everlasting disgrace that will lead you to…

"Leading to 'the fire, set ablaze by Allāh, that roars over the hearts'" (Q.104:6-7), whose fire burns and blazes endlessly – a fire that burns the exterior and interior, and reaches up to the hearts.

"For what you are doing is witnessed by Allāh" – Allāh sees your actions and deeds and nothing is hidden from Him. It is as though these actions of yours are done in His presence.

"And they who act unjustly shall know to what final place of turning they shall turn back;" (Q.26:227). – What retribution they will face and which hellish punishment and chastisement await them!

"I am the daughter of 'a warner unto you, before a severe chastisement'" (Q.34:46). – Referring to the verse of the Qur'ān: *O Prophet! Indeed We have sent you as a witness, as a bearer of good news and as a warner* (Q.33:45), she is saying: I am the daughter of Muḥammad (ṣ) who was sent to warn you of the punishment of Allāh, which He has promised for the unjust.

"So act, we too shall act, 'and wait, we too shall wait;'" (Q.11:122). – Do whatever injustice you wish, for we too shall do what is incumbent upon us by remaining patient and enduring; and wait for the consequences of your actions as we too wait for the results of our patience

during these trials.

After having heard this, Abū Bakr said:

يَا بِنْتَ رَسُولِ اللهِ لَقَدْ كَانَ أَبُوكِ بِالْمُؤْمِنِينَ عَطُوفاً رَءُوفاً رَحِيماً وَعَلَى الْكَافِرِينَ عَذَاباً أَلِيماً وعِقَاباً عَظِيماً إِنْ عَزَوْنَاهُ وَجَدْنَاهُ أَبَاكِ دُونَ النِّسَاءِ وَأَخَا إِلْفِكِ دُونَ الْأَخِلَّاءِ آثَرَهُ عَلَى كُلِّ حَمِيمٍ وَسَاعَدَهُ فِي كُلِّ أَمْرٍ جَسِيمٍ لَا يُحِبُّكُمْ إِلَّا سَعِيدٌ وَلَا يُبْغِضُكُمْ إِلَّا شَقِيٌّ بَعِيدٌ فَأَنْتُمْ عِتْرَةُ رَسُولِ اللهِ الطَّيِّبُونَ الْخِيَرَةُ الْمُنْتَجَبُونَ عَلَى الْخَيْرِ أَدِلَّتُنَا وَإِلَى الْجَنَّةِ مَسَالِكُنَا وَأَنْتِ يَا خِيَرَةَ النِّسَاءِ وَابْنَةَ خَيْرِ الْأَنْبِيَاءِ صَادِقَةٌ فِي قَوْلِكِ سَابِقَةٌ فِي وُفُورِ عَقْلِكِ غَيْرُ مَرْدُودَةٍ عَنْ حَقِّكِ وَلَا مَصْدُودَةٍ عَنْ صِدْقِكِ.

وَاللهِ مَا عَدَوْتُ رَأْيَ رَسُولِ اللهِ وَلَا عَمِلْتُ إِلَّا بِإِذْنِهِ وَالرَّائِدُ لَا يَكْذِبُ أَهْلَهُ وَإِنِّي أُشْهِدُ اللهَ وَكَفَى بِهِ شَهِيداً أَنِّي سَمِعْتُ رَسُولَ اللهِ ص يَقُولُ نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ لَا نُورِثُ ذَهَباً وَلَا فِضَّةً وَلَا دَاراً وَلَا عَقَاراً وَإِنَّمَا نُورِثُ الْكِتَابَ وَالْحِكْمَةَ وَالْعِلْمَ وَالنُّبُوَّةَ وَمَا كَانَ لَنَا مِنْ طُعْمَةٍ فَلِوَلِيِّ الْأَمْرِ بَعْدَنَا أَنْ يَحْكُمَ فِيهِ بِحُكْمِهِ وَقَدْ جَعَلْنَا مَا حَاوَلْتِهِ فِي الْكُرَاعِ وَالسِّلَاحِ يُقَاتِلُ بِهَا الْمُسْلِمُونَ وَيُجَاهِدُونَ الْكُفَّارَ وَيُجَالِدُونَ الْمَرَدَةَ الْفُجَّارَ وَذَلِكَ بِإِجْمَاعٍ مِنَ الْمُسْلِمِينَ لَمْ أَنْفَرِدْ بِهِ وَحْدِي وَلَمْ أَسْتَبِدَّ بِمَا كَانَ الرَّأْيُ عِنْدِي وَهَذِهِ حَالِي وَمَالِي هِيَ لَكِ وَبَيْنَ يَدَيْكِ لَا نَزْوِي عَنْكِ وَلَا نَدَّخِرُ دُونَكِ وَأَنْتِ سَيِّدَةُ أُمَّةِ أَبِيكِ وَالشَّجَرَةُ الطَّيِّبَةُ لِبَنِيكِ لَا نَدْفَعُ مَا لَكِ مِنْ فَضْلِكِ وَلَا يُوضَعُ فِي فَرْعِكِ وَأَصْلِكِ حُكْمُكِ نَافِذٌ فِيمَا مَلَكَتْ يَدَايَ فَهَلْ تَرَيْنَ أَنْ أُخَالِفَ فِي ذَاكِ أَبَاكِ (ص)؟

O daughter of the Messenger of Allāh! Your father was indeed affectionate, generous, gracious and merciful to the believers, and the disbelievers shall face painful chastisement and severe retribution. If we look at his relationships, we find that he was your father to the exclusion of other women, and the brother of your husband to the exclusion of all [his] *other close companions. He preferred him over every close friend and he, on his part, assisted him in every important matter. None love you save the felicitous and none despise you save the wretched. You are the pure progeny of the Messenger of Allāh, the best of the chosen ones, our guides towards virtue and our path to Paradise. And you, O best of all women and daughter of the best of Prophets, are true in your words and foremost in the prodigiousness of your intellect. You will not be denied your right nor will your truth be contested.*

By Allāh, I have never opposed the opinion of the Messenger of Allāh, and have never done anything but by his permission. The herald does not lie to his people; I take Allāh as my witness,

and He suffices as a witness, that I heard the Messenger of Allāh (ṣ) *say: "We, the company of Prophets, neither bequeath gold nor silver, nor houses nor land; we only bequeath the Book, wisdom, knowledge and prophethood, and whatever we possess of* [revenue generating] *property, it is for the ruler who comes after us to dispense with according to his own judgment." Moreover, we have already spent what you are asking for, to procure horses and weapons that the Muslims may use in battle, to fight against the unbelievers and quash the insurgency of rebels. This was done by the general consensus of all the Muslims; I did not make this decision alone and I never enforced my opinion on anyone. This is my state and my wealth, it is at your disposal and I place it before you. Nothing will be withheld from you and nothing will be kept from you. You are the noblewoman of your father's nation and a pure* [maternal] *tree for your children. Your merits cannot be disputed and your honourable lineage and roots cannot be disparaged. Your command with respect to what I possess shall be enforced. Do you think I should act against the will of your father (ṣ) in this matter?*

6. Commentary:

Up to this juncture, al-Sayyidah Fāṭimah al-Zahrā' (*'a*) has said what she had to say and conveyed what she was duty-bound to convey in the most complete and perfect manner possible. Now the head of state begins his reply to her:

"O daughter of the Messenger of Allāh!" – Glory be to Allāh! He knows who she is yet takes such a position [in opposition to her]!

"Your father was indeed affectionate, generous, gracious and merciful to the believers, and the disbelievers shall face painful chastisement and severe retribution." – All this is well known, so what is the purpose of mentioning it?

"If we look at his relationships, we find that he was your father to the exclusion of other women, and the brother of your husband to the exclusion of all [his] *other close companions."* – He affirms her statement in the beginning of her sermon where she said: "If you trace his lineage and know him, you will realize that he is my father and not the father of anyone amongst your women, and he is the bother of my cousin [and husband], and not of any of your men."

"He preferred him over every close friend" – Meaning that the Messenger of Allāh (ṣ) preferred ʻAlī over all those who were close to him.

"And he, on his part, assisted him in every important matter" – ʻAlī (*ʻa*) assisted the Prophet (ṣ) in every important matter.

"None love you save the felicitous and none despise you save the wretched" – This is a surprising admission if its ascription [to the speaker] is correct.

"You are the pure progeny of the Messenger of Allāh, the best of the chosen ones" – The progeny whose speech is not accepted and whose testimony is deemed inadmissible regarding a mere parcel of land; and the chosen ones who had to endure the worst kind of tribulation from the people?!

"Our guides towards virtue" – You are the guides who lead people to that which is good.

"And our path to Paradise" – You are the path to salvation and heavenly felicity.

"And you, O best of all women and daughter of the best of Prophets, are true in your words" – If you considered her to be truthful in her speech, why did you not return her right to her? Why did you usurp the property that was given to her by Allāh and His Prophet?

"And foremost in the prodigiousness of your intellect. You will not be denied your right nor will your truth be contested" – Why then did you take away that which was hers by right? Why did you deny her true words? What a contradiction between [your] words and deeds!

"By Allāh, I have never opposed the opinion of the Messenger of Allāh" – Yes, by Allāh you *have* opposed the opinion of the Messenger of Allāh.

"And have never done anything but by his permission" – No, by Allāh you have not acted with his permission. The Messenger of Allāh never permitted the gift that he had bestowed to his daughter Fāṭimah to be usurped or her inheritance from her father to be denied.

"The herald does not lie to his people" – This adage had been used incorrectly [by him].

"I take Allāh as my witness, and He suffices as a witness" – How surprising that he is swearing by Allāh! Is this how he bears witness to falsehood? Does he dare to do this?

"That I heard the Messenger of Allāh (ṣ) *say: 'We, the company of Prophets, neither bequeath gold nor silver, nor houses nor land; we only bequeath the Book, wisdom, knowledge and prophethood, and whatever we possess of* [revenue generating] *property, it is for the ruler who comes after us to dispense with according to his own judgment.'"* – Allāh says that Prophets bequeath [their wealth] and the Messenger

of Allāh says that they bequeath nothing?! Who is right then?

All this aside, how can it be that you are the claimant, the witness and also the judge? Can this type of justice be found anywhere in the world? Or is there any type of law that allows this? You heard the Prophet of Allāh saying this but his own daughter did not hear him saying it?! The Prophet informed you but did not inform his daughter, in whose hands he had given Fadak and who had control over it? And which book is it that the Prophet bequeathed? The Qur'ān? Was the Qur'ān the personal property of the Prophet that he should bequeath it? Can prophethood be bequeathed? Is it that whenever a Prophet dies his prophethood is automatically transferred to his children and heirs? If that is the case, who inherited the Prophethood from the Messenger of Allāh?

Are you the authority or is it the one who has been vested with authority by Allāh in the verse: *The only authority over you is Allāh, His Apostle, and the faithful who maintain the prayer and give the zakat while bowing down* (Q.5:55)? Who possesses authority after the Prophet? Is it you or is it the one to whom you pledged allegiance in Ghadīr Khumm by the command of the Messenger of Allāh (ṣ), and whom you submitted to as the Master of Believers (Amīr al-Mu'minīn), who is none other than ʻAlī ibn Abī Ṭālib?! Do you think that you know this tradition and ʻAlī ibn Abī Ṭālib does not know it, while he was the closest and dearest person to the Prophet by your own admission? This, despite the fact that he is the 'Gate to the Prophet's knowledge'?

If indeed the Prophet does not leave any inheritance, why is it that his two houses remain in the possession of his two wives? Why have these houses not been confiscated despite it being well known they were the personal possession of the Messenger of Allāh (ṣ) as clearly mentioned in the Qur'ān: *Do not enter the houses of the Prophet…* (Q.33:53), which shows that the houses were the property of the Prophet? What law and what religious injunction allow the wives to remain in these houses until the end of their lives? And why does 'nationalization' of the Prophet's property apply to al-Sayyidah Fāṭimah, the beloved daughter of the Messenger of Allāh, yet it does not apply to his wives?

"Moreover, we have already spent what you are asking for, to procure horses and weapons that the Muslims may use in battle, to fight against the unbelievers and quash the insurgency of rebels." – Is it permissible to use usurped wealth in the way of Allāh and to

strengthen the Muslims? And was the Muslim army in such dire need for this wealth that was confiscated unjustly?

"This was done by the general consensus of all the Muslims" – What is the worth of this consensus that goes against the Book of Allāh? And what type of consensus is this where the family of the Prophet (ṣ) are neglected and which they do not accept? Does consensus have any value in justifying injustice?

It is as if Abū Bakr wanted to win over the hearts of the Muslims with these words so that nobody would stand up against him. Otherwise, it was known that Abū Bakr was the only one who claimed that the Prophet had said: "We, the company of Prophets, do not bequeath anything…" and the Muslims were not all in agreement about this '*ḥadīth*', which clearly contradicted the direct command of Allāh.

Indeed, it is reported in *Kashf al-Ghummah* that when ‘Uthmān became the caliph, ‘Ā’ishah said to him, "Give me what my father and ‘Umar used to give me." ‘Uthmān said, "I do not find any justification for it in the Book [of Allāh] or in the *sunnah*, but because Abū Bakr and ‘Umar used to give it to you of their own accord, I will do the same." Then she said, "Give me my inheritance from the Prophet (ṣ)." He replied, "Did you and Mālik ibn Aws al-Naḍrī not come and bear witness that the Prophet (ṣ) had said: 'We do not bequeath [any wealth]' and so the right of Fāṭimah was invalidated? Now you come to ask for it…?"[1/٣٦٢] How surprising that the testimony of ‘Ā’ishah bint Abī Bakr was accepted but the testimony of Fāṭimah bint Rasūlillāh (ṣ) was rejected! Moreover, the testimony of the lowly Mālik ibn Aws al-Naḍrī was accepted yet the testimony of Amīr al-Mu’minīn ‘Alī ibn Abī Ṭālib (*‘a*), the soul of the Messenger of Allāh and the most beloved of all people to him, was rejected!

Thus, it becomes clear for us that when he says: "I did not make this decision alone and I never enforced my opinion on anyone," it is indeed true that he was not alone. Rather, his daughter ‘Ā’ishah supported him and testified for him. She was, after all, known for her stance towards Fāṭimah and her husband.

"This is my state and my wealth, it is at your disposal and I place it before you. Nothing will be withheld from you and nothing will be kept from you." – This is mere ceremonious courtesy with absolutely no truth to it. It is quite common to find such statements from politicians.

"You are the noblewoman of your father's nation and a pure

1. *Kashf al-Ghummah*, vol.1, p.478.

[maternal] *tree for your children. Your merits cannot be disputed and your honourable lineage and roots cannot be disparaged. Your command with respect to what I possess shall be enforced."* – Even though these words are true, they are being used as a ruse to colour the speech. We will later mention some of the opinions of politicians and the stratagems they use in different situations.

"Do you think I should act against the will of your father (ṣ) *in this matter?"* – O People! Abū Bakr cannot oppose the Prophet of Allāh (ṣ) but the Mistress of all Women of the World and the beloved daughter of the Prophet of Allāh, from whom Allāh removed all filth and impurity, and purified with a thorough purification, can act against the wishes of the Holy Prophet (ṣ)! Does this make sense and can one truly accept this? How can it be opposition to the Prophet of Allāh (ṣ) when one submits to the Qur'ān, *which falsehood can neither approach from before nor from behind*? Can acting upon the verses that speak of inheritance between Prophets be considered going against the Holy Prophet (ṣ)?

Can accepting the speech of the Prophet's daughter, whose infallibility is clearly mentioned in the Qur'ān, and accepting the speech of her husband 'Alī, who was the soul of the Messenger of Allāh (ṣ), be considered opposition to the Prophet? What can we say when meanings have been garbled, truths have been distorted, standards have been altered and scales have been tampered with such that evil is portrayed as good and good is portrayed as evil?

This person is ascribing to the Prophet (ṣ) words that contradict the Qur'ān and go against the laws of Islam, while the family of the Prophet (ṣ) and his pure progeny do not accept these statements and belie them in light of what the Qur'ān says. Then the man seeks to distance himself (in his estimation) from going against that speech which has falsely been ascribed to the Prophet. Now let us see how al-Sayyidah Fāṭimah al-Zahrā' (*'a*) responds to these lies and falsehoods:

She (*'a*) replied:

سُبْحَانَ اللهِ مَا كَانَ أَبِي رَسُولُ اللهِ ص عَنْ كِتَابِ اللهِ صَادِفاً وَلَا لِأَحْكَامِهِ مُخَالِفاً بَلْ كَانَ يَتْبَعُ أَثَرَهُ وَيَقْفُو سُوَرَهُ أَفَتَجْمَعُونَ إِلَى الْغَدْرِ اعْتِلَالًا عَلَيْهِ بِالزُّورِ وَهَذَا بَعْدَ وَفَاتِهِ شَبِيهٌ بِمَا بُغِيَ لَهُ مِنَ الْغَوَائِلِ فِي حَيَاتِهِ هَذَا كِتَابُ اللهِ حَكَماً عَدْلًا وَنَاطِقاً فَصْلًا يَقُولُ «يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ» وَيَقُولُ «وَوَرِثَ سُلَيْمَانُ دَاوُدَ» وَبَيَّنَ عَزَّ وَجَلَّ فِيمَا وَزَّعَ مِنَ الْأَقْسَاطِ وَشَرَعَ مِنَ الْفَرَائِضِ وَالْمِيرَاثِ وَأَبَاحَ مِنْ حَظِّ الذُّكْرَانِ وَالْإِنَاثِ مَا أَزَاحَ بِهِ عِلَّةَ الْمُبْطِلِينَ وَأَزَالَ التَّظَنِّيَ وَالشُّبُهَاتِ فِي الْغَابِرِينَ كَلَّا «بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْراً فَصَبْرٌ

جَمِيلٌ وَاللهُ الْمُسْتَعانُ عَلى ما تَصِفُونَ».

Praise be to Allāh! My father, the Messenger of Allāh (ṣ)*, never turned away from the Book of Allāh, nor did he oppose its injunctions. Rather, he followed its directives and abided by its lofty teachings. Do you add on to your treachery by ascribing falsehood to him? And this* [plot] *after his death is similar to the pernicious plots that were staged against him during his lifetime. Here is the Book of Allāh, a just adjudicator and a decisive articulator,* [clearly] *saying: "*[An heir] *who may inherit from me and inherit from the House of Ya'qūb"* (Q.19:6)*, and "Sulaymān inherited from Dāwūd"* (Q.27:16)*. And the Almighty clarified how the shares are to be allotted, and legislated the laws of* [filial] *obligation and inheritance, prescribing the proper share for males and females, thereby removing the excuse of the falsifiers and eliminating suspicions and doubts in those left behind. No, "but your souls have made the matter seem decorous for you; yet patience is beautiful, and Allāh is the one whose help is sought against what you allege",* (Q.12:18).

7. Commentary:

"Praise be to Allāh!" – She said this as an expression of astonishment because of the graveness of this false attribution to the Prophet of Allāh, the most truthful and veracious one, who never spoke *out of* [his own] *desire, rather it was only a revelation that was revealed,* (Q.53:3-4).

"My father, the Messenger of Allāh (ṣ)*, never turned away from the Book of Allāh"* – The Prophet never diverted from the Book of Allāh.

"Nor did he oppose its injunctions" by saying anything that contradicted the Qur'ān, and the statement "We, the company of Prophets, do not bequeath [any wealth]" contradicts the verses of the Qur'ān that explicitly mention the bequeathing and inheritance of Prophets.

"Rather, he followed its directives and abided by its lofty teachings." – Far be it for the Prophet of Allāh to go against the Qur'ān. Rather, he would act in accordance to the Qur'ān and abide by its teachings.

"Do you add on to your treachery by ascribing falsehood to him?" – Al-Sayyidah Fāṭimah (*'a*) is saying: you have committed a double crime – the crime of betrayal by usurping Fadak and the crime of lying against the Prophet of Allāh (ṣ). Do you compound your betrayal by justifying it with lies? This is like a person who kills someone

unjustly and then justifies his action by falsely claiming that the murdered person was a thief, thereby combining the crime of murder with that of mendacity.

"And this [plot] *after his death is similar to the pernicious plots that were staged against him during his lifetime."* – She (*ʿa*) is saying that this is not something new, for similar plots and schemes against the Prophet were carried out during his lifetime as well. The hypocrites had tried to assassinate the Prophet (ṣ) on the night of ʻAqabah and to drive his camel over the edge of the valley pass, so that it would fall into the valley, thereby killing the Messenger of Allāh. Thus, it was quite apt for her to mention this. For more details, refer to the commentary of the verse: *They swear by Allāh that they did not say it. But they certainly did utter the word of disbelief and renounced faith after their submission. They contemplated what they could not achieve…* (Q.8:74)

"Here is the Book of Allāh, a just adjudicator and a decisive articulator, [clearly] *saying: '*[An heir] *who may inherit from me and inherit from the House of Yaʿqūb'"* (Q.19:6). – This is the Qur'ān, a just adjudicator and a clear articulator that can resolve disputes. Let us refer to it and allow it to judge between us. This Qur'ān says: *…that he may inherit from me and inherit from the family of Yaʿqūb…* (Q.19:6), when relating the story of Zakariyyā, and we have already discussed the implications of this verse.

"And 'Sulaymān inherited from Dāwūd…'" (Q.27:16). – We have also briefly mentioned the inheritance of Sulaymān from Dāwūd (*ʿa*). You claim that the Messenger of Allāh said: "We, the company of Prophets, do not bequeath [any wealth]." How does the Prophet of Allāh say something that goes against the Qur'ān? And how does he oppose the ruling of the inheritance of Prophets?

"And the Almighty clarified how the shares are to be allotted" – Allāh has clearly stipulated how much each heir is supposed to inherit.

"And legislated the laws of [filial] *obligation and inheritance"* – That which is obligatory consists of those portions of the inheritance which have been reserved for the specific heirs; like half, a third, a quarter, a sixth and an eighth, as mentioned in the books of Islamic law.

"Prescribing the proper share for males and females" in all their different roles as husbands and wives, fathers and mothers, sons and daughters etc.

"Thereby removing the excuse of the falsifiers" – What Allāh has clarified in the Qur'ān and prescribed as inheritance is sufficient to

remove the evil of the falsifiers and all those who propagate falsehood.

"And eliminating suspicions and doubts in those left behind" – There is no room left for doubt and suspicion by anyone in the present or future generations.

"No," the matter is not as you said or claim, and neither is it something you are confused about.

"But your souls have made the matter seem decorous for you…" – Rather, your souls have made love for political authority and power seem decorous to you, so you ascribed this [false] tradition to the Prophet of Allāh (ṣ) in order to attain your objective and achieve your goals.

"Yet patience is beautiful, and Allāh is the one whose help is sought against what you allege;" (Q.12:18). – We bear this patiently and seek help from Allāh to enable us to endure these hardships and tribulations.

Now let us see how Abū Bakr defends himself. Notice how he changes his tone and his speech becomes shaky as he revises his approach and pays no attention to the contradictions in his speech.

Abū Bakr replied:

فَقَالَ أَبُو بَكْرٍ: صَدَقَ اللهُ وَرَسُولُهُ وَصَدَقَت ابْنَتُهُ مَعْدنُ الْحِكْمَة وَمَوْطنُ الْهُدَى وَالرَّحْمَة وَرُكْنُ الدِّينِ وَعَيْنُ الْحُجَّة لَا أَبْعِّدُ صَوَابَك وَلَا أُنْكرُ خطَابَك هَؤُلَاء الْمُسْلمُونَ بَيْني وَبَيْنَك قَلَّدُوني مَا تَقَلَّدْتُ وَبِاتِّفَاقٍ مِنْهُمْ أَخَذْتُ مَا أَخَذْتُ غَيْرَ مُكَابِرٍ وَلَا مُسْتَبِدٍّ وَلَا مُسْتَأْثِرٍ وَهُمْ بِذَلك شُهُودٌ.

Allāh spoke the truth and so did his Prophet. And his daughter has also spoken the truth. You are indeed a source of wisdom, a fountainhead of guidance and mercy, a pillar of faith and a wellspring of proof. I do not repudiate your apposite speech, nor do I reject what you say. These Muslims in front of us are the ones who compelled me to accept what I have accepted and it is by their consensus that I took what I did; neither by coercion nor obstinacy or entitlement, and they are all witnesses to this.

8. Commentary:

When al-Sayyidah Fāṭimah al-Zahrā' (*'a*) exposed the fabricated tradition that was invented by Abū Bakr and ascribed to the Prophet (ṣ), and invalidated that claim using irrefutable proof and evidence, Abū Bakr became weak and was unable to refute the evidence that was presented by al-Sayyidah Fāṭimah. This is why he tried another approach, so that he would not bear the responsibility alone; rather, it

would be the collective responsibility of the Muslims who had agreed with his decisions. Thus, he said:

"Allāh spoke the truth and so did his Prophet. And his daughter has also spoken the truth" – He affirms the verses about inheritance between Prophets and confirms that the Prophet spoke the truth and did not go against the Qur'ān. It is as though he is retracting his ascription of the tradition "We, the company of Prophets, do not bequeath [wealth]" to the Prophet (ṣ). He also affirms the truthfulness of the Prophet's daughter.

"You are indeed a source of wisdom, a fountainhead of guidance and mercy, a pillar of faith and a wellspring of proof" – These are surprising admissions which indicate concession and capitulation.

"I do not repudiate your apposite speech, nor do I reject what you say" – He admits that what she said was correct and attests to the truth of her speech. However, all this is just for show and is mere verbal expression that is not followed up by action. Al-Zahrā' is truthful in what she says about her claim to Fadak, nobody doubts this, but the government that acknowledges the validity of her claim is not ready to return her right to her. Why is that?

"These Muslims in front of us are the ones who compelled me to accept what I have accepted" – He is saying: these Muslims who are present before us are the ones who compelled me to accept the caliphate. This is a clear admission on his part that he was not appointed or chosen by the Prophet of Allāh (ṣ) as his successor. Rather, the Muslims had forced him to become the caliph.

"And it is by their consensus that I took what I did" – Look at how the argument has changed. First he said: I took possession of Fadak in accordance with the instructions of the Prophet (ṣ), but when al-Sayyidah Fāṭimah nullified this argument, he tried to adopt another method and turned to the argument of consensus of the Muslims in the confiscation of Fadak.

Who among the Muslims agreed that Abū Bakr should take Fadak? The Banū Hāshim? The family of the Prophet of Allāh (ṣ)? The great companions like Salmān, Miqdād, 'Ammār and Abū Dharr? This statement is similar to the previous statement about 'consensus' and we have already seen how worthless this kind of consensus is.

"Neither by coercion, nor obstinacy, nor entitlement, and they are all witnesses to this." – When Abū Bakr justified his actions using the argument of consensus among the Muslims, it was necessary for al-Sayyidah Fāṭimah to respond by addressing them.

So, Fāṭimah (*'a*) turned to the people and said:

فَالْتَفَتَتْ فَاطِمَةُ (ع) إِلَى النَّاسِ وَقَالَتْ: مَعَاشِرَ الْمُسْلِمِينَ الْمُسْرِعَةً إِلَى قِيلِ الْبَاطِلِ الْمُغْضِيَةً عَلَى الْفِعْلِ الْقَبِيحِ الْخَاسِرِ «أَفَلا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلى قُلُوبٍ أَقْفالُها؟» كَلَّا بَلْ رانَ عَلَى قُلُوبِكُمْ مَا أَسَأْتُمْ مِنْ أَعْمَالِكُمْ فَأَخَذَ بِسَمْعِكُمْ وَأَبْصَارِكُمْ وَلَبِئْسَ مَا تَأَوَّلْتُمْ وَسَاءَ مَا بِهِ أَشَرْتُمْ وَشَرَّ مَا منْهُ اغْتَصَبْتُمْ لَتَجِدُنَّ وَاللهِ مَحْمِلَهُ ثَقِيلًا وَغِبُّهُ وَبِيلًا إِذَا كُشِفَ لَكُمُ الْغِطَاءُ وَبَانَ مَا وَرَائَهُ [بِإِدْرَائِه] الضَّرَّاءَ وَبَدَا لَكُمْ مِنْ رَبِّكُمْ مَا لَمْ تَكُونُوا تَحْتَسِبُونَ «وَخَسِرَ هُنالِكَ الْمُبْطِلُونَ».

O people who hasten towards false speech! O those who are complacent with the ugly action that will bring ruin! "Do they not reflect on the Qur'ān or are there locks on the hearts?" (Q.47:24). *No, rather your hearts have become rusted by the evil that you have done. Thus your hearing and sight have been taken away and you have gravely misinterpreted it* (the Qur'ān). *How wrongly you have referred to it, and how evil is your construal of it. By Allāh, you will surely find its burden heavy and its consequence dire, when the veil is lifted and the great adversity that follows becomes evident to you. And there will appear to you from your Lord what you never reckoned, "it is then that those who stood by falsehood will be the losers,"* (Q.40:78).

9. Commentary:

Al-Sayyidah Fāṭimah addressed her final reproof to the crowds who were present and listening to the bitter debate, and said:

"O people who hasten towards false speech!" – Meaning that you are quick to accept falsehood because you have made this man your leader and have colluded with him – according to his claim – in usurping my rights.

"O those who are complacent with the ugly action that will bring ruin!" – Being complacent means turning a blind eye and it refers to silence and acceptance of an evil deed that brings loss and ruin to the one who does it.

"Do they not reflect on the Qur'ān or are there locks on the hearts?" (Q.47:24). – Have you forgotten the verses of the Qur'ān that were revealed about us? Do you not understand the verses that I recited about the inheritance of Prophets? Or is it that your hearts are locked so tight that they do not open up to the words of Allāh and His

commandments?

"No," – The cause of this is not your lack of pondering upon the Qur'ān…

"Rather your hearts have become rusted by the evil that you have done" – Your evil deeds have overwhelmed and covered up your hearts like thick coverings, just as an intoxicant covers and blocks the mind of one who is inebriated such that he becomes confused and is no longer able to understand or feel anything.

"Thus your hearing and sight have been taken away" – As negligence overcomes the heart, it effects one's hearing and sight. The one who is remiss does not hear any sound nor does he see anything due to his negligence.

"And you have gravely misinterpreted it (the Qur'ān)*"* – You have misinterpreted the verses of the Qur'ān and the laws of Islam, trying to divert them from their true path.

"How wrongly you have referred to it, and how evil is your construal of it" – You wish to work together and collaborate with each other in usurping the rights of the family of Muḥammad (*ʿa*). You have [thereby] exchanged something good for something evil and have substituted truth for falsehood. All these are figures of speech that only the intelligent can comprehend.

"By Allāh, you will surely find its burden heavy and its consequence dire." – Alluding to the great burden of responsibility and the heavy weight of accountability on the Day of Judgement. On that day, they will be questioned and punished for their actions with the most severe chastisement.

"When the veil is lifted" – When you die and are transferred to the Realm of Requital.

"And the great adversity that follows becomes evident to you" – And that which is followed by adversity becomes evident for you.

"And there will appear to you from your Lord what you never reckoned, 'it is then that those who stood by falsehood will be the losers.'" (Q.40:78). – This is the verse that she incorporated into her speech because it was appropriate to mention here.

With this, al-Sayyidah Fāṭimah completed her message to everyone and fulfilled her responsibility, having recorded her suffering in the annals of history.

Her Complaint to the Prophet (ṣ)*:*

Then she turned to the grave of the Prophet (ṣ) and said:

قـد كـان بعـدك أنبـاء وهنبثـة ... لـو كنـت شـاهدها لم تكـثر الخطـبُ
إنـا فقـدناك فقـدَ الأرض وابلهـا ... واختـل قومـك فاشـهدهم وقـد نكبـوا
وكـل أهـل لـه قُـربى ومنزلـة ... عنـد الإلـه عـلى الأدنـين مقـتربُ
أبـدَتْ رجـال لنـا نجـوى صـدورهم ... لمـا مضـيتَ وحالـت دونـك الـتَّربُ
تجهّمتنـا رجـال واسـتُخفّ بنـا ... لمـا فُقـدتَ، وكـل الإرث مغتصَـبُ
وكنـتَ بـدراً ونـوراً يُستضـاء بـه ... عليـك تنـزل مـن ذي العـزّة الكتـبُ
وكـان جبريـل بالآيـات يؤنسـنا ... فقـد فُقـدتَ، فكـلّ الخـير مُحتجـبُ
فليـتَ قبلـكَ كـان المـوت صـادَفَنا ... لمّـا مضـيت وحالـت دونـك الكُثُـبُ
إنـا رُزينـا بمـا لم يُـرزَ ذو شَـجَن ... مِـن البريـة لا عجـم ولا عـرب

After you [passed away], *reports and chaos followed,*
had you been present, tribulations would not abound.
We miss you just as parched land misses its rain,
and your nation is confused, see how they have deviated.
Every family has relatives, but the position
before God, is for those with the greatest proximity [to you].
People manifested against us what was hidden in their hearts,
as soon as you departed and the barrier of dust separated us
from you.
They frowned at us and insulted us
when you were gone, and all the land was usurped.
You were a full moon and an illuminating light
from the Almighty, upon you was the Book revealed.
Jibrīl would comfort us with the verses he brought,
but now you are not here and all goodness has disappeared.
O how I wish death would have come to us before you,
when you passed and were, by the dune, from us covered.
We have faced calamities that none of the people
who grieve ever faced, neither 'Ajam nor Arab.

In *Nāsikh al-Tawārīkh*, the following verses have been added:

سـيعلم المتـولي ظلـم حامتنـا ... يـوم القيامـة أنّ سـوف ينقلـبُ
وسـوف نبكيـك مـا عشـنا ومـا بقيـت ... لـه العيـون بـتهمال لـه سـكبُ
وقـد رزينـا بـه محضـاً خليقتـه ... صـافي الضرائـب والأعـراق والنسـبُ
فأنـت خـير عبـاد الله كلهـم ... وأصـدق النـاس حـين الصـدق والكـذبُ
وكـان جبريـل روح القـدس زائرنـا ... فغـاب عنـا فكـل الخـير محتجـبُ
ضـاقت عـليّ بـلادٌ بعـدما رحبـتْ ... وسـيم سـبطاك خسـفاً فيـه لي نَصَـبُ

Those who brought oppression upon our family will know,

on the Day of Resurrection what place they shall return to.
We will mourn you as long as we live, and as long as there remain
in the eyes tears, they will flow forth copiously.
We were forced to bear this tribulation despite his pure character,
Pure in extraction, ancestry and lineage.
You are the best of all servants of Allāh,
and the most truthful of people in [facing] *truth and untruth.*
Jibrīl, the Holy Spirit, would come to visit us,
now he comes not, so all goodness has disappeared.
The land has become narrow for me after its expanse;
the gloom that eclipses your sons' handsome faces causes me distress.

In *Kashf al-Ghummah* and other sources [it is narrated]: "Then she clung to the grave of the Prophet of Allāh (ṣ) and recited the verses of Hind bint Athāthah: *After you* [passed away]..." ٣٦٣

Some have said that these verses belong to [and were composed by] Hind bint Abān ibn ʻAbd al-Muṭṭalib and al-Sayyidah Fāṭimah just recited them. Nonetheless, al-Sayyidah Fāṭimah threw herself on the grave of her father as she recited these verses.

In *Kashf al-Ghummah* [it is narrated]: "We did not see more men and women mourning [for the Prophet] than we did on this day." ٣٦٤

After al-Sayyidah Fāṭimah al-Zahrāʾ (*ʻa*) had lost hope and saw that Abū Bakr would not return her usurped rights, she returned home saying: "O Allāh, these two individuals have indeed oppressed the daughter of Your Prophet and taken her rights, so punish them severely." [1]/٣٦٥

In *Ṣaḥīḥ al-Bukhārī*, in the chapter on *khums* [we read]: "… So Fāṭimah, the daughter of the Messenger of Allāh, got angry and turned away from Abū Bakr, and she remained displeased with him until she died." ٣٦٦

Also in *Ṣaḥīḥ al-Bukhārī*, in the chapter on the origin of creation: "… Abū Bakr refused to give any of it to Fāṭimah, so she got angry at Abū Bakr because of this and turned away from him, not speaking to him until she passed away." ٣٦٧

Muslim has also narrated something similar in his *Ṣaḥīḥ*, in the

1. *Wafāt al-Ṣiddīqah al-Zahrāʾ*, p.78.

chapter on Jihād, as has al-Bayhaqī in his *Sunan*,[1] Aḥmad ibn Ḥanbal in his *Musnad*,[2] and Ibn Sa'd in *Ṭabaqāt al-Ṣaḥābah*[3] among others.

Audacious Insolence Towards the Family of the Prophet (ṣ)*:*

Ibn Abī al-Ḥadīd says in his *Sharḥ Nahj al-Balāghah*, that when Abū Bakr heard her sermon and saw the effect it had on the people, leading to murmuring and commotion, he became frightened that the matter would backfire disastrously, so he climbed the pulpit and said:

أَيُّهَا النَّاسُ مَا هَذِهِ الرِّعَةُ إِلَى كُلِّ قَالَةٍ أَيْنَ كَانَتْ هَذِهِ الْأَمَانِيُّ فِي عَهْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآله وَسَلَّمَ؟ أَلَا مَنْ سَمِعَ فَلْيَقُلْ، وَمَنْ شَهِدَ فَلْيَتَكَلَّمْ، إِنَّمَا هُوَ ثُعَالَةٌ شَهِيدُهُ ذَنَبُهُ، مُرِبٌّ بِكُلِّ فِتْنَةٍ، هُوَ الَّذِي يَقُولُ: كَرُّوهَا جَذَعَةً بَعْدَ مَا هَرِمَتْ، تَسْتَعِينُونَ بِالضَّعَفَةِ وَتَسْتَنْصِرُونَ بِالنِّسَاءِ، كَأُمِّ طِحَالٍ أَحَبَّ أَهْلُهَا إِلَيْهَا الْبَغْيُ. أَلَا إِنِّي لَوْ أَشَاءُ أَنْ أَقُولَ لَقُلْتُ، وَلَوْ قُلْتُ لَبُحْتُ، إِنِّي سَاكِتٌ مَا تُرِكْتُ.

ثُمَّ الْتَفَتَ إِلَى الْأَنْصَارِ فَقَالَ: قَدْ بَلَغَنِي يَا مَعَاشِرَ الْأَنْصَارِ مَقَالَةُ سُفَهَائِكُمْ، وَأَحَقُّ مَنْ لَزِمَ عَهْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ [وَآله] وَسَلَّمَ أَنْتُمْ، فَقَدْ جَاءَكُمْ فَآوَيْتُمْ وَنَصَرْتُمْ، أَلَا وَإِنِّي لَسْتُ بَاسِطاً يَداً وَلِسَاناً عَلَى مَنْ لَمْ يَسْتَحِقَّ ذَلِكَ مِنَّا.

O People! What is this emotional acceptance of the speech of every speaker? Where were these sentiments during the time of the Prophet of Allāh? Lo, let anyone who has heard [of it] *speak out and anyone who has witnessed* [it] *give testimony. It is nothing but a fox whose witness is its tail, clinging to every sedition. It is like the one who says: "Renew it after it has grown old." These are the ones who seek assistance from the weak and ask for help from women; just like Umm Ṭiḥāl, whose most beloved family member to her was the harlot. Lo! If I wanted, I would have spoken and if I had spoken, I would have set everything straight; but I remain silent as long as I am left alone* [and not disturbed about such matters].

Then he turned to the *Anṣār* and said:

O Company of the Anṣār*, the speech of the dim-witted amongst you has reached me. You are the most worthy of those who witnessed the time of the Prophet. He came to you and you helped him and gave him refuge. Lo! I will not extend my hand*

1. *al-Sunan al-Kubrā*, vol.6, p.300.
2. *Musnad Aḥmad*, vol.1, p.6.
3. *al-Ṭabaqāt al-Kubrā*, vol.2, p.240.

and my tongue to speak or act against anyone amongst us who does not deserve this. Then he descended from the pulpit.[1]

Ibn Abī al-Ḥadīd then says: "I read these words to Abī Yaḥyā Ja'far ibn Yaḥyā ibn Abī Zayd al-Baṣrī and then asked him, 'Whom was he alluding to?' He replied, 'It was no allusion. Rather, he was explicit.' I said, 'If he was explicit, I would not ask you this.' So he laughed and said, 'He was referring to 'Alī ibn Abī Ṭālib!' I asked, 'His entire speech was referring to 'Alī?' He said, 'Yes. This is [about] sovereignty, my son.' I asked, 'Then why did he address the *Anṣār*?' He replied, 'They had answered the call of 'Alī, so he was afraid that they would get confused [by what they had heard], so he forbade them.' I then asked him about the convoluted parts of his speech and he explained:

'The phrase "the fox whose witness is his tail" is an analogy that means he has nobody who can testify to his claims except one who is part of him. This analogy originates from a parable: One day the fox wanted to instigate the lion against the wolf, so he said to him: "He (the wolf) has eaten the sheep that you had kept for yourself and I was there when he did this." He (the lion) asked: "Who will bear witness to this?" So the fox lifted his tail and there was some blood on it, and because the lion had lost his sheep, he accepted his testimony and killed the wolf.

The phrase "Renew it after it has grown old" means return it to its previous state i.e. revive the sedition and turmoil. Umm Ṭiḥāl was an unchaste woman during the Age of Ignorance whose name is used in adages. Thus it is said that one is "more unchaste than Umm Ṭiḥāl," meaning more immoral than the worst adulteress.'"[2/٣٦٨]

We do not have any comment to make on these words that were used by Abū Bakr about the family of the Prophet of Allāh (ṣ) and his pure progeny – those from whom Allāh removed all filth and purified a thorough purification; nor do we admonish him for his etiquette in speech and the expressions he used. However, we [complain to the Prophet (*ʿa*) and] say: 'The light of your eyes, O Prophet of Allāh – this is what has been said about your daughter, your beloved Fāṭimah al-Zahrā'! This is what has been said about your brother, your successor, your helper and flag-bearer, Amīr al-Mu'minīn 'Alī ibn Abī Ṭālib! And all this from your pulpit, in your masjid and right next to your

1. Abū Ḥāmid Muḥammad ibn Muḥammad ibn Abī al-Ḥadīd (d.656 A.H.), *Sharḥ Nahj al-Balāghah*, vol.16, pp.214-215.
2. *Sharḥ Nahj al-Balāghah*, vol.16, p.215.

grave! May your eyes become cool, O father of Fāṭimah al-Zahrā' and glad tidings to you! For this is the honour of your family and the status of your progeny in the eyes of Abū Bakr and his ilk!'

Condemnation From al-Sayyidah Umm Salamah:

In Shaykh Jamāl al-Dīn al-Shāmī's *al-Durr al-Naẓīm* [we read]:

After the sermon of Fāṭimah (*'a*) in the masjid and the response of Abū Bakr, when Umm Salamah (may Allāh be pleased with her) heard what had happened to Fāṭimah, she said: "Can someone like Fāṭimah (*'a*) be spoken to in this way? She is, by Allāh, a houri amongst humans, a pure soul, one who was nurtured in the laps of the pious ones and fed by the hands of angels. She grew in the company of pure women and got the best upbringing. Do you think that the Prophet of Allāh would deprive her of her inheritance and not inform her of it? This while Allāh has said: *And warn your near relatives* (Q.26:214). Or did he warn her yet she went against his wishes? She is the best of all women, the mother of the Masters of the Youth [of Paradise] and the compeer of Maryam. Through her father, the divine message was completed. By Allāh, he would protect her from all hardships and bestow on her all comforts out of his great fondness for her. Be careful, for the Prophet of Allāh (ṣ) is watching you and you will return to Allāh – then you shall know!" [٣٦٩]

He (the author) said: [Because of this speech] she was not given her stipend that year!

Her Return Home and Her Conversation With Her husband:

ثُمَ انْكَفَأَتْ(ع)وَأَمِيرُ الْمُؤْمِنِينَ(ع) يَتَوَقَّعُ رُجُوعَهَا إِلَيْهِ وَيَتَطَلَّعُ طُلُوعَهَا عَلَيْهِ فَلَمَّا اسْتَقَرَّتْ بِهَا الدَّارُ قَالَتْ لِأَمِيرِ الْمُؤْمِنِينَ(ع): يَا ابْنَ أَبِي طَالِبٍ اشْتَمَلْتَ شَمْلَةَ الْجَنِينِ وَقَعَدْتَ حُجْرَةَ الظَّنِينِ نَقَضْتَ قَادِمَةَ الْأَجْدَلِ فَخَانَكَ رِيشُ الْأَعْزَلِ هَذَا ابْنُ أَبِي قُحَافَةَ يَبْتَزُّنِي نحلَةَ أَبِي وَبُلْغَةَ ابْنَيَّ لَقَدْ أَجْهَدَ فِي خِصَامِي وَأَلْفَيْتُهُ أَلَدَّ فِي كَلَامِي حَتَّى حَبَسَتْنِي قَيْلَةٌ نَصْرَهَا وَالْمُهَاجِرَةُ وَصْلَهَا وَغَضَّتِ الْجَمَاعَةُ دُونِي طَرْفَهَا فَلَا دَافِعَ وَلَا مَانِعَ خَرَجْتُ كَاظِمَةً وَعُدْتُ رَاغِمَةً أَضْرَعْتَ خَدَّكَ يَوْمَ أَضَعْتَ حَدَّكَ افْتَرَسْتَ الذِّئَابَ وَافْتَرَشْتَ التُّرَابَ مَا كَفَفْتَ قَائِلًا وَلَا أَغْنَيْتَ طَائِلًا وَلَا خِيَارَ لِي لَيْتَنِي مِتُّ قَبْلَ هُنَيْئَتِي وَدُونَ ذِلَّتِي.

عَذِيرِيَ اللَّهُ مِنْهُ عَادِياً وَمِنْكَ حَامِياً وَيْلَايَ فِي كُلِّ شَارِقٍ وَيْلَايَ فِي كُلِّ غَارِبٍ مَاتَ الْعَمَدُ وَوَهَنَ الْعَضُدُ شَكْوَايَ إِلَى أَبِي وَعَدْوَايَ إِلَى رَبِّي اللَّهُمَّ إِنَّكَ أَشَدُّ مِنْهُمْ قُوَّةً وَحَوْلًا

وَأَشَدُّ بَأْساً وَتَنْكِيلًا.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ(ع) لَا وَيْلَ لَكِ بَلِ الْوَيْلُ لِشَانِئِكِ ثُمَّ نَهْنِهِي عَنْ وَجْدِكِ يَا ابْنَةَ الصَّفْوَةِ وَبَقِيَّةَ النُّبُوَّةِ فَمَا وَنَيْتُ عَنْ دِينِي وَلَا أَخْطَأْتُ مَقْدُورِي فَإِنْ كُنْتِ تُرِيدِينَ الْبُلْغَةَ فَرِزْقُكِ مَضْمُونٌ وَكَفِيلُكِ مَأْمُونٌ وَمَا أَعِدَّ لَكِ أَفْضَلُ مِمَّا قُطِعَ عَنْكِ فَاحْتَسِبِي اللَّهَ فَقَالَتْ حَسْبِيَ اللَّهُ وَأَمْسَكَتْ.

Then she (*ʿa*) returned [home] and Amīr al-Mu'minīn (*ʿa*) was awaiting her return and anticipating her arrival; so when she had settled in and taken repose, she said to Amīr al-Mu'minīn (*ʿa*):

O Son of Abū Ṭālib! You have huddled yourself like a foetus huddles itself and are sitting at home like one who has been accused. You broke the wings of the falcons but now have been betrayed by nestlings without so much as a feather. This is Ibn Abī Quḥāfah sequestering the gift of my father to me, and the source of my children's sustenance. He has declared his enmity towards me and reacted with hostility to my speech. Even the tribes of the Anṣār withheld their assistance and the Muhājirūn *did not help me. The gathering turned a blind eye* [to my plight] *so neither was there any defender nor any guardian. I left* [the house] *controlling my anger but returned home crushed. You showed humbleness and ended up powerless and humiliated. You hunted down wolves* [in the past] *but now you are lying in the dust. You could neither ward off anyone who spoke against me nor stand up against any falsehood. I have no choice now. I wish I had died before being offended thus and before being humiliated.*

May Allāh excuse me for talking to you in such an impassioned manner? Woe be to all mornings! My support has gone and my strength has weakened. I shall take my complaint to my father and my recourse is [only] *to my Lord. O Allāh! You are greatest in power and might, and most severe in Your retribution and punishment!*

Amīr al-Mu'minīn (*ʿa*) said:

May no evil come to you? Rather, woe be to your enemy! Calm down, O daughter of the chosen one and O vestige of prophet-hood. For I have never waned in my religion, nor have I erred in my responsibility. If you want a source of sustenance, then know that your sustenance is guaranteed, and your guardian is trustworthy. That which He has prepared for you is better than

what has been taken away from you. So rely only upon Allāh.

She (*ʿa*) said: *"Allāh is sufficient for me."* And then she fell silent.

Commentary:

Amīr al-Mu'minīn (*ʿa*) was waiting for al-Sayyidah Fāṭimah al-Zahrā' (*ʿa*), his companion in struggle [against injustice] and partner in pain and hope, to return home. He was awaiting her return from the field of combat, from the *masjid* of her father, from the Islamic congress that was set up in the largest Islamic centre of the day. She returned exhausted from the continuous onerous struggle; and her entire existence was a struggle. She came back a victor, even though she was – at the same time – defeated in her quest, oppressed and wronged, heartbroken, distraught and sad. She was victorious because she had declared to the masses, to the [present and future] generations and to history itself that she was oppressed and her rights were usurped. She condemned the government for the mistake that they wished to cover up and their calculated aggression. She was victorious because she introduced Islam as it ought to be [understood]. She spoke about the foundational principles of Islam, about *tawḥīd*, about belief in Prophets and Imāms, about the philosophy of worship and legal injunctions, and about everything that takes place in this vast universe. She arrived back home, having one last thing to do in order to complete her *jihād*. She returned to unveil one more truth for the people of knowledge and for history. She chose to do this through a conversation with her husband. A conversation that sounds like reproof, while at the same time [is one in which] she speaks about the events that transpired and about the position of the government at that time. She spoke about the Muslims who had been overcome by perplexity, bewilderment and bafflement. Their consciences bite, the feeling of pain causes them to shed tears, fear of the government renders them mute and they get perplexed.

They see one thing and hear many: they see the head of state claiming that he is in charge of all affairs related to Islamic law and they hear the plight of the daughter of the Conveyer of Divine Law (Fāṭimah) along with her remonstration and anger against the rulers.

She returned to her home in order to make known the position of her great husband in relation to the events that had transpired.

She said: *"O Son of Abū Ṭālib!"* – Some knowledgeable people, including some speakers and others, may surmise that al-Zahrā' is

defying her husband by using such a bitter tone, because she does not address him as 'O son of my uncle' or 'O Abā al-Ḥasan ' or 'O ‘Alī' or any similar name that is befitting for a wife to use when addressing her husband. So they assume that this defiance came about as a result of what happened and the pain that she had to go through.

Glory be to Allāh! And what is wrong with this address and what shame is there in such a [lofty] lineage? Abū Ṭālib was the leader of the people of Makkah, helper of the Prophet, a hero in Islamic history, a nobleman of the Quraysh and a chief of the Banī Hāshim. Abū Ṭālib was the brave warrior who was feared by the polytheists, and the champion under whose shadow and protection the Prophet would pray to Allāh. Abū Ṭālib was a dedicated man of exemplary chivalry and magnanimity. He was a dignified and affectionate hero. So what is wrong in addressing his righteous and noble son: 'O son of Abū Ṭālib'? Does this not mean: 'O son of nobility and eminence; O son of honour and dignity; O son of heroism and valour; O son of zeal and safe-guarding; O son of virtue, rather, of all virtues'? Are these not all the meanings of this address?

Yes, she said "O son of Abū Ṭālib" as if she was stirring up his resolve, and as though she was arousing his intrepidity by reminding him of his honourable and lofty lineage. She was reminding him that he is the son of his father. It is as though she was saying to him: 'Your father assisted my father and stood up in his defence till the very end, so why is it that you do not defend me and help my cause?' Then she reminds him of his past glory and his great success in battle – how he vanquished lions and pulverized champions, grinding them to dust like a quern. Then, comparing the past with the present, she said:

"You have huddled yourself like a foetus huddles itself" – The foetus is confined in the womb and cannot do anything.

"And are sitting at home like one who has been accused" – An accused person is the one who remains in his house in order to escape from the people, afraid to meet anyone.

"You broke the wings of the falcons" – In the past, you used to break the wings of the falcon, which is like the spinal column in birds. This is a metaphor for his valour and bravery in battle.

"But now have been betrayed by nestlings without so much as a feather" – Now you have become displaced, having no weapons, and so weak that even the most worthless of individuals are committing aggression against you. It seems that she is expressing her surprise at his silence and his not rising up to demand his rights.

Then she dotted her 'i's and clearly elaborated her position when she said:

"This is Ibn Abī Quḥāfah" – The title 'Ibn Abī Quḥāfah' is completely the opposite of the title 'Ibn Abī Ṭālib' in its meaning and connotation.

Was ʻAbdullāh ibn Judhʻān not an innkeeper in al-Ṭā'if? And did Abū Quḥāfah not work in his inn, carrying plates and pots of food from the kitchen to the inn? Was he not the one who called out to the people, telling them that the food was ready, at the instruction of ʻAbdullāh ibn Judhʻān?

"Sequestering the gift of my father to me" – Ibn Abī Quḥāfah has sequestered and confiscated the gift that my father gave to me.

"And the source of my children's sustenance" – This parcel of land was the source of sustenance for my children, al-Ḥasan and al-Ḥusayn, as their food came from the produce of Fadak and its harvest, or from the *khums* and *fay'*.

"He has declared his enmity towards me" – He has announced his animosity towards me. The speech has gone beyond the pale of dialogue and discussion, and has reached the limits of pertinacity and hostility, so using evidence and proof is of no avail and it is not possible to reach any understanding. This is because he has rejected the law of inheritance and the hereditament between a father and his daughter.

"And he reacted with hostility to my speech" – He went as far as to falsely attribute to the Prophet something that goes against the Qur'ān. He was the claimant, he was the witness and he was the judge, so he presented that fabricated tradition as proof for his position and claim.

"Even the tribes of the Anṣār *withheld their assistance"* – The *Anṣār*, i.e. the Aws and Khazraj, were the sons of Qaylah, and she was their foremother. They withheld their assistance after having agreed to aid the religion. They abandoned me because 'people follow the religion of their kings'.[٣٧٠]

"And the Muhājirūn *did not help me"* – The *Muhājirūn* (i.e. the people of Makkah) refused to help me acquire my rights.

"The gathering turned a blind eye [to my plight]*"* – What a calamity and what tribulation! The rest of those who were present in the masjid also turned away from me and emulated the others in abandoning me and behaving as if they did not know who I am.

"So neither was there any defender nor any guardian" who could defend me and join me in speaking with one voice, or who could stave off the aggression of the aggressors. Another version reads: "*nor any intercessor."*

"I left controlling my anger but returned home crushed" – I left my home to go to the masjid while I was swallowing my anger and enduring the pain, but I have returned home having failed to get any support.

"You showed humbleness and ended up powerless and humiliated" – It is as though she considers the silence of ʻAlī (*ʻa*) in the face of those events to be a form of humiliation resulting from self-restraint and not using his strength or showing his might.

"You hunted down wolves [in the past] *but now you are lying in the dust"* – This statement is an explanation and a commentary of the previous one. How can a man who is considered a brave hero who hunts wolves, meaning that he fights champions and kills warriors, reach a position where he takes the dust to be his sitting or resting place? This means that he has no place to sit but on the earth, and this is the height of indigence and misery. Another version reads: *"You hunted down wolves* [in the past] *but are now prey for* [mere] *flies,"* meaning that you have become a prey for the weak.

"You could neither ward off anyone who spoke [against me] *nor dismiss any falsehood"* – This sentence can be read in two ways: in the first person i.e. "I could neither ward off… nor stand…" or in the second person, i.e. "You could neither ward off…" In the first case, the meaning is: I could neither stop the speaker from saying what he did, nor dismiss the falsehood. In the second case, it means: you did not ward off the one who spoke against me nor did you dismiss the falsehood.

"I have no choice now" – meaning that I have no means to defend myself and take back my rights; or I have no option to resist and struggle more than this, because I am a woman and women are limited in their roles and functions in society.

"I wish I had died before being offended thus and before being humiliated." – It is appropriate for her to wish for death before witnessing such injustice and humiliation from the *ummah* of her father; from those individuals who were nurtured by the Prophet of Allāh (ṣ), who gave them respect and honour and saved them from the precipice of destruction.

"May Allāh excuse me for talking to you in such an impassioned manner" – There are a few possible meanings for this statement [including]: (a) May Allāh forgive you because of the harsh way I have spoken to you. (b) My excuse [for this impassioned speech] is that you have fallen short in helping and supporting me. There are

other possibilities but they seem too farfetched.

"Woe be to all mornings!" – This expression is used during hardship and difficulty and shows how much suffering and pain one is undergoing. Here she (*‘a*) is saying: O what woe I face every morning when the sun rises. Another version reads: *"Woe be to all mornings and evenings,"* meaning that every morning and every evening, at sunrise and sunset, I suffer great anguish. This is because:

"My support has gone and my strength has weakened" – The one whom I used to depend and rely upon has passed away and with his death, my support and my strength has weakened. Meaning that with the death of the Prophet, Amīr al-Mu'minīn (*‘a*) has become weak.

"I shall take my complaint to my father" – Meaning that I have nobody to complain to about what has happened to me but my father (ṣ).

"And my recourse is to my Lord" – I seek help and vengeance [against my enemies] from Allāh.

"O Allāh! You are greatest in power and might" in defending and protecting [Your servants], and there is no might or power but with Allāh.

"And most severe in Your retribution and punishment!" – Your chastisement and retribution is most severe.

With this, the speech of al-Ṣiddīqah Fāṭimah al-Zahrā' (*‘a*) about the events that transpired, and the position of the government and the people, comes to an end. The Imām was listening to her grievance, to her pain, and to her heartfelt words that sprang forth from an aching soul.

Imām ‘Alī Consoles Fāṭimah (‘a)*:*

Now it is time for the Imām to respond to her words and to clarify his position in relation to all these events which brought so much pain and grief to the daughter of the Messenger of Allāh (ṣ). He says to her:

"May no evil come to you." – This is the Imām's reply to her, because she had said: "O what woe!" The Imām says to her *"May no evil come to you,"* meaning that you should not say "O what woe!"

"Rather, woe be to your enemy!" – Woe be to the one who hates you and has thereby lost this world and the next. Woe be to your enemy who has oppressed you, who has broken your heart and wronged you.

"Calm down, O daughter of the chosen one." – Control your grief and anger, O daughter of the one who was chosen by Allāh and selected above all people of the world.

"And O vestige of prophethood" – You are part of the Prophet, and

the Prophet has been troubled by his *ummah* [as well], for he (ṣ) said: "No Prophet has suffered the way I have suffered."[٣٧١] You, O Fāṭimah, are a part and a piece of the Master of all Prophets, so bear patiently what has befallen you.

Then he (*ʿa*) mentions his position and clarifies his religious obligation in relation to all that transpired. He says:

"For I have never waned in my religion" – I have never failed to fulfil my obligation, and neither has my religion, nor my faith, weakened. I have not done anything that warrants blame or rebuke, because I had been instructed to remain patient and quiet. The Messenger of Allāh (ṣ) ordered me to remain patient if I do not find any supporters, and the usurping of Fadak is not graver than the usurping of the caliphate, taking over the platform of government and occupying the seat of power.

"Nor have I erred in my responsibility" – I have never abandoned that which was under my control and over which I had power. It is as though [by saying this] he (*ʿa*) is giving the reason for his inaction and for not coming out to assist her.

The 'ability' that is being referred to here is not rational, but religious. To elaborate, let us look at an example: the sick person for whom water is harmful is rationally able to use water for ablution, but Islamic law prohibits him from doing so. Amīr al-Mu'minīn (*ʿa*) was 'able' to take up his sword, fight against the usurpers, and kill them, as they numbered no more than ten individuals. Then he could take back Fadak and even the caliphate [which was rightfully his]. After all, was it not ʿAlī (*ʿa*) who fought and single-handedly killed about thirty-five warriors in the Battle of Badr? We know that the people in power at that time were not more courageous than those who came to the battlefield to fight the Prophet of Allāh at Badr. This is the rational 'ability' of the Imām (*ʿa*). However, with regard to what the Imām is able to do according to the law, if ʿAlī (*ʿa*) had risen up in order to eliminate those individuals, it would mean the beginning of discord, strife and civil war, and the expansion of the scope of sedition. Especially since there were certain individuals lying in wait, looking for the first opportunity to upend this new religion which was still nascent and whose pillars had not yet become firmly entrenched in the ground. In addition to this, we recall the advice of the Prophet (ṣ) to Imām ʿAlī (*ʿa*), that he should remain patient and silent. Therefore, it was more appropriate for him to sacrifice Fadak and the other properties, and remain silent in front of the usurpers in order to protect

Islam and preserve the faith from destruction and collapse.

"If you want a source of sustenance" – If your goal in asking for the lands is sustenance and a source of livelihood for yourself and your children…

"Then know that your sustenance is guaranteed" – the Guarantor of your sustenance is Allāh. He is responsible for the sustenance of all living creatures.

"And your guardian is trustworthy" – He is Allāh, the Almighty. He does not break His promise about that which He has guaranteed.

"That which He has prepared for you" – The reward He has kept for you in the Hereafter and the lofty station that you have attained in return for bearing with these hardships, tribulations and oppression…

"Is better than what has been taken away from you" of your lands and all your rights that they have usurped.

"So rely only upon Allāh" – Be patient in seeking His pleasure.

"She ('a) said: 'Allāh is sufficient for me.' And then she fell silent" – She followed the instructions of her Imām and obeyed her husband saying, "Allāh is sufficient for me;" meaning that Allāh is enough for me and I rely upon Him in all my affairs. Then she (*'a*) fell silent and was content.

Al-Zahrā' ('a)*'s Sermon to the Women of the* Muhājirūn *and* Anṣār*:*

Suwayd ibn Ghafalah said: "When Fāṭimah (*'a*) fell ill with the ailment which led to her demise, the women of the *Muhājirūn* and *Anṣār* visited her. They said to her, 'How are you feeling, O daughter of the Prophet of Allāh?' She praised Allāh, sent salutations on her father and said:

أَصْبَحْتُ وَاللهِ عَائِفَةً لِدُنْيَاكُنَّ قَالِيَةً لِرِجَالِكُنَّ لَفَظْتُهُمْ بَعْدَ أَنْ عَجَمْتُهُمْ وَشَنَئْتُهُمْ بَعْدَ أَنْ سَبَرْتُهُمْ فَقُبْحاً لِفُلُولِ الْحَدِّ وَاللَّعِبِ بَعْدَ الْجِدِّ وَقَرْعِ الصَّفَاةِ وَصَدْعِ الْقَنَاةِ وَخَتْلِ الْآرَاءِ وَزَلَلِ الْأَهْوَاءِ «وَبِئْسَ ما قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللهُ عَلَيْهِمْ وَفِي الْعَذابِ هُمْ خالِدُونَ» لَا جَرَمَ لَقَدْ قَلَّدْتُهُم رِبْقَتَهَا وَحَمَّلْتُهُمْ أَوْقَتَهَا وَشَنَنْتُ عَلَيْهِمْ عَارَهَا فَجَدْعاً وَعَقْراً وَسُحْقاً لِلْقَوْمِ الظَّالِمِينَ وَيْحَهُمْ أَنَّى زَحْزَحُوهَا عَنْ رَوَاسِي الرِّسَالَةِ وَقَوَاعِدِ النُّبُوَّةِ وَالدَّلَالَةِ وَمَهْبِطِ الرُّوحِ الْأَمِينِ وَالطِّبِينِ بِأُمُورِ الدُّنْيَا وَالدِّينِ «أَلا ذلِكَ هُوَ الْخُسْرانُ الْمُبِينُ»

وَمَا الَّذِي نَقَمُوا مِنْ أَبِي الْحَسَنِ(ع) نَقَمُوا مِنْهُ وَاللهِ نَكِيرَ سَيْفِه وَقِلَّةَ مُبَالاته بِحَتْفِه وَشِدَّةَ وَطْأَتِه وَنَكَالَ وَقْعَتِه وَتَنَمُّرَهُ فِي ذَاتِ اللهِ عَزَّ وَجَلَّ وَاللهِ لَوْ تَكَافُّوا عَنْ زِمَامٍ نَبَذَهُ رَسُولُ اللهِ ص إِلَيْهِ لَاعْتَلَقَهُ وَلَسَارَ بِهِمْ سَيْراً سُجُحاً لَا يَكْلُمُ خِشَاشُهُ وَلَا يُتَعْتَعُ رَاكِبُهُ

وَأَوْرَدَهُمْ مَنْهَلًا صَافِياً رَوِيّاً فَضْفَاضاً تَطْفَحُ ضَفَّتَاهُ وَلَا يَتَرَنَّقُ جَانِبَاهُ وَلَأَصْدَرَهُمْ بِطَاناً وَنَصَحَ لَهُمْ سِرّاً وَإِعْلَاناً وَلَمْ يَكُنْ يَتَحَلَّى مِنَ الْغِنَى بِطَائِلٍ وَلَا يَحْظَى مِنَ الدُّنْيَا بِنَائِلٍ غَيْرَ رَيِّ النَّاهِلِ وَشُبْعَةِ الْكَافِلِ وَلَبَانَ لَهُمُ الزَّاهِدُ مِنَ الرَّاغِبِ وَالصَّادِقُ مِنَ الْكَاذِبِ «وَلَوْ أَنَّ أَهْلَ الْقُرى آمَنُوا وَاتَّقَوْا لَفَتَحْنا عَلَيْهِمْ بَرَكاتٍ مِنَ السَّماءِ وَالْأَرْضِ وَلكِنْ كَذَّبُوا فَأَخَذْناهُمْ بِما كانُوا يَكْسِبُونَ» «وَالَّذِينَ ظَلَمُوا مِنْ هؤُلاءِ سَيُصِيبُهُمْ سَيِّئاتُ ما كَسَبُوا وَما هُمْ بِمُعْجِزِينَ».

أَلَا هَلُمَّ وَاسْتَمِعْ وَمَا عِشْتَ أَرَاكَ الدَّهْرَ عَجَباً وَإِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ لَيْتَ شِعْرِي إِلَى أَيِّ سِنَادٍ اسْتَنَدُوا وَإِلَى أَيِّ عِمَادٍ اعْتَمَدُوا وَبِأَيَّةِ عُرْوَةٍ تَمَسَّكُوا وَعَلَى أَيَّةِ ذُرِّيَّةٍ أَقْدَمُوا وَاحْتَنَكُوا «لَبِئْسَ الْمَوْلى وَلَبِئْسَ الْعَشِيرُ» «وَبِئْسَ لِلظَّالِمِينَ بَدَلًا» اسْتَبْدَلُوا وَاللَّهُ الدَّنَابَى بِالْقَوَادِمِ وَالْعَجُزَ بِالْكَاهِلِ فَرَغْماً لِمَعَاطِسِ قَوْمٍ «يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعاً» «أَلا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلكِنْ لا يَشْعُرُونَ» وَيْحَهُمْ «أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لا يَهِدِّي إِلَّا أَنْ يُهْدى فَما لَكُمْ كَيْفَ تَحْكُمُونَ» أَمَا لَعَمْرِي لَقَدْ لَقِحَتْ فَنَظِرَةٌ رَيْثَمَا تُنْتَجُ ثُمَّ احْتَلَبُوا مِلْءَ الْقَعْبِ دَماً عَبِيطاً وَذُعَافاً مُبِيداً هُنَالِكَ يَخْسَرُ الْمُبْطِلُونَ وَيُعْرَفُ التَّالُونَ غِبَّ مَا أَسَّسَهُ الْأَوَّلُونَ ثُمَّ طِيبُوا عَنْ دُنْيَاكُمْ أَنْفُساً وَاطْمَأَنُّوا لِلْفِتْنَةِ جَاشاً وَأَبْشِرُوا بِسَيْفٍ صَارِمٍ وَسَطْوَةِ مُعْتَدٍ غَاشِمٍ وَهَرْجٍ شَامِلٍ وَاسْتِبْدَادِ مِنَ الظَّالِمِينَ يَدَعُ فَيْئَكُمْ زَهِيداً وَجَمْعَكُمْ حَصِيداً فَيَا حَسْرَتَى لَكُمْ وَأَنَّى بِكُمْ وَقَدْ عَمِيَتْ عَلَيْكُمْ «أَنُلْزِمُكُمُوها وَأَنْتُمْ لَها كارِهُونَ».

'By Allāh, I have become averse to your world and resentful of your men. I have spewed them after testing them, and loathed them after realizing their true nature. So shameful indeed is their blunt edge, playing after seriousness, striking soft rocks, loosening the spears, issuing corrupt judgments and being misguided by vain desires. "Surely evil is what they have sent ahead for their souls, as Allāh is displeased with them and they shall remain in punishment forever;" (Q.5:80). *Indeed, I have fastened its noose around their necks, placed its weight on their shoulders and made certain that they suffer its humiliation. So may the oppressors be maimed, defeated and crushed! Woe be to them. How could they displace that which was established by Prophethood, and founded by the Messenger, upon whom the Trusted Spirit would descend and who was aware of the matters of this world and of religion. 'Now verily that is a manifest loss!'* (Q.39:15).

For what reason were they hostile towards Abū al-Ḥasan? By Allāh, they were vindictive towards him due to his bravery with

the sword, his fearlessness in the face of death, his formidable strength, his exemplary heroism and his fury for the sake of Allāh (the Almighty). *By Allāh, if they had stopped each other from taking the reins* [of power] *that was entrusted to him by the Prophet of Allāh, he would have taken hold of it and would have led them with ease, without the slightest harm coming to them and without any anxiety that leads to agitation. He would deliver them to a pure spring, fresh and flowing, abundant and brimming without being sullied at its banks, and would have brought them back satisfied and full. He would have advised them secretly and publicly and would neither have taken for himself any material riches nor favoured himself with worldly possessions, save that which quenches the thirsty and feeds the hungry. Then, the difference between the abstemious and the desirous and between the truthful and the liar would become clear to them. "If the people of the towns had been faithful and God-wary, We would have opened to them blessings from the heaven and the earth. But they denied; so We seized them because of what they used to earn;"* (Q.7:96). *"For those of them who are unjust, the evils of what they earn shall be visited on them and they will not thwart* [Allāh's might]*;"* (Q.39:51).

Now come closer and listen. See the most unbelievable surprise life brings – and if you are surprised by anything, then be surprised by their statement! O how I wonder what support they are relying upon, and what pillar they are leaning on, and what handle are they holding on to? Over which family have they sought ascendency? "Certainly evil is the patron and evil is the associate," (Q.22:13). *"And how evil a substitute for the wrong-doers;"* (Q.18:50). *By Allāh, they substituted the primary anterior feathers for the tail, and the upper part for the lower. So let the people who suppose that by doing this they are doing good have their noses rubbed on the ground. "Look! They are themselves the agents of corruption, but they are not aware."* (Q.2:12). *Woe be to them! "Is he who guides to the truth worthier to be followed or he who guides not unless he is* [himself] *guided? What is the matter with you? How do you judge?"* (Q.10:35). *Indeed, I swear by my life, it has only just been fertilized, so wait until it bears fruit. Then they shall milk it for copious amounts of blood and lethal poison. It is at that point that the falsifiers will be the losers and the succeeding*

generations will realize the consequences of what the earlier generations did. Then be pleased with what you have attained of this world, be satisfied in your hearts with sedition, be happy with the sharp sword, the dominion of the evil tyrant and sweeping pandemonium. [Be ready for] *the despotism of the oppressors who leave but little of your acquired spoils and harvested crops. What remorse you will have! Where are you heading to and how can you be so blind? "Shall we force it upon you while you are averse to it?"* (Q.11:28).'"

Suwayd ibn Ghafalah said: "The womenfolk repeated her words to their men, so a group of the elite amongst the *Muhājirūn* and *Anṣār* came to seek her forgiveness saying:

يَا سَيِّدَةَالنِّسَاء لَوْ كَانَ أَبُوالْحَسَنِ ذَكَرَ لَنَاهَذَاالأَمْرَ قَبْلَ أَنْ يُبْرَمَ الْعَهْدُ وَيُحْكَمَ الْعَقْدُ لَمَا عَدَلْنَا عَنْهُ إِلَى غَيْرِهِ.

'O Mistress of all Women, if Abū al-Ḥasan had mentioned this to us before the matter had been decided and allegience had been pledged [to Abū Bakr]*, we never would have turned towards anyone other than him!'*

She replied:

إِلَيْكُمْ عَنِّي فَلَا عُذْرَ بَعْدَ تَعْذِيرِكُمْ وَلَا أَمْرَ بَعْدَ تَقْصِيرِكُمْ.

'Leave me! There is no excuse after what you have done and there is no recourse after your transgression.'[1]

Commentary:

We do not know for certain the real motivation that led to the women of the *Muhājirūn* and *Anṣār* coming to visit al-Sayyidah Fāṭimah al-Zahrā' (*'a*) – was it the suggestion of their men? Then what made those men send their women to the house of al-Sayyidah Fāṭimah? Or was it that that the women themselves had a sudden attack of conscience and realized that they had wronged the daughter of the Prophet by abandoning her, and this feeling spread amongst the women leading them to visit her, either to appease their consciences or calm their inner anguish at what had happened to the Mistress of all Women? Or was it political expediency that made it necessary for them to come and mitigate the tension and reduce the strained relations between al-Sayyidah Fāṭimah, daughter of the Messenger of Allāh,

1. *al-Khiṣāl*, vol.1, p.173; *'Awālim al-'Ulūm*, vol.11, p.605; *al-Iḥtijāj*, vol.1, p.109.

and the ruling government of the day? Especially since the isolative stance that al-Sayyidah Fāṭimah had chosen for herself, and her withdrawal from society, was not without effect. Rather, it drew the attention of people and especially when Amīr al-Mu'minīn came out with al-Sayyidah Fāṭimah, taking her around the houses of the *Muhājirūn* and the *Anṣār*, as she petitioned their help and support but found none who was ready to assist her. Instead, they all abandoned her; and we shall recount the conversation that took place between al-Sayyidah Fāṭimah al-Zahrā' and Muʿādh ibn Jabal, and see the opinion of his son about the negative response he gave.

In any case, it is not known how many women actually visited al-Sayyidah Fāṭimah while she was bedridden, but it seems that it was not a small number. Rather, a large group of women were present at her bedside. So, al-Sayyidah Fāṭimah (*ʿa*) seized the opportunity and took advantage of the gathering of women in order to clarify the situation and record in the pages of history what evils had been perpetrated against the pure family of the Prophet by some Muslims. Women make up half or more than half of any society, and every woman is related to at least one man – be it her husband, father, brother or son. Thus, she is capable of playing an active role in society, especially in passing on important information and spreading news. So, why al-Sayyidah Fāṭimah al-Zahrā' (*ʿa*) should remain silent in such a gathering and why should she not mention her resentment towards the oppressors?

They asked her, "How are you feeling, O daughter of the Prophet of Allāh?" – It was the etiquette and custom for the visitors to ask the sick person about his health and wellbeing, to which he would respond by telling them how he was feeling and what he was going through. However, al-Sayyidah Fāṭimah al-Zahrā' (*ʿa*) did not speak about her sickness or how she was feeling, rather she responded by informing them about what was ailing her heart and the personal hardships she was facing. Speaking about these matters was more important [to her] than talking about her health, because it was the true cause of her ailment and the sickness that had taken away her health and wellbeing – and discussing the cause is more important than discussing the effect. Thus informing them about the reason [for her state] was more important than telling them about the symptoms of her ailment.

Then, al-Sayyidah Fāṭimah al-Zahrā' (*ʿa*) answered the questions that were posed by the women as the circumstance dictated. It is not surprising that even in her ailing health; al-Sayyidah Fāṭimah did not

forget the principles of eloquence and articulation, as well as lofty expression, in her speech. She said:

"By Allāh, I have become averse to your world" – Indeed, she loathed this world and abhorred that society for not believing in that which is true.

"And resentful of your men" – It was her right to express her unhappiness and anger at the men of Madīnah who had taken a completely negative stance against her. For we have seen how they expressed their discomfort with her weeping for her father, the Holy Prophet (ṣ), and how they never came to her aid when she called upon them.

"I have spewed them after testing them" – Meaning I have spewed them from my mouth after having chewed and tasted them, just as one would expel something disgusting from his mouth.

"And loathed them after realizing their true nature" – I detested and reviled them after testing them and learning about their true nature, and I hated them with all my heart because of their bad conduct.

"So shameful indeed is their blunt edge" – al-Sayyidah Fāṭimah al-Zahrā' (*ʿa*) compares the men of Madīnah to a blunt sword that cannot cut anything, alluding to their silence and lack of support for her. She found their silence about the injustice against the daughter of their Prophet to be shameful.

"Playing after seriousness" – Meaning that they were negligent towards the truth after having been concerned about it in the past. They had been serious in their support of Islam, but now it seemed that they were playing political games.

"Striking the soft rocks" – This alludes to submission and the acceptance of all those who come forward to lead them.

"Loosening the spears" – And in another version: *"Weakening the spears."* This refers to the looseness and shakiness of the spear due to a fault or a split in it. A spear must be hard and firm in order to pierce and when it is loosened or weakened, it can no longer pierce anything.

"Issuing corrupt judgments" – Other versions read: *"Poor judgements"* and *"Illogical opinions."* In any case, this alludes to the divergence and corruption of their views and the aberration of [both] their negative and positive stances. As for their negative stance, it was directed against the family of their Prophet (ṣ) and their abandoning the *Ahl al-Bayt* for others. Their positive stance was their acceptance of a government that was opposed to the family of the Prophet.

"And being misguided by vain desires" – How abominable were those desires that played with the fate of the Muslims over the centuries

and throughout history, and the errors that resulted from following those vain, misguided yearnings and desires of the souls.

"Surely evil is what they have sent ahead for their souls, as Allāh is displeased with them and they shall remain in punishment forever" (Q.5:80). – The preceding verses state: *The faithless among the Banī Isrā'īl were cursed on the tongue of Dāwūd and ‘Īsā son of Maryam. That, because they would disobey and used to commit transgression. They would not forbid one another from the wrongs that they committed. Surely, evil is what they had been doing. You see many of them fraternizing with the faithless…* (Q.5:78-80). She included this verse in her speech because of the similarity of the two cases, and the parallel between the verses and the stance of those who abandoned her becomes clear when a comparison is made.

"Indeed, I have fastened its noose around their necks" – She (*‘a*) places the responsibility of all the [succeeding] generations on the necks of these individuals. For when she came to the masjid and delivered her sermon, she had fulfilled her duty towards those who were present. Her call for assistance from the *Muhājirūn* and *Anṣār* clearly outlined their religious duty, and when they did not help her, they became answerable for the consequences of their abandonment in front of Allāh and in the eyes of history.

"Placed its weight on their shoulders" – Meaning that they bear the burden of its responsibility and evil consequences.

"And made certain they suffer its humiliation" – History will always discredit them and they will face endless disgrace because of their oppression of the *Ahl al-Bayt*.

"So may the oppressors' hands be severed, and may they be defeated and crushed!" – This is an invocation against them because of their treating the family of the Prophet unjustly. Injustice means placing something where it does not belong and there are different degrees and levels of injustice. One can be unjust towards an ant or one can act unjustly with the entire Muslim *ummah*. One can even be unjust with the friends of Allāh – those whose pleasure pleases Allāh and whose anger invokes His wrath. The oppressors deserve to have such a supplication made against them. May Allāh cut off their hands, ears and lips, and may He wound their bodies!

"Woe be to them" – This phrase is used as an expression of dismay, and can also mean damnation.

"How could they displace that which was established by Prophethood" – She (*‘a*) is surprised at their choice. How could they remove

the caliphate of the Prophet (ṣ) from its determined place while it is like a mountain, holding the earth and ensuring that it moves and rotates in a systematic fashion while protecting it from turbulence?

"And founded by the Messenger" – Just as a building would collapse if it does not have a foundation, if the caliphate was placed in underserving hands, it would break down spiritually, its system would be disrupted and its structure would be weakened.

"Upon whom the Trusted Spirit would descend" – Jibrīl used to descend upon the house of the Messenger of Allāh (ṣ) and the houses of his *Ahl al-Bayt*. The house of Fāṭimah was also a place where the Trusted Spirit would descend.

"And who was aware of the matters of this world and of religion" – The one who was astute and adept in matters concerning this world as well issues pertaining to religion, in all the different circumstances and varying conditions. She is [also] alluding here to the family of the Prophet (ṣ) and especially her wise and noble husband Amīr al-Mu'minīn (*ʿa*).

"Now verily that is a manifest loss!" – Truly, by Allāh, it is a manifest loss incurred by the Muslim *ummah* in all facets of its existence, from individual life, to family, communal, economic, civic and political life, as well as its physical and religious-cum-spiritual wellbeing. All this happened when the community took power and authority away from the hands of the family of the Prophet, and the individuals who came to power had worldviews that were contrary to that of Islam, such that Islam was one thing and they were something else.

Thus, the shedding of innocent blood was easier for them than spilling water, and playing with divine laws and injunctions was, for them, like playing with a ball or any such plaything. Indeed, the injustices that the Muslims have been responsible for throughout history, at which the skins quiver and hearts palpitate, are all the result of those tyrannical regimes that were brought into power by individuals from this *ummah*.

It is beyond the scope of this work to mention all the pogroms and horrors perpetrated by some of the Muslim rulers over the course of history. For indeed, they covered the surface of the earth with a layer of graves comprised of thousands of bodies of their innocent victims – those who were sacrificed in order to enable them to hold on to power; not to mention the suppression, persecution, deprivation, starvation and misery that the Muslims suffered throughout the ages. Yes, this was indeed a manifest loss and the trend still continues and will

continue for eons to come.

"For what reason were they hostile towards Abū al-Ḥasan?" – What fault did they find with 'Alī ibn Abī Ṭālib such that they deprived him of leadership and preferred someone else over him? Did he lack knowledge or was he ignorant of the law? Did he have a bad character or was his lineage questionable? Was his faith weak or was he incapable of handling the affairs? Was he cowardly or of low birth? Did he lack honour or generosity? What flaw did they find in his character or dealings?

This is not the case; rather, 'Alī (*'a*) was the most learned man and was the Gate of the Prophet's City of Knowledge. He was the fairest and most just amongst them in judgment. His character most closely resembled that of the Prophet himself, who had (according to the Qur'ān itself) the loftiest character. He was the son of the Shaykh of the Valleys, Abū Ṭālib, the Believer among the Quraysh. He was the greatest worshipper of this nation and the bravest in spirit, strongest at heart and most valiant in battle. He was an agglomeration of virtues, on the cusp of honour and greatness. He was the most generous and open-handed with his wealth. So what was the reason for keeping the caliphate away from him and giving it to another? In answering her own question, al-Sayyidah Fāṭimah continues:

"By Allāh, they were vindictive towards him due to his bravery with the sword" – They were displeased by his fearless gallantry, since 'Alī had killed their predecessors and leaders in the battles and wars, and had shattered their false sense of pride. Thus they hated him for his valiant swordsmanship.

"His fearlessness in the face of death" – He was not concerned or afraid of death. A warrior who descends upon the battlefield must be one who does not worry about dying, for just as he kills, so too can he be killed. 'Alī (*'a*) used to say: "By Allāh, the son of Abū Ṭālib does not care whether he falls upon death or death falls upon him!"[1/۳۷۲]

"His formidable strength, his exemplary heroism" – His formidable strength refers to his prowess in battle as a soldier. His blows were so deadly that not only would his enemies be destroyed, but it would serve as a warning and a lesson for other enemies also!

"And his fury for the sake of Allāh (the Almighty)*"* – This was no ordinary anger. It was rage. When a person is enraged, he does not care about how many enemies he has to face and nothing holds him

1. *Nahj al-Balāghah*, Sermon no.55.

back. Nothing can obstruct such a person from his goal. The brave man, who fights without apprehension or fear and shows courage and fierceness, is said to be like a tiger or a panther in the way he plunges [towards the enemy].

From her statements, we can conclude that the cause of their deviation and turning away from ʻAlī (*ʻa*) was linked to personal gain and [other] spiritual maladies that plagued their hearts. For ʻAlī (*ʻa*) had killed, in the battles of Badr, Uḥud, Ḥunayn, Khandaq and others, a great many leaders of the polytheists, torchbearers of disbelief and pagan notables, such as: ʻUtbah, Shaybah, al-Walīd, ʻAmr ibn ʻAbd Wudd and ʻUqbah ibn al-Walīd; and the Arab tribes felt that they had been wronged by the sword of ʻAlī (*ʻa*). Even after these tribes accepted Islam, the residue of malice and enmity remained concealed in their hearts.

Additionally, ʻAlī's great success in all the different arenas would naturally ignite the flames of jealousy in the people. His advancement and eminence in different fields was one of his most celebrated qualities. Verses of the Qur'ān were revealed praising him, and the Prophet spoke about his unique virtues. He was successful where all others had failed, and he had certain qualities that nobody else in the world possessed. All this had the worst effect on the sick hearts [of his enemies]. The feelings that they concealed in their hearts were like a fire burning under the ashes – until the Prophet (ṣ) passed away and the path was cleared and the obstruction removed. This was when the fire of their enmity became manifest and began roaring.

By Allāh, I urge you to observe the following:

We have seen that a group of companions sought al-Sayyidah Fāṭimah al-Zahrā''s hand in marriage from her father the Holy Prophet (ṣ), but he turned them down. However, when ʻAlī proposed, he was welcomed and received the most favourable of responses. Would this, in itself, not stoke the flames of jealousy in the hearts? When the Prophet (ṣ) commanded Abū Bakr to go to Makkah with Surah al-Barā'ah and recite it to the people there, and when he was on his way the Archangel Jibrīl descended upon the Prophet and said: "Your Lord commands you to convey this Surah yourself or to send someone who is from you,"[٣٧٣] so the Prophet commanded ʻAlī to go to Makkah and take over the responsibility of reciting the Surah to the people of Makkah, while instructing Abū Bakr to return [to Madīnah].[1] Would

1. Cf. *Musnad Aḥmad*, vol.3, p.213; *Tafsīr al-Ṭabarī*, vol.10, p.46.

this not ignite the fire of jealousy in the hearts? And there are numerous other examples. If one were to examine the life of ʻAlī (*'a*), one would find that he was ahead of everyone else in all aspects.

Jibrīl would shower upon him verses from the Glorious Qur'ān in praise of his heroism, lauding his achievements, acknowledging his charity and commending his services. The Muslims would read these verses in the dark of night and light of day, whether willingly or because they had to. What is surprising is that ʻAlī would rush into battle at the behest of the Prophet and in order to save the life of the Prophet (ṣ) – the Prophet who personified and embodied Islam – so how could people hate ʻAlī, when he was a mere soldier, without hating the Prophet (ṣ), who was the leader of the entire army?

Al-Majlisī narrates in *al-Biḥār* that Abū Zayd al-Naḥwī said: "I asked Khalīl ibn Aḥmad al-ʻArūḍī, 'Why did the people abandon ʻAlī (*'a*) when he was so close to the Prophet (ṣ) and had such an esteemed position among the Muslims, having done so much for Islam?' He replied, 'By Allāh, [it was because] his light outshined their lights and he surpassed them in every virtue – and people are drawn to their own kind.[٣٧٤] Have you not heard the saying:

وكـــل شـــكلٍ لشـــكله ألـــفُ أمـــا تـــرى الفيـــل يـــألف الفـــيلا

And every form is drawn to its like,
do you not see the elephant drawn to another elephant?'

And the poetry of al-ʻAbbās ibn al-Aḥnaf:

وقائـــــل كيـــــف تهاجرتمـــــا؟ فقلـــت قـــولاً فيـــه إنصـــاف:
لم يـــك مـــن شـــكلي فهاجرتـــه والنـــــاس أشـــــكال وألّاف

And he said: How did you part ways?
So I said something that was fair:
He was not my type so I abandoned him,
for people are of different types and characters."

Ibn ʻUmar said to ʻAlī (*'a*): "How can the Quraysh ever love you when you have killed so many of their haughty imperious leaders in the Battles of Badr and Uḥud?"[٣٧٥] Amīr al-Mu'minīn (*'a*) replied:

مـــا تركـــت بـــدر لنـــا مـــذيقاً ولا لنـــا مـــن خلقنـــا طريقـــاً

Badr neither acquired for us any friends,
nor did it open the way for us with the people.

It is obvious that these matters are not flaws or defects that would justify people's hatred for ʻAlī (*ʻa*). The statement of al-Zahrā' (*ʻa*): *"By Allāh, they were vindictive towards him due to his bravery with the sword"* expresses what the poet said:

ولا عيـــب فـــيهم غـــير أنَّ ســـيوفهم بهـــنَّ فلـــول مـــن قـــراع الكتائـــب

They have no flaw other than that their swords,
were notched by the battles against the enemies.

This means that they faulted Imām ʻAlī (*ʻa*) for what were actually his virtues and strengths, and for his achievements and services, as well as his bravery and sacrifice, his struggle and heroism – and all these are not flaws for which Imām ʻAlī (*ʻa*) may be criticized. This is something that needs a more detailed discussion which is beyond the scope of this book and will, God-willing, be addressed at length in another monograph.

"By Allāh, if they had stopped each other from taking the reins [of power] *that was entrusted to him by the Prophet of Allāh, he would have taken hold of it"* – al-Sayyidah Fāṭimah (*ʻa*) likened the Muslim community to a caravan and used the analogy of a leader of this caravan for the caliphate. He was the one who held on to the reins which are used to drive the camels. She compared ʻAlī (*ʻa*) to the leader who moves in front of the caravan, holding the reins of the camel in order to guide it.

Al-Sayyidah Fāṭimah al-Zahrā' (*ʻa*) did not forget to mention that the Imāmah is an appointment from Allāh and His Prophet. Thus she said: *"It was entrusted to him by the Prophet of Allāh,"* meaning that the position of leadership of the Muslim *ummah* is only ʻAlī's as this was the command of the Prophet of Allāh (ṣ), when he stood before the people and proclaimed: "Whoever takes me as his master, then ʻAlī is his master." After this, she swears saying: *"By Allāh"* – so the matter is one of great importance such that it warrants the human being to swear by the Mighty Creator.

"If they had stopped each other" meaning if they had prevented one another from doing this…

"ʻ*Alī* (ʻa) *would have taken hold of the reins"* and done what he was given the responsibility to do. He would have taken over the leadership of the Muslims in the best way and using the finest means.

Then she (*ʻa*) described the positive results of his leadership, had he been given the opportunity [to lead], highlighting the benefits,

gains, blessings and boons that would have encompassed the Muslim *ummah* over the centuries if this had happened:

"And would have led them with ease" – meaning that it would have been easy and straightforward for him to assume the mantle of leadership, with complete calm and tranquillity; for when a camel moves with a rider in a violent manner, then the rider is sure to get hurt by its convulsive movement, and his composure is lost due to the disturbance and fear that results from this. In addition, the camel itself also suffers when the rider pulls on its reins, which are tied to piercings in its nose, and at times it may even get detached from the nose, thereby harming both the rider and the mount. However, al-Sayyidah Fāṭimah says:

"Without the slightest harm coming to them and without any anxiety that leads to agitation" – Another version reads: *"Without its mount becoming fatigued or its rider weary."* The reins that are inserted into the nose of the camel would not get detached and the rider would not be harmed in any way. This means that the rider will remain safe from all difficulties during his journey.

"He would deliver them to a pure spring, fresh and flowing" – The guide who leads the caravan must take them to a good campsite where they can stop and rest comfortably – on the banks of a river or near a spring of water, so that they may take the water they need and quench their thirst and the thirst of their animals. Al-Sayyidah Fāṭimah (*ʿa*) says that ʿAlī (*ʿa*) would have led the convoy [of Muslims] to a place [of ease] with pure and fresh water that flows abundantly.

"Abundant and brimming without being sullied at its banks" – When a river brims, the water flows over its edges, and if the water is fresh, it does not muddy the banks. So, abundance, freshness, purity and lack of dirt or pollution are all attributes of that water. All these qualities point and allude to the prosperous life that people would have had if power were in the hands of Amīr al-Mu'minīn (*ʿa*). If this had happened, blessings would have showered down upon the people of this earth and justice would have prevailed in the society. Peace would have encompassed all the communities and comfort, tranquillity, harmony and freedom – in its rational sense – along with prosperity, both in this world and the next, would be part of every man's fortune.

"And would have brought them back satisfied and full" – The result of going to such a place [near fresh water] would have been satiation and the quenching of all thirst. Thus there would be no more hunger or deprivation, no more poverty or indigence.

"He would have advised them secretly and publicly" – Sincere advice comes from one who wishes you good and does not want to deceive you. ʻAlī (*ʻa*) wanted the best for the people and tried to direct them towards what was good, both secretly and openly. He did not want anything from leadership but that which was good for the people.

"And would neither have taken for himself any material riches nor favoured himself with worldly possessions, save that which quenched the thirsty and fed the hungry" – Here al-Sayyidah Fāṭimah al-Zahrā' (*ʻa*) explains her husband's stance with regards to the position of leadership. Before all else, it is important to recall that there are individuals in the world who love to possess power and authority, and to rule over the people. They act as they wish and do as they please. They love power because it is the means by which they achieve their personal goals and aspirations. They use the position of leadership to acquire all sorts of luxuries and comforts, living a life of great ease.

There are others, albeit a few, who only want authority so that they may serve the people and reform the society. They wish to acquire what is good for the people in order that they may live in peace and prosperity, and have all the tranquillity and comfort possible. This group of individuals are friends of Allāh. They do not feel any emptiness or deficiency in their souls that need to be filled or concealed through ostentation and tyranny. Rather, because of their completeness, they feel no need for people. In fact, it is the people who need them. If such individuals were to rule, they would benefit society and bring reform, resulting in prosperity in the lives of the people. At the same time, such individuals do not covet worldly wealth and are not wont to usurp the property of the poor or build their palaces on the bones of the weak. They possess lofty traits and pure souls that would never sink so low.

These statements by al-Sayyidah Fāṭimah make clear for us the position of her husband regarding political leadership and what he would have accomplished had he been given the opportunity. She says: *"He would neither have taken for himself any material riches,"* meaning that had ʻAlī (*ʻa*) taken the reins of power, he would not use the wealth of the people for his personal gain and nothing from the state treasury would improve his personal finances. *"Nor* [would he have] *favoured himself with worldly possessions"* – he would not have taken from the wealth of this world except that which sufficed to quench his thirst and protect his family from hunger.

Ponder upon these words and then observe the lives of kings and

sultans of this world. You will find them living in the most luxurious palaces, wearing the most expensive clothes, eating the most delicious foods, driving the best cars and living the most comfortable lives; not to mention the wealth that they have amassed and put aside for the proverbial 'rainy day'! All this has been plundered from the state treasury and the wealth of the people!

Indeed, this is how al-Sayyidah Fāṭimah al-Zahrā' (*'a*) introduces her husband, and history attests to the veracity of her description and the truth of her claims. For Amīr al-Mu'minīn, 'Alī ibn Abī Ṭālib (*'a*), ruled for four years and a few months, and his life was exactly as she had described. At one point, he (*'a*) wrote to 'Uthmān ibn Ḥunayf saying:

> Realize that your Imām has contented himself with two worn-out pieces of cloth, from the [comforts of this] world, and two loaves for his meal… For, by Allāh, I have neither treasured any gold out of your world nor amassed any wealth, nor collected any clothes other than two threadbare sheets, nor have I acquired even a hand-span of land. Yes, from all that is under the sky, we possessed Fadak, but a group of people coveted it and another party withheld themselves from it…[1/٣٧٦]

Here, a question arises that needs to be answered and that is: If Imām 'Alī (*'a*) had all these qualities that were described by al-Zahrā' (*'a*), then why was it that when he ruled over the people and accepted the position of authority and leadership, so many internal conflicts and civil wars ensued, and why was there so much bloodshed in his reign? Our answer to this question is as follows:

There is no doubt that the Muslim community at the time of the Holy Prophet (ṣ) was righteous and good. However, after the Prophet (ṣ) passed away, they changed, deviated and strayed towards that which was wrong. If you observe the history of the rulers who came immediately after the Prophet – for the following twenty-five years – you will find numerous edicts, decrees and rulings that were contrary to Islamic Law, the Qur'ān and the *sunnah*. Examples of this include the altering of *wuḍū'*, the *adhān*, the method of performing prayer and pilgrimage, and even how marriage and divorce are solemnized. If we wanted to mention more instances of this, it would prolong the discourse, so for now, we will suffice with one more instance out of many, and the reader can then extrapolate the remaining examples from this…

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1. *Nahj al-Balāghah*, Letter no.45.

The Massacre Perpetrated by Khālid ibn al-Walīd:

Khālid ibn al-Walīd once approached the Muslim tribe of Banī al-Yarbūʿ with his contingent. One of the men in this tribe was Mālik ibn Nuwayrah, an individual who had accepted Islam at the hands of the Prophet (ṣ) himself, and whom the latter had promised Paradise. ʿUmar ibn al-Khaṭṭāb had also witnessed his conversion. Khālid ibn al-Walīd killed him without any reason. His only motive was that Mālik's wife was the most beautiful woman in her tribe and Khālid had seen her and coveted her. He found no other way of getting to her but killing her innocent husband, so Khālid killed him and on that very night, he fornicated with his widow!

When Khālid returned to Madīnah, he was not punished or castigated by the person who ruled at that time. This is something that all historians agree upon. This was despite the fact that Islam does not permit marrying a widow until her waiting period (*ʿiddah*) has completed. In this case, the man did not even marry her, he fornicated with her!

This tragedy, which is mentioned in most of the historical texts, shows how much innocent blood was spilled, how honour was violated, crimes were perpetrated and dignity was undermined as a result of this great calamity. How much could the opinion of the masses have changed towards the religion and the Islamic state? We have already seen the stance of these people towards the only beloved daughter of the Prophet of Allāh (ṣ) and towards her noble husband and her sons, al-Ḥasan and al-Ḥusayn (*ʿa*).

The Fickle Islamic Leadership:

Indeed, Islam and the Islamic leadership reached the hands of ʿAlī (*ʿa*) while it was fickle and unstable, having been distorted and deformed completely. Imām ʿAlī (*ʿa*) wanted to bring reform and do away with all the distortions in order to return Islam to the right track and adorn it with the ornaments of sacredness and beauty. However, he found that those who had given in to their greed would oppose him and were ready to draw their swords against him. This is what led to the civil wars that resulted in so many deaths.

It should be noted that those who were responsible for starting the civil wars and planting the seeds of hostility were only four individuals: Ṭalḥah, al-Zubayr, ʿĀ'ishah and Muʿāwiyah. Al-Zubayr and Ṭalḥah were after power and wanted to acquire it by causing civil disturbance in the reign of the Prophet's [rightful] successor, and they used ʿĀ'ishah

as a means of attaining their goals. As for Muʿāwiyah, he wanted to preserve his position in Syria, as he had himself admitted later.

We have briefly discussed these tragedies in the first three volumes of our commentary on the *Nahj al-Balāghah*. If one were to refer to these records and compare the different events, many things would become evident and one would understand many mysteries.

Now we return to the sermon:

"Then, the difference between the abstemious and the desirous, and between the truthful and the liar would become clear to them" – al-Sayyidah Fāṭimah (*ʿa*) is still speaking about her husband, Amīr al-Mu'minīn (*ʿa*), and what would have happened if he was allowed to take the reins of leadership. She says that he would take the very least of this world – only that which was sufficient to quench the thirst and feed his family. It is then that the truly abstemious one (*zāhid*), who does not covet the wealth of people, would be known, as would the greedy, covetous individuals who englut worldly wealth as a camel engluts freshly sprouted spring vegetation. Similarly, the truthful one who is honest in his words and deeds will become distinguished from the liar who makes false claims and cheats in word and deed.

Then, she (*ʿa*) ends this part of her speech with the verse of the Qur'ān that was applicable to this community: *"If the people of the towns had been faithful and God-wary, We would have opened to them blessings from the heaven and the earth. But they denied; so We seized them because of what they used to earn"* (Q.7:96). – How appropriate this verse is and what a beautiful analogy is given in these words. Al-Sayyidah Fāṭimah is saying that if the people had accepted the words of the Holy Prophet (ṣ) in his selection of ʿAlī (*ʿa*) as his successor, and allowed him to be their leader, this world would have been a place of ease and comfort for them – just like Paradise. Instead, they rejected him and chose someone else, thereby belying the Prophet of Allāh (ṣ) by their actions, so they will witness the woes that come upon them. Then she follows up with another similar verse: "*For those of them who are unjust, the evils of what they earn shall be visited on them and they will not thwart* [Allāh's might]*."* (Q.39:51) – We will later discuss in some detail the calamities and tragedies that befell the Muslim community as a consequence of poor leadership.

"Now come closer and listen" – Another version uses female pronouns for the addressees. Thus, based on the first version, the address is general, and based on the second version, only the women who visited her were being addressed.

"See the most unbelievable surprise life brings" – Meaning, the longer you live in this world, the more you will witness incredible and astonishing events that you never thought of or imagined.

"And if you are surprised by anything, then be surprised by their statement" – This phrase is part of a verse in *sūrah* "al-Raʻd" that states: *And if you are surprised by anything, then be surprised by their statement, "When we have become dust, shall we be* [raised] *in a new creation?"* (Q.13:5).

Al-Sayyidah Fāṭimah (*ʻa*) took the phrase from this verse and included it in her speech. This means that people are astounded by certain matters while in reality there is nothing surprising, and these things do not warrant amazement. On the other hand, there are some things and events that are truly surprising and warrant astonishment, for they do not conform to divine law, the intellect, human nature or even natural instincts, and they do not fall under any sound rubric. The surprising thing being referred to here is as follows:

The people would refer to the Prophet of Allāh (ṣ), follow his leadership, trust his words and obey his commands, because he was a divinely appointed messenger. He was connected to the higher realm and possessed all the worthy qualities. It is not surprising therefore, that people would humble themselves before him and follow his lead in every matter. However, it is very surprising that after the Prophet (ṣ) passed away, they stooped so low as to give the leadership [of the Muslim *ummah*] to individuals who did not possess any of the required qualities.

How could the one who used to turn to the Prophet (ṣ) and rely upon him feel no compunction and allow himself to be satisfied with leaders who did not possess a similar standing or status? Al-Sayyidah Fāṭimah (*ʻa*) expresses her surprise at this election, which was completely contrary to all the norms, standards, and criteria, as do all the wise people of the world and those with healthy consciences, sound hearts and judicious souls.

"O how I wonder what support they are relying upon, and what pillar they are leaning on, and what handle are they holding on to?" – All the Muslims know the statement of the Holy Prophet (ṣ): "I leave behind for you two weighty things (*thaqalayn*), the Book of Allāh and my family, the *Ahl al-Bayt*. As long as you hold on to these two you

will never go astray." [1] The meaning of this tradition is that the Prophet instructed the Muslims to hold on to both the Qur'ān and his *Ahl al-Bayt* together; but which rope did these people hold on to and grasp?

"Over which family have they sought ascendency?" – Do these people know who Fāṭimah al-Zahrā' is? Do these people know the status of this pure, noble progeny – the progeny that is the most honourable on the face of this earth? Do these people know what they have done to the family of the Prophet, whom Allāh had commanded them to love when He said: *Say, "I do not ask you any reward for it except love of* [my] *near relatives"*? (Q.42:23). These were the people whose obedience was made obligatory for the Muslims by the command of Allāh: *Obey Allāh and obey the Prophet and those vested with authority among you;* (Q.4:59). They are the ones whose example is like that of the Ark of Nūḥ (*'a*) – whoever embarked it was saved and whoever turned away from it was drowned and destroyed. Whoever loves them loves Allāh, and whoever hurts them displeases Allāh, and whoever hates them hates Allāh!

So by Allāh, other than whom there is no deity, verily they hurt the family of the Prophet of Allāh and his progeny, and oppressed them, angered them and transgressed against them. They violated their honour and encouraged people to mistreat them. What religion did they follow? What law did they adhere to? What gave them the right to do what they did to the family of the Holy Prophet (ṣ)?

I myself do not know, and maybe the Muslims came up with some excuses in order to justify the violation of their honour and the squandering of their rights.

"Certainly evil is the patron and evil is the associate" – al-Sayyidah Fāṭimah al-Zahrā' (*'a*) took this phrase from the verse: *He invokes someone whose harm is surely likelier than his benefit. Certainly evil is the patron and evil is the associate.* (Q.22:13). This means that the person whom he has chosen as a guardian is the worst patron and the worst associate. 'Associate' here refers to the friend who is chosen for social companionship.

"And how evil a substitute for the wrongdoers" – This phrase is from the verse: *And when We said to the angels, "Prostrate before Ādam," they prostrated, but not Iblīs. He was one of the jinn, so he rebelled against his Lord's command. Will you then take him and his*

1. *Yanābī' al-Mawaddah*, vol.2, p.432; *al-Mustadrak*, vol.3, pp.118, 160; *Khaṣā'iṣ Amīr al-Mu'minīn*, p.96; *Kifāyat al-Ṭālib*, p.259; *al-Ṣawā'iq al-Muḥriqah*, vol.2, pp.428, 438, 652.

offspring for guardians in My stead, though they are your enemies? How evil a substitute for the wrongdoers; (Q.18:50).

"By Allāh, they substituted the primary anterior feathers for the tail" – Of all the sciences, the one that takes precedence and is considered to be of greatest importance is sociology. It is a science that examines the progress and decline of nations, the factors that lead to their weakness and strength, prosperity and corruption, as well as the consequences that follow from their prosperity and corruption.

One of the ways of leading the society towards good or evil and towards righteousness or wickedness, and of outlining the path for the populace, is [through] the institution of government and the institution of religion. The Holy Prophet (ṣ) said: "In my nation there are two groups of people who, if they act righteously, the people will be righteous, and if they are corrupt, the people will become corrupt. They are the scholars and the rulers." [٣٧٧] In those days, the institution of govern-ment and the institution of religion were one and the same, such that the caliph was considered both leader of government and the religious leader, and he was at the helm in both spheres: political and religious.

We find that civilized nations, that are educated and advanced, have attained their progress and advancement in all the different domains just because the ruling aristocracy laid the groundwork and opened the way for them. They furnished them with the means and provided the necessary training along with incentives and motivation for action. In the same way, those nations that lag behind and remain backward – where ignorance, poverty, disease, deprivation, debauchery, impudence and disgrace are the order of the day – are the casualties of neglectful and irresponsible leadership; as it is said, "People follow the religion of their kings." [٣٧٨]

At this juncture, al-Sayyidah Fāṭimah al-Zahrā' (*ʿa*) turns her attention to issues affecting the society, and says: "*By Allāh, they substituted the primary anterior feathers for the tail."* The use of metaphors and analogies in one's speech has an amazing effect on the soul and makes the meaning vividly clear. Al-Sayyidah Fāṭimah (*ʿa*) compares the Muslim *ummah* to a bird and likens the leader or the government to the wings of the bird, because the bird is not able to fly without its wings. The wings are made up of tens of large feathers which are referred to as the 'primaries' and under these large anterior flight feathers are concealed many small feathers called 'secondaries'. The tail also has feathers that are named 'rectrices'. The primaries are

mainstays for flight and it is not possible for birds to fly without them. This is because primaries are like strong oars in the wings of a bird, which enable it to take off, rise up above the earth, and turn in the sky. Thus, if the primaries of a bird are cut off, it would neither be able to fly with its secondaries, which are smaller feathers, nor with its tail feathers; because the tail feathers are too weak and incapable of bearing the weight of the bird's body and allowing it to take off from the ground.

"And the upper part for the lower" – Everything has a lower extremity, and for the human being, it is between his hips; whereas the upper part of his body is between his shoulders, and this is the strongest part of the human body which is commonly used to carry heavy weights. In contrast, the lower part of the body cannot be used in this way and is incapable of carrying such heavy weights.

The meaning of these two allegories or analogies is: The community gave up important matters and sensitive positions, i.e. leadership of government, to those who were not deserving of it and were incapable of carrying out its necessary functions. These individuals did not have all the qualities required for governance and were lacking in knowledge, wisdom and leadership skills. This, despite their having usurped resources from their rightful owners who were more worthy and possessed the know-how and wisdom [needed for leadership].

They gave their pledge of allegiance to ʻAlī (*ʿa*) at Ghadīr, as commanded by Allāh and His Prophet (ṣ), but later broke their pledge and reneged on their allegiance by pledging fealty to someone else who was not even comparable to ʻAlī (*ʿa*) in knowledge, honour, eminence, courage, piety, generosity and magnanimity, among other virtues.

"So let the people who suppose that by doing this they are doing good have their noses rubbed on the ground" – al-Zahrā' (*ʿa*) is praying that these people should be humiliated and disgraced by saying that they should have their noses rubbed on the ground, because they think that they are rightly guided in whatever they do and are righteous in their actions.

"Look! They are themselves the agents of corruption, but they are not aware" (Q.2:12) – Will the one who has strayed admit that he has strayed from the right path? Quite the opposite. He assumes that he is the one who is rightly guided and on the straight path, while others are wrong. Neither logic nor evidence can change his mind. These two phrases have been taken from the two verses: *Those whose endeavour goes astray in the life of the world, while they suppose they are doing*

good (Q.18:104) and *When they are told, "Do not cause corruption on the earth," they say, "We are only reformers!" Look! They are themselves the agents of corruption, but they are not aware*. (Q.2:11-12).

"Woe be to them! 'Is he who guides to the truth worthier to be followed or he who guides not unless he is [himself] *guided? What is the matter with you? How do you judge?*'" (Q.10:35) – This verse speaks about guidance and the difference between those who guide to the truth, showing people the right path, and those who do not follow guidance or know the right path until they are guided towards it, meaning that someone else has to guide them – which of the two is more deserving of obedience? And which of the two is worthy of being a leader of the Muslim nation?

By making this comparison, al-Sayyidah Fāṭimah al-Zahrā' (*ʿa*) indicates that ʿAlī (*ʿa*) is the man with perfect knowledge, excellence, intelligence and aptitude, so he is more deserving of leadership and more worthy of being obeyed and followed than those individuals who are lacking in their knowledge, intelligence, management skills and all other qualities that are necessary for leadership. And history has proven both of these premises: the perfection of Imām ʿAlī (*ʿa*) and the ineptitude of others.

"Indeed, I swear by my life, it has only just been fertilized" – The microbes that invade the body and lead to ailments which are difficult to cure, begin as germs and bacteria that enter the bloodstream and settle there, and as time passes the microbes spread in the blood, affecting the white and red blood cells. There are diseases such as malaria and cholera, and there is cancer and other maladies that spread throughout the entire body. Al-Sayyidah Fāṭimah is saying: *"Indeed, I swear by my life, it has only just been fertilized,"* i.e. the germs and bacteria have just fertilized and settled in the Muslim *ummah;* soon discord will follow and spread.

"So wait until it bears fruit" – Wait until the microbes spread out in the body of the Muslim community. For after a righteous leadership had led the Muslims, now an opposite, unbefitting leadership has taken its place. After the excellent and just law of Islam had been established in the Muslim society, laws that are based on vain desire and personal opinion have taken its place. This is how principles are changed and ideals altered.

"Then they shall milk it for copious amounts of blood" – When a camel gives birth, it is milked, but when sedition comes about [in the community], it is blood that flows from it, not milk. This means that

the result of sedition is carnage and bloodshed. Islam is a religion of peace and harmony, but its true meaning is distorted by such people and it becomes a religion of devastation, destruction, ruin and carnage. Look at the history of Islam and how it was distorted by these individuals. You will find rivers of blood flowing from the bodies of the Muslims. You will find mounds formed from their numerous corpses!

For example, historians recount how ʻUthmān ibn ʻAffān undertook certain projects that were against the teachings of the Qur'ān and the *sunnah* so the Muslims rebuked him for that; but instead of relenting, he used force, threats, intimidation and violence against them. In the end, his actions led to a public outcry among the Muslims. ʻĀ'ishah incited the people against him saying: "Kill the long-beard (*naʿthal*) for he has apostatized. Kill the long-beard, may Allāh destroy him!" [۳۷۹] Naʻthal was the name of a Jew [with a long beard] whom ʻĀ'ishah compared ʻUthmān to. This was also done by Ṭalḥah and Ibn ʻĀṣ. In the end, they assassinated ʻUthmān.

After they were done inciting the people against him, they came out seeking vengeance for his assassination! ʻUthmān was killed in Madīnah, yet they went to Baṣrah to seek vengeance, while the distance between Madīnah and Baṣrah is more than a thousand kilometres. Once there, they ignited the fire of war that led to the death of twenty-five thousand people in the Battle of Baṣrah.

Then Muʻāwiyah rose up, claiming that he wanted to avenge the blood of ʻUthmān and this led to a battle in Syria, in a place close to the city of Ḥalab known as Ṣiffīn. In this battle, more than ninety thousand people lost their lives. This was followed by the Battle of Naharwān wherein four thousand men were killed. After this, Busr ibn Arṭāh was sent by Muʻāwiyah from Syria to Madīnah, Makkah and Yemen. On the way, he would butcher [innocent] people. So much so that thirty thousand of the followers of ʻAlī (*ʿa*) were killed by him in Yemen and other places.

Let us take a pen and calculate the total number of those who were killed: 25,000 + 90,000 + 4,000 + 30,000 = <u>149,000</u>

This is the number of fatalities. Do not even ask about the number of those who were injured, or the widows and orphans of these men and the other tragic consequences of these calamities. Do not ask about the tears that flowed, the eyes that wept, the hearts that broke and the wails of sorrow which made life hell for that community in every way. And all this happened in a span of four years! But the tragedy did not end there. Rather, more gut-wrenching carnage and massacres followed,

and we will mention some of these events in the following pages.

Indeed, al-Sayyidah Fāṭimah al-Zahrā' (*ʿa*) continued to inform the people about future calamities and catastrophes that the Muslim community would face, which were hidden and unknown to them. These declarations were not mere predictions about the unknown; rather, it was information about the consequences and results of their actions. For if a skilled physician looks at a person who does not follow the dietary rules in his food and drink, and consumes that which is harmful for him, he is able to inform him about his bleak future and the deadly diseases that will stalk him because of this actions which are against the general principles of maintaining a healthy diet. In the same way, al-Sayyidah Fāṭimah al-Zahrā' (*ʿa*) looks at that society and the bad choices it has made with regard to its leadership, and she sees the evil consequences that the Muslim community will have to face as a result of those choices.

She says: *"Then they shall milk it for copious amounts of blood"* and in another version: *"…in a large vessel"*–meaning that the amount of blood will be so much that it will overflow even the largest of vessels; and all this alludes to the copious amount of blood that will be shed.

"And lethal poison" – they milked blood and lethal poison from it. This alludes to the evil consequences that were faced by Islam and the Muslims [because of what they did], and refers to the tribulations and calamities that befell them.

"It is at that point that the falsifiers will be the losers" – At this time the loss of the falsifiers will become apparent.

"And the succeeding generations will realize the consequences of what the earlier generations did" – Those who come later will know the consequence of the actions and deeds carried out by those who preceded them.

"Then be pleased with what you have attained of this world" – The literal phrase "Be pleased" means be content and calm yourself from anxiety. This is akin to telling an oppressor: "May your eyes be cool" or "Glad-tidings to you" or any such phrase that is actually intended to mean the opposite of its literal meaning.

"Be satisfied in your hearts with sedition" – Let your hearts be content with sedition. This is also meant sarcastically, for hearts can never be content with disturbance and sedition. Rather, peace and contentment can only come with safety and security.

"Be happy with the sharp sword" – These words are inspired by the verse: *So give them glad-tidings of a painful chastisement* (Q.84:24),

and are similarly sarcastic.

"And sweeping pandemonium" – Another version reads: *"And never-ending pandemonium."* Pandemonium [here] means sedition, rebellion, anarchy and disturbance.

"[Be ready for] *the despotism of the oppressors"* – Despotism here refers to dictatorship and acting against the prescribed limits and bounds, contrary to the system, the constitution, Islamic laws and religious injunctions.

"Who leave but little of your acquired spoils and harvested crops" due to their despotism or as a result of all that she mentioned, from the sharp sword to the dominion, sweeping pandemonium and despotism. All of these lead to the reduction of acquired spoils, meaning that the booty and rightful gains will become less, as will the harvests. This is because of the ruling elite who will usurp and lavishly spend their wealth, and they will not get to see but a little of it. Another version states that they will *"harvest your communities"* meaning that they will mow you down with their swords.

This was a warning about the bleak future that the Muslims faced, the hardships and calamities that would befall them and the woes that would come upon them. And all this came to pass, as the Muslims faced horrific tragedies and carnage that no one can imagine. By Allāh, they blackened the history of Islam and tarnished this religion. Some of the inglorious events that followed included the carnage that was brought about by the 'People of the camel', Mu'āwiyah, the Khawārij and some of Mu'āwiyah's henchmen. Now, let us look at some other terrible events that transpired…

If we wanted to mention here all the oppression, injustice, suppression, subjugation and cruelty that befell the Muslim *ummah*, as well as the tyranny and spilling of innocent blood at the hands of despotic rulers, our account would become extremely lengthy, for recounting these hardships and calamities requires more than one encyclopaedia. However, in keeping with our approach, we have selected one of the hundreds of calamities that befell the inhabitants of Madīnah – a terrifying tragedy which makes the skins crawl and the hearts sick.

Before describing the actual event, it would not be out of place to begin with an introduction so as to give a background and highlight the result of changing the course of Islamic leadership. It would be correct for us to state that the despotic rulers who occupied the seat of power, and seized the reins of leadership by gaining dominion over the people using the sword, rejected the teachings of Islam that were

brought by Muḥammad (ṣ). Their actions were neither in line with the Qur'ān and the practices of the Prophet, nor with rational reasoning or the basic principles of human rights, justice and the Islamic way. Rather, they took control of people's possessions and lives as they pleased, in accordance with their whims and personal fancies, driven by greed, covetousness and lust.

People had no honour and their lives had no value in their eyes. These rulers did not care if the people lived in peace and comfort or died out of starvation and poverty. That which concerned them was preserving their positions of authority, maintaining their grandeur, and satisfying their lust, vain desires and lavish caprices, even if it meant shedding the blood of innocent, poor Muslims. What could a Muslim's life and the sanctity of Islam be worth in the eyes of such an oppressive, despotic, bloodthirsty dictator who would never behave the way he did if he truly believed in Allāh and the Last Day.

Some may think that there is some exaggeration and embellishment on my part when I say this, but if one were to learn about the history of the Umayyads and Abbasids, and see the massacres and genocide that they perpetrated, he would certainly believe my statements and may in fact consider my words to express only a small fraction of the bitterness that the Muslim community experienced over the centuries. They made life a living hell and a painful torment for the Muslim society they were ruling over with their swords and whips. Here is one example of what we mean:

The Battle of al-Ḥarrah:

Muslim ibn ʻUqbah, who was one of the brutal and fiendish Arabs, was sent by Yazīd ibn Muʻāwiyah to Madīnah with thirty thousand men.[1] Yazīd told Muslim ibn ʻUqbah: "When you occupy Madīnah, plunder it for three days and let all its wealth, animals, weaponry and food be taken freely by the army." ٣٨٠ The army marched towards the city of the Prophet (ṣ) and the inhabitants of Madīnah prepared to face the invading army outside the city. They met at a place known as al-Ḥarrah where a battle took place. Hundreds from the families of the *Muhājirūn* and *Anṣār* were killed while the rest fled back towards Madīnah. The Syrian army followed them until they arrived at Madīnah. The Muslims took refuge in the sanctuary of the Prophet, so the Syrian troops began slaughtering the people of Madīnah next to

1. *al-Imāmah wal-Siyāsah*, vol.2, p.186.

the grave of the Prophet (ṣ) until the blood flowed over the grave of the Messenger of Allāh!

After this, a caller from the Syrian army called out the command of their leader Muslim ibn 'Uqbah: "I have made the city of Madīnah lawful for you!" ٣٨١ What do you think a conquering army would do when granted full freedom and given complete immunity? The troops set their sights on looting the possessions and violating the honour of the people. They raped more than three hundred virgins and that year, more than a thousand children were born whose fathers were not known. Let me inform the esteemed reader that one of the soldiers even raped a Muslim woman inside the Masjid of the Prophet (ṣ)! [1]

The soldiers would enter the houses of the people of Madīnah and take all that they found inside. Some of them raided the house of Abū Sa'īd al-Khudrī, one of the famous companions of the Prophet (ṣ), who was a poor old blind man at that time. They found him sitting on the earth because another group of soldiers had already ransacked his home. When they searched his house and found nothing, they did not want to leave empty-handed, so they pulled out his beard and the hair of his eyebrows as he cried out: "I am a companion of the Messenger of Allāh!" But they paid no heed to such titles. They also found some doves in his house, so they slaughtered them and threw them into the well before exiting his house.

One of the soldiers entered the house of a woman who had been dispossessed of all that she owned. He found her sitting on the ground suckling her baby, so he pulled the baby by its leg, snatching it from her, and then smashed its head on the wall, crushing it and causing blood to flow as the mother watched.

After this, Muslim ibn 'Uqbah gathered all the people of Madīnah and took their pledge and admission that they were the slaves and serfs of Yazīd ibn Mu'āwiyah. Then the army exited Madīnah, leaving behind corpses and thousands of orphans and widows whose only food was weeping and whose drink was tears, their bed was the earth and their possessions were pain, anguish, horror and lamentation. The Syrian army then turned towards Makkah with the aim of burning down the Ka'bah and killing people inside the holy sanctuary of Masjid al-Ḥarām, in order to eliminate 'Abdullāh ibn al-Zubayr who had barricaded himself in the Holy Masjid *wherein whoever enters is secure.* (Q.3:97).

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1. 'Abbās al-Qummī (d.1359 A.H.), *Tatimmat al-Muntahā,* p.2220.

Do not ask about the calamities that befell the people of Madīnah – calamity after calamity and tribulations, one after another. As for the terror that was perpetrated by al-Ḥajjāj ibn Yūsuf al-Thaqafī in Iraq, it would make even a babe's hair turn grey and cause the one who reads about it to be filled with horror and disgust. So much so that even ʻUmar ibn ʻAbd al-ʻAzīz said: "If every nation brought its most wicked person and we brought al-Ḥajjāj, we would trounce them." [٣٨٢] And ʻĀṣim said: "There was nothing that was forbidden by Allāh but that al-Ḥajjāj did it!" [٣٨٣]

These were a few examples of what happened, and after learning about the horrific events, that sicken the one who reads about them, the veracity of what al-Sayyidah Fāṭimah (*ʻa*) said, when she warned the people who had opted for those leaders instead of the family of the Prophet (ṣ), becomes clear to us. The aptness and accuracy of her words: *"Then glad tidings to you of the sharp sword, the dominion of the evil tyrant, the sweeping pandemonium, and the despotism of the oppressors who leave but little of your acquired spoils and harvested crops,"* which perfectly describe the misfortunes and tragedies that the Muslim community later faced, is also made manifest.

In the end, al-Sayyidah Fāṭimah al-Zahrā' (*ʻa*) concluded her address to the women with the following words:

"What remorse you will have!" – This phrase has been taken from the verse of the Qur'ān that states: *Alas for the servants! There did not come to them any apostle but that they used to deride him;* (Q.36:30). This means: Great will be your regret and remorse for losing righteousness, guidance, peace, security, reward and recompense in this world and the next.

"Where are you heading to?" – I do not know where [you hope] your actions will lead you, as you have strayed from the path of guidance and have followed the path of destruction and loss.

"How can you be so blind?" – The truth has become hidden to you because of your lack of deliberation about it.

"Shall we force it upon you while you are averse to it?"– This phrase is part of the verse that states: *He said, "O my people! Tell me, if I stand on a manifest proof from my Lord, and He has granted me His own mercy though it should be invisible to you, shall we force it upon you while you are averse to it?"* (Q.11:28) She is saying: Do you want me to force you to understand and compel you to accept it while you are unwilling to do so? This is something that I cannot do. My only responsibility is to present the evidence to you and show you the

path, not to compel you to understand [and accept] it.

At this point, al-Sayyidah Fāṭimah stopped her conversation with the women and the women stood up to leave.

Suwayd ibn Ghafalah said: "The womenfolk repeated her words to their men, so a group of the elite amongst the *Muhājirūn* and *Anṣār* came to seek her forgiveness."

It is unfortunate that the matter is unclear and vague, for none of the women have been named nor have the names of the men from the elite of the *Muhājirūn* and *Anṣār* been recorded. What we can deduce from the various traditions is that the women did not know of the political ploy that was in play and they had no idea what their men had been planning during this tumultuous period. They just came to visit al-Sayyidah Fāṭimah al-Zahrā' because she was sick, but after she addressed them and expressed her anger towards their menfolk, each woman got up as if she had been awoken from slumber or aroused from her negligence, and they gained some awareness and understanding about the truth.

Only Allāh knows what quarrels and arguments took place between those women and their husbands when they returned home from visiting al-Sayyidah Fāṭimah (*'a*) such that it led to their husbands coming to the house of al-Sayyidah Fāṭimah seeking forgiveness. Forgiveness for what? Forgiveness for their abandoning her and turning away from assisting the family of the Messenger of Allāh (ṣ)? It was as if they did not know anything and were ignorant of all the events that had transpired. As if they had not pledged their allegiance to 'Alī (*'a*) at Ghadīr – something that they did during the lifetime of the Prophet (ṣ) and about seventy days before he left this world. As if they had not heard al-Zahrā''s sermon and her protest against the head of state and the *Muhājirūn* and *Anṣār* in the Masjid [of the Holy Prophet]. As if they had not heard her cries [as she was crushed] behind the door of her house. It was as if they were not in Madīnah [at the time] and knew nothing at all and only now had they come to learn of the truth so they came to ask for pardon, giving vain, lame and disingenuous excuses. They said, "O Mistress of all Women, if Abū al-Ḥasan had mentioned this matter to us before we had pledged our allegiance [to Abū Bakr] and sworn fealty, we never would have turned towards anyone other than him!"

Look at this illogical and irrational excuse. I do not understand what they expected Abū al-Ḥasan to remind them about. Had Allāh not reminded them [in the Qur'ān] that: *Your guardian is only Allāh,*

His Apostle, and the faithful who maintain the prayer and give the zakat while bowing down? (Q.5:55) Did they not hear the Messenger of Allāh (ṣ) raising his voice on the Day of Ghadīr [saying]: "Whoever considers me his master should consider ʻAlī his master. O Allāh, befriend anyone who befriends him and be an enemy to anyone who has enmity with him; help those who help him and abandon those who abandon him"?[1/٣٨٤] Along with many other verses that were revealed about ʻAlī (*ʻa*) and words of praise and explicit pronouncements that they heard from the lips of the Messenger of Allāh (ṣ) stating that ʻAlī (*ʻa*) was his successor.

What did ʻAlī (*ʻa*) have to remind them about? Was anything hidden or unknown to these people such that it would have been necessary to tell them or inform them about it? And aside from all this, did Amīr al-Mu'minīn not present numerous arguments [about his rights] when they took him from his house to the masjid in order to pledge allegiance to Abū Bakr?

Did they not hear? Did they not know? Did they not understand?

In addition to this, look at the manner in which they sought pardon and the absurdity of their argument: *"If Abū al-Ḥasan had mentioned this matter to us before we had pledged our allegiance* [to Abū Bakr] *and sworn fealty, we never would have turned towards anyone other than him!"* Glory be to Allāh! Had they not sworn their fealty to ʻAlī (*ʻa*) on the Day of Ghadīr when they pledged their allegiance to him as the successor of the Prophet, as Allāh and His Prophet had commanded them to do? Or were they just playing around on that day and making fun of Allāh and His Prophet?

It is surprising that they thought it permissible to break that pledge and allegiance but now it was not permissible to go against the pledge of allegiance that was actually in contravention to the previous pledge they had made to ʻAlī (*ʻa*) on the Day of Ghadīr! Indeed, this was their false excuse, and that is why al-Sayyidah Fāṭimah asked them to leave her house, saying:

"Leave me!" – Keep away from me; hold your tongues in my presence.

"There is no excuse after what you have done" – They fell short in their apology. It may [also] mean that they did not have an appropriate excuse for doing what they had done.

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1. *al-Iḥtijāj*, vol.1, p.74; *Yanābīʻ al-Mawaddah*, vol.1, p.99; *Musnad Aḥmad*, vol.4, p.281; *Khaṣā'iṣ Amīr al-Mu'minīn*, p.16; *al-Durr al-Manthūr*, vol.2, p.259.

"And there is no recourse after your transgression" – We want nothing to do with you after you have taken this position.

This is how al-Sayyidah Fāṭimah made them leave her house after their disingenuous apologies.

The Sources of Her Sermon to the Womenfolk:

We have examined the words of al-Sayyidah Fāṭimah al-Zahrā' (*'a*) which were spoken in the Masjid [of the Holy Prophet (ṣ)], at her home, and when she was bedridden. Many truths and facts became clear from what was said in her sermons. A number of sources that narrate her sermons in the Masjid have already been mentioned, and it would be prudent now for us to examine some of the sources that recount her sermon to the womenfolk:

1. *Ma'ānī al-Akhbār* by Ibn Bābawayh [al-Ṣadūq] (d.381 A.H.) where the chain of the sermon ends at Fāṭimah bint al-Ḥusayn (*'a*).
2. The same author also narrates [it] from 'Umar ibn 'Alī ibn Abī Ṭālib, from his father Amīr al-Mu'minīn (*'a*).
3. Al-Ṭabarsī in *al-Iḥtijāj*, from Suwayd ibn Ghafalah – as mentioned at the beginning of the sermon.
4. The *Amālī* of Shaykh al-Ṭūsī, who narrates from Ibn 'Abbās.
5. *Dalā'il al-Imāmah* by al-Ṭabarī, narrating from Imām 'Alī ibn al-Ḥusayn Zayn al-'Ābidīn (*'a*).
6. *Balāghat al-Nisā'* by Abū al-Faḍl ibn Abī Ṭāhir, narrating from 'Atiyyah al-'Awfī.
7. *Kashf al-Ghummah* by al-Irbilī, narrating from the book *al-Saqīfah* by Aḥmad ibn 'Abd al-'Azīz al-Jawharī. [1]
8. Ibn Abī al-Ḥadīd, in his *Sharḥ Nahj al-Balāghah,* has also narrated if from al-Jawharī.
9. *A'lām al-Nisā'* by 'Umar Riḍā Kaḥḥālah.[2]
10. Al-Shaykh al-Majlisī in *Biḥār al-Anwār*.[3]

Completing the Proof and Leaving No Excuse for the Muhājirūn *and* Anṣār*:*

It would have been more appropriate to discuss this before

1. *Kashf al-Ghummah,* p.147.
2. 'Umar Riḍā Kaḥḥālah al-Damishqī (d.1408 A.H.), *A'lām al-Nisā' fī 'Ālamay al-'Arab wal-Islam,* vol.4, p.123.
3. *Biḥār al-Anwār*, vol.43, p.157-8.

mentioning her sermon to the womenfolk, but because we wanted to maintain the continuity of sermons, we will discuss it here.

Amīr al-Mu'minīn (*ʿa*) was following a wise course, that was logical and in accordance with religious teachings, when he seized the opportunity to let people know the truth and to prove that he had been treated unjustly, thereby leaving no excuse for the community and getting the matter recorded in the annals of history, so that the generations that follow, and all the future generations, may become aware about it. It would be right to say that Imām 'Alī (*ʿa*) felt it was necessary to complete his argument with the people and clarify that the caliphate was his right – bestowed upon him by Allāh and His Prophet. He did this even though he knew that the people would not respond positively to his claim. In the same vein, he also made it clear to them that Fadak was the right of al-Sayyidah Fāṭimah al-Zahrā'.

He was the legitimate caliph and successor of the Prophet of Allāh (ṣ), whether the people acknowledged this or not, and whether the community submitted to him or not. In the same way, Fadak remained the property of al-Sayyidah Fāṭimah al-Zahrā', whether they gave it to her or not. Al-Sayyidah Fāṭimah had a position of eminence and was a well-known personality in the community, so there was nothing wrong in her bearing the hardship involved in supporting her husband to seek his right and let people know about the truth. It is therefore not surprising that she accompanied her husband and her two sons, the Masters of the Youth of Paradise, and sought assistance from the companions – so that none of the people would have any excuse before Allāh to say: 'We were ignorant about this' or 'We forgot about it. Why did 'Alī not come to remind us and to inform us about the truth and about his rights?'

For this reason, 'Alī (*ʿa*) led al-Sayyidah Fāṭimah al-Zahrā' on a she-donkey, taking her around the houses of the *Muhājirūn* and *Anṣār* for forty days, with al-Ḥasan and al-Ḥusayn following behind them, as she called out: "O people of the *Muhājirūn* and *Anṣār*, come to the aid of Allāh and your Prophet's daughter, for you pledged your allegiance to the Prophet of Allāh on the day when you pledged that you would guard him and his family in the same way that you guard yourselves and your families. So honour your pledge to the Prophet of Allāh." [٣٨٥] But nobody answered her or came to her aid.

She came to Mu'ādh ibn Jabal and said: "O Mu'ādh ibn Jabal! I have come to you seeking your assistance. You pledged allegiance to the Prophet of Allāh and vowed to help him and his family and to protect

them the way you protect yourself and your family. Indeed Abū Bakr has usurped my land of Fadak and removed my agent from it."[1] He said, "Is there anyone else besides me?" She said, "No. Nobody has responded to my pleas." He said, "Then how will I help you by myself?" Al-Sayyidah Fāṭimah came out of Mu'ādh's house saying, "By Allāh, I will not speak to you until I meet my father, the Prophet of Allāh!"

When Ibn Mu'ādh came home, he asked his father, "Why did the daughter of Muḥammad come to you?" He replied, "She came to ask for my help against Abū Bakr, because he has taken away Fadak from her." "And what was your reply?" asked his son. "I told her that I cannot do anything on my own." "So you refrained from assisting her?" "Yes." "Then what did she say to you?" "She said, 'By Allāh I will not speak to you until I meet my father, the Prophet of Allāh.'" His son said, "Then by Allāh, I too will not speak to you until I meet the Prophet of Allāh!" ٣٨٦

Ibn Qutaybah al-Dīnawarī says in *al-Imāmah wal-Siyāsah*:

> 'Alī (may Allāh honour his countenance) came out at night with Fāṭimah, the daughter of the Prophet (ṣ), riding a mount, and went to a gathering of the *Anṣār* to ask for their assistance. In response, they said: "O daughter of the Messenger of Allāh, we have already pledged our allegiance to this man. Had your husband and the son of your uncle come to us before Abū Bakr, we would not have turned him away." 'Alī (may Allāh honour his countenance) said: "Did you expect that I would leave the Prophet of Allāh (ṣ) in his house without burying him in order to come and debate with the people about his successorship?" Fāṭimah said: "Abū al-Ḥasan did only that which was required of him, and they will be held accountable by Allāh for what they have done."[2/٣٨٧]

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1. Ibid., vol.43, p.102.
2. *al-Imāmah wal-Siyāsah*, vol.1, p.16.

CHAPTER NINETEEN

Fāṭimah al-Zahrā' (‘a) *in the House of Sorrows*

I do not know what effect the weeping of al-Sayyidah Fāṭimah al-Zahrā' (*‘a*) had on the sick souls of the people such that they felt disturbed by it! Was the cry of a woman sitting in her home so disturbing that it took away the comfort of those strange individuals? The chiefs of Madīnah gathered together and came to Amīr al-Mu'minīn (*‘a*) saying, "O Abā al-Ḥasan, Fāṭimah cries in the night and during the day, so none of us can take repose and sleep in our beds at night and we cannot work and earn our livelihoods in the day. We request you to ask her to either cry only at night or only during daytime." ٣٨٨

Imām ‘Alī (*‘a*) came to Fāṭimah al-Zahrā' while she was weeping. When she saw him, she quietened down. He said to her, "O daughter of the Prophet of Allāh, the chieftains of Madīnah came to ask me to request you to cry for your father either only at night or only during the day." She said, "O Abā al-Ḥasan, how short is my stay among them! How soon will I leave them behind! By Allāh, I will neither remain silent at night nor during the day, until I join my father, the Holy Prophet (ṣ)." "Then do whatever you see fit, O daughter of the Prophet," he said.[1/٣٨٩]

Indeed, the chiefs of Madīnah did not understand the right of the Prophet of Allāh (ṣ) and his status, for if they had known this, they would have joined his only daughter in her grief and would have accompanied her in shedding tears for the most honourable being and the greatest person to have passed away from this world. How much better it would have been for them – if they did not wish to join her or help her – to remain silent and not prevent her from grieving. However, they might be excused for what they did because politics forced them to prevent the beloved daughter of the Prophet (ṣ) from crying for the Master of Messengers.

It was befitting for al-Sayyidah Fāṭimah to continue weeping

1. *Biḥār al-Anwār*, vol.43, p.177.

because of that great calamity and tragedy, and not pay heed to the requests of the people who had their own agendas and goals, which were known to Allāh. Thus Amīr al-Mu'minīn built for her a [small] house outside Madīnah, which became known as the House of Sorrows (*bayt al-aḥzān*).[1] In the mornings when she awoke, al-Ḥasan and al-Ḥusayn would walk in front of her as she came out to go to al-Baqī', weeping. She would continue weeping next to the graves and when night fell, Amīr al-Mu'minīn came to her and took her back home, holding her hand. So let those who were disturbed by the crying of Fāṭimah rest in comfort, and let their consciences feel at ease, and let them sleep on their cosy beds at night in peace, without being bothered by the weeping of Fāṭimah!

We now turn to some of the poetry that was composed about this great injustice. One poet says:

منعـــوا البتـــول عـــن النياحـــة إذ　　غـــدت تـــبكي أباهـــا ليلهـــا ونهارهـــا
قـــالوا لهـــا: قَـــرّي فقـــد آذيتنـــا　　أنّى؟ وقـــد ســـلب المصـــاب قرارهـــا

They prevented al-Batūl from weeping,
when she cried for her father night and day.
Saying to her: calm down, for you disturb us,
but how? When hardship has taken away her calm.

Another says:

والقـــــائلين لفـــــاطم: آذيتنـــــا　　مـــن طـــول نَـــوح دائـــم وحنـــين

They said to Fāṭim: "You disturb us
by the lamentation and weeping, long and without end."

One of the great scholars, al-Sayyid Bāqir al-Hindī, saw Imām al-Mahdī (*'a*) in his dream, and the Imām recited the following couplet in reference to this injustice:

أتراني اتخذتُ لا وعلاها　　بعد بيت الأحزان بيت سرور؟

Do you think that I can ever take,
after the house of sorrows, joy in anything?

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1. 'Alī ibn 'Abdillāh al-Samhūdī (d.911 A.H.), *Wafā' al-Wafā' bi Akhbār Dār al-Muṣṭafā*, vol.3, p.94. (Quoting from al-Ghazālī who says that it is recommended to offer prayers in the Masjid of Fāṭimah [*'a*] in al-Baqī' and some have said that it was famously known as the 'house of sorrows' because Fāṭimah [*'a*] would weep for her father in it.)

Fāṭimah al-Zahrāʾ (ʿa) *on Her Deathbed:*

Alas, how sad I feel for her and for her youth, for the pain she suffered, for her broken and heavy heart, and for her shattered will. She became bedridden as sickness and emaciation had taken a toll on her. The beautiful and bright flower began to wither away. No remedy or cure worked, and she did not expect to recover. She was waiting for death; she was waiting to escape from this life. She sought to join her father, the Prophet. Her sun was about to set. The candle of the Prophet was about to be extinguished. The world had become constricted for her. She looked at her illustrious husband sitting at home, having been stripped of all his assets, his rights having been usurped. She saw how her property had been confiscated and her wealth seized. She sought help but nobody came to her aid, and she asked for assistance but nobody was ready to assist her. They had prevented her from crying for her father, the Prophet of Allāh (ṣ) and the noblest of fathers.

It is narrated from Imām al-Bāqir (*ʿa*) that one of her supplications was: "O Ever-living, O Eternal One, by Your mercy I seek rescue, so rescue me. O Allāh, save me from the fire [of Hell] and make me enter Paradise, and let me join my father Muḥammad." ۳۹۰ When Amīr al-Mu'minīn would say to her, "May Allāh cure you and restore your health," she would say, "O Abā al-Ḥasan, how quick will be my rendezvous with the Prophet of Allāh." [1/۳۹۱]

Imām Zayn al-ʿĀbidīn narrates that his father Imām al-Ḥusayn (*ʿa*) said: "When Fāṭimah bint Rasūlillāh (ṣ) fell ill, she asked ʿAlī (*ʿa*) to keep her matter a secret and not to inform anyone about it, as she did not want anyone to know about her illness, and this is what he did. He would care for her himself and Asmā' bint ʿUmays would also help him without telling anyone…" [2/۳۹۲]

From this tradition, the extent of the displeasure of al-Sayyidah Fāṭimah al-Zahrā' with the community, for the position they took in relation to the daughter of the Prophet (ṣ), becomes clear. The resentment must have been deep, like a deep wound in the body which takes a long time to heal or does not heal at all. This is how a person who has been injured keeps away from society and opts for seclusion. After having socialized with them, he would no longer want to talk to them or even meet them. This state can only be understood by those who have faced injustice and lack of compassion from close relatives,

1. *Biḥār al-Anwār*, vol.43, p.217.
2. Ibid., p.211.

friends or their community. They would detest even looking at them, let alone speaking to them or sitting with them. A person can reach a situation where he becomes weary of life and prefers death in order to gain peace and relief from living among such iniquitous hard-hearted individuals.

Al-Sayyidah Fāṭimah sought the care of her illustrious husband, and I do not know how the Imām took care of her during her illness. Did he prepare the food that she was required to eat in her illness and did he take over and perform all the household chores himself? In any case, Asmā' bint 'Umays also had the honour of helping to care for al-Sayyidah Fāṭimah. She may have been chosen for this task because of her closeness and deep affection for al-Sayyidah Fāṭimah al-Zahrā' (*'a*). So much so that she considered herself part of the Banī Hāshim, especially since she was the wife of Ja'far ibn Abī Ṭālib. She was truly a kind lady, loyal and compassionate. She was cautious of the rights of others and had a lofty personality. Historical accounts show that aside from her astuteness and intelligence, she also had a good nature and a virtuous character. Al-Sayyidah Fāṭimah also had the same love and affection for her.

When Ja'far ibn Abī Ṭālib was martyred in the Battle of Mū'tah and news of this reached the Prophet (ṣ), he wept and so did the companions. When the news reached the the Prophet's chambers, the Hāshimī women began to weep. The Prophet went to Asmā' and called Ja'far's children. He began stroking their heads and showing them affection. He carried them and placed them on his chest. When Asmā' saw this, she realized that something was wrong and asked: "O Messenger of Allāh, have you received any news about Ja'far?" The Prophet began to cry and said to her, "Grieve for Ja'far, for he has been martyred." So she began weeping and wailing.[٣٩٣]

The Prophet then went to his daughter Fāṭimah's house and said to her, "Prepare some food for the family of Ja'far as they are occupied in mourning."[٣٩٤] So al-Sayyidah Fāṭimah took flour, baked plenty of bread, and placed some dates [on a tray] along with it before sending it to Ja'far's family. It is noteworthy that the Prophet did not ask any of his wives or any other Hāshimī woman to do this, probably because the Prophet wanted the great reward for this action to go to his daughter Fāṭimah. Or the Holy Prophet (ṣ) chose her for this deed because of the good relation and numerous services that Asmā' bint 'Umays had rendered to the family of the Prophet in the past. We have seen that Asmā' was present with al-Sayyidah Khadījah on her death-

bed and had assisted in the preparations that were required for the wedding of al-Sayyidah Fāṭimah. Furthermore, Asmā' was with al-Sayyidah Fāṭimah when she gave birth to Imām al-Ḥusayn and played the role of midwife with the help of some other women.

Despite the fact that she married Abū Bakr after her husband Ja'far was martyred, she continued having a close relationship with the *Ahl al-Bayt* (*'a*) and did not change in the least, even after the Holy Prophet passed away. On the other hand, the position of Abū Bakr towards the *Ahl al-Bayt* (*'a*) was well known. In spite of the 'cold war' between the *Ahl al-Bayt* (*'a*) and the government headed by Abū Bakr, Asmā' was not affected by love for her husband and she defied the government in a manner that defies belief. How did Abū Bakr allow her to go to the house of 'Alī (*'a*) and serve al-Zahrā' and her children? Why did he not command her to cut off her ties with the *Ahl al-Bayt* (*'a*) at that particular moment?

In any case, al-Sayyidah Fāṭimah al-Zahrā' used to take comfort in Asmā''s presence and would confide in her. She would share her pains and sorrows with her as if she was a sister and the most beloved of people who was closest to her heart. During the last days of her life, al-Sayyidah Fāṭimah said to her: "What can I do when I have become emaciated and my skin has dried up on my bones?" [٣٩٥] And in *al-Tahdhīb*, in a narration from Abū 'Abdillāh [al-Ṣādiq] (*'a*), she (Fāṭimah) said to Asmā': "I have become emaciated and all the flesh has gone from my body. Will you not make me something that will cover me?" Asmā' said, "When I was in Abyssinia, I saw the people making something [beautiful] – should I not make it for you? If you like, I can make it for you." She said, "Yes." So Asmā' called for a bedstead and turned it upside down. Then she asked for some palm branches and fastened them to its supports and then draped it with a cloth saying, "This is what I saw them doing." She (*'a*) said, "Make me something like this and cover me with it, may Allāh keep you hidden from the fire [of Hell]." [٣٩٦]

In the narration of *al-Istī'āb*, Fāṭimah (*'a*) said: "How beautiful this is – [when covered by it] the body of a woman cannot be distinguished from that of a man." [٣٩٧] It is also narrated that when she (*'a*) saw what Asmā' had made, she smiled; and she was never seen smiling after the death of her father except at that moment.

The Reasons for Her Failing Health:

The news of al-Sayyidah Fāṭimah's illness spread in Madīnah, and people heard about her failing health. Al-Sayyidah Fāṭimah al-Zahrā'

was not suffering from any chronic ailment; rather, it was the painful tragedy and grief that had caused her to be overcome by weakness and emaciation. Her incessant weeping for her father and for what had befallen her aided in the dissipation of freshness and vigour from her face. The injustice, hard-heartedness and disrespect that she had witnessed from some of the Muslims, along with the turn of events and the changes in the political and social climates, had a profound effect on her.

The tragedy that befell her between the wall and door of her house had led to her miscarriage. Lashes had scarred her pure body and left deep marks. The violent assault had hurt her body, mind and soul. All these events played a part in her failing health and her inability to carry out her regular chores in the home.

The Two Shaykhs Visit al-Sayyidah al-Zahrā' ('a)*:*

The news spread about al-Sayyidah Fāṭimah's resentment and indignation towards the government and all those who advocated for the government, thereby abandoning the principles and values [of Islam] and feigning forgetfulness of all the verses of the Qur'ān that were revealed about the Prophet's family. They were the ones who turned away from every statement they had heard from the lips of the Prophet about the rights of al-Sayyidah Fāṭimah al-Zahrā' and her husband and sons.

The people began to realize the mistake they had made by assisting the government in power, which was not recognized as legitimate by the family of the Prophet of Allāh (ṣ). This was the government that had taken a negative stance towards the daughter of the Prophet. In the end, the people in power became aware of the [growing] resentment of the masses that resulted from their evil actions. They therefore sought to cover up what they had done by offering to make amends for what had transpired. They decided to visit al-Sayyidah Fāṭimah in order to appease her and bring an end to the whole matter, letting bygones be bygones. This is what they thought and planned.

We have witnessed in our day and age, many criminals who tyrannize innocent people and humiliate them using different methods of oppression and torture, then they come to the victims and privately apologize for what they did, thinking that by offering an apology they can wash away their misdeeds. But al-Sayyidah al-Zahrā' knew about these ruses; she knew all about these matters.

Let us now see what exactly took place, as recounted by Ibn

Qutaybah and ‘Umar Kaḥḥālah:

> ‘Umar said to Abū Bakr, "Come with me to Fāṭimah, for indeed we have angered her," so they both went together. They sought permission from Fāṭimah [to enter] but she did not give them permission. They came to ‘Alī and spoke to him, so he brought them inside the house to see her. When they sat next to her, she turned her face away from them and towards the wall. They greeted her and she, peace be upon her, did not reply their greeting. Abū Bakr spoke first and said, "O beloved daughter of the Prophet of Allāh! By Allāh, the family of the Prophet is more beloved to me than my own family, and you are more beloved to me than my own daughter ‘Ā’ishah! I wished I had died when your father passed away and not remained in this world after him. Do you think that after [knowing] you and your great status and honourable position, I would deprive you of your right and your inheritance from the Prophet of Allāh? Verily I heard your father, the Prophet of Allāh (ṣ) saying, 'We do not bequeath anything. All that we leave behind is charity.'"
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> She said, "Do you think that if I narrate a tradition of the Prophet of Allāh (ṣ) to you, you will acknowledge it and act upon it?" They both replied, "Yes." She said, "I ask you by Allāh, did you both not hear the Prophet of Allāh (ṣ) say: 'The happiness of Fāṭimah is my happiness and the anger of Fāṭimah is my anger; so whoever loves Fāṭimah loves me and whoever pleases Fāṭimah pleases me, and whoever angers Fāṭimah angers me?'" "Yes," they both said, "we have heard this from the Holy Prophet (ṣ)." She said, "I make Allāh and His angels my witness that the two of you have angered me and have not pleased me, and when I meet the Prophet (ṣ), I will complain to him about the two of you."
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> Abū Bakr said, "I seek refuge with Allāh, the Almighty, from His anger and from your anger, O Fāṭimah." Then, when she said, "By Allāh, I will surely supplicate against you in every prayer that I offer," he began to lament and cried so much that it seemed he would collapse, and his soul would depart from his body. He left the house crying, so people gathered around him [to see what had happened] so he said [to them], "Every man sleeps close to his spouse, taking joy in her presence, while you have left me alone in my state. I do not need your allegiance – take back your pledges from me!"[1/۳۹۸]

1. *al-Imāmah wal-Siyāsah*, vol.1, p.17.

Another Version of Their Visit:

In *ʿIlal al-Sharā'iʿ* [it is narrated]: When Fāṭimah (*ʿa*) fell ill in her final days, Abū Bakr and ʿUmar came to visit her. They sought permission to see her but she refused to grant them permission. When Abū Bakr saw this, he made a vow to Allāh that he would not go under the shade of any roof until he met with Fāṭimah and appeased her. So he slept outside in the cold, with no roof over his head. ʿUmar came to ʿAlī (*ʿa*) and said, "We went to her (Fāṭimah) many times, seeking permission to see her and seek her forgiveness, but she refused to grant us permission. If you can persuade her to give us permission to meet her then please do so." He replied, "Alright," and then went to Fāṭimah (*ʿa*) and said, "O daughter of the Prophet of Allāh, you have seen what these two men have done. They have come numerous times and you have refused to meet them. Now they have asked me to request on their behalf that you grant them an audience." She said, "By Allāh, I will never meet them and I will never speak to them until I meet my father and complain to him about what they have done to me." ʿAlī (*ʿa*) said, "I promised them that I would convince you to meet them." She said, "If you have promised them, then this is your house and wives have to obey their husbands. I will not go against your wishes. Allow them to come if you wish."

ʿAlī (*ʿa*) let them in. When their eyes fell on Fāṭimah, they greeted her but she did not reply and instead turned her face away from them. So they went to the other side and faced her, but she turned away again. This happened a couple of times. She said, "O ʿAlī, cover me with the cloth," and she told the women who were near her, "turn away my face!" However, each time they turned her face, the two [who had come to visit her] went to the other side so that they were again in front of her. Abū Bakr said, "O Daughter of the Prophet of Allāh, we have only come to seek your forgiveness and assuage your anger. Please forgive us and pardon us for what we have done to you."

She said, "I will not speak a single word to you until I meet my father and complain about what you have done and the crimes you have committed against me." Then she turned to ʿAlī and said, "I will not speak to them until I have asked them about something that they heard from the Prophet of Allāh. If they acknowledge it, I will express my opinion." They said, "By Allāh, that is her right and we shall not speak anything but the truth." She said, "I ask you, by Allāh, do you remember that the Prophet of Allāh called you both outside in the darkness of night to tell you something about ʿAlī?" They said, "Yes,

by Allāh." She continued, "I ask you, by Allāh, have you heard the Prophet say, 'Fāṭimah is part of me and I am from her; whoever hurts her has hurt me and whoever hurts me has hurt Allāh; and whoever hurts her after my death is like one who has hurt her during my lifetime, and whoever hurts her during my lifetime is like the one who hurts her after my death'?" They said, "Yes, by Allāh." She said, "All praise be to Allāh!" Then she said, "O Allāh, I make you my witness, so bear witness O you who are present here, that these two have hurt me in my life and even as I approach death. By Allāh, I will not speak to the two of you until I meet my Lord and complain to Him about you and what you have done to me and against me."

Abū Bakr started wailing and crying, "How I wish my mother had not given birth to me!" ʻUmar said, "It is surprising that people made you their leader while you are a senile old man! You are upset by the anger of a woman and pleased by her happiness? And what of the one who angers a woman?" Then they stood up and left.[۳۹۹] In the book *Bayt al-Aḥzān* [it is narrated]: When they left, Fāṭimah said to Amīr al-Muʾminīn (*ʿa*), "Have I done what you wished?" He said, "Yes." "Will you now do what I ask of you?" "Yes," he said. "Then I implore you, by Allāh, not to allow them to pray at my funeral or stand over my grave."[1]

I say: There was no need for this bitter weeping which "almost led to his soul departing from his body" – as mentioned in the narration of Ibn Qutaybah – and Abū Bakr did not have to lament and wail. All he had to do to placate al-Sayyidah Fāṭimah was to return what was rightfully hers, give back her lands and apologize for his actions. However, the man wished to remain stubborn in his stance and was not ready to back down yet he wanted Fāṭimah al-Zahrāʾ to be pleased with him! I do not think any person or any law would accept this, and I doubt that any religion, faith, conscience or logic would advocate this, except the logic of aggression and pressure, and the logic of force and authority. However, al-Sayyidah Fāṭimah was stronger in spirit and did not give in to this logic or fall for this ploy.

A question may come to mind here, and that is: what made Abū Bakr soften his position and humble himself in this manner? And what made al-Zahrāʾ remain firm in her position? Al-Jāḥiẓ has answered this question and his answer is sufficient for us. He says in his *Rasāʾil*:

… If they say: How can you claim that he oppressed her while

1. *Bayt al-Aḥzān*, p.187.

every time her anger increased, his attitude became mellower and he exhibited more empathy? When she said to him, "By Allāh, I will never speak to you again," he replied, "By Allāh, I will never abandon you." Then she would say, "By Allāh, I will pray to Allāh against you," and he would reply, "By Allāh, I will pray to Allāh for you." In addition to this, he tolerated her harsh words against him in his court, in the presence of the Quraysh and the Companions, despite the requirement of respect and reverence, and where she ought to have shown deference. Yet despite this, he was regretful and apologized while speaking very highly of her and acknowledging her greatness. He showed her respect and sympathy saying, "Nobody's poverty is more distressing to me than yours and nobody's affluence brings me greater joy than yours, but I have heard the Prophet of Allāh say: 'We, the company of Prophets, do not leave behind inheritance and all that remains from us is charity.'" ‹..

We would respond to them: This is not evidence for exoneration from oppression or innocence from tyranny. We have seen how many oppressors use guile and ruse when they carry out their plots against their enemies. They use words to mislead people into believing that they are the ones being victimized in order to gain sympathy for themselves and turn the people against those who are truly being oppressed…[1]

Umm Salamah Visits al-Sayyidah Fāṭimah al-Zahrā' ('a)*:*

Al-Sayyidah Umm Salamah is considered one of the best wives of the Prophet of Allāh (ṣ), during his lifetime and after he passed away. She never hurt the Prophet with her words or deeds, and never conspired against him with her co-wives, as some of the others had done, like in the case of the *maghāfīr* for example, until the verse: *O Prophet, why do you prohibit* [yourself] *what Allāh has made lawful for you, seeking to please your wives?* (Q.66:1) was revealed. Rather, she was a good companion and spouse to him during his lifetime. After he (ṣ) passed away, she held an honourable position and was respected by the family of the Prophet, and she never turned away from them during the various tumultuous events that befell this pure progeny. She always stood firm in their defence and assisted them while sharing in their pains and sorrows.

When al-Sayyidah Fāṭimah (*'a*) fell ill, Umm Salamah came to

1. 'Amr ibn Baḥr al-Jāḥiẓ (d.255 A.H.), *Rasā'il al-Jāḥiẓ (al-Siyāsiyyah)*, p.468.

visit her and said, "How do you feel after resting the night, O daughter of the Messenger of Allāh?" She (*ʿa*) replied, "I awoke between grief and tribulation: the loss of the Prophet and the oppression of his successor. By Allāh, the veil has been removed from the one whose leadership is based on other than what Allāh had decreed in the revelation and what the Prophet had expressed in its interpretation; but it is the hatred for Badr and the vengeance for Uḥud upon which the hearts of the hypocrites are set…"[1/٤٠١]

It is worth noting that al-Sayyidah Umm Salamah was the only one, from among the wives of the Prophet, who came to visit Fāṭimah al-Zahrā' (*ʿa*) and ask about her health. So where were the other wives? Why did they not share in the pain of the only daughter of the Prophet of Allāh? In addition, we shall see that al-Sayyidah Fāṭimah had asked Amīr al-Mu'minīn (*ʿa*) to inform Umm Salamah about her demise when she passed away.

ʿĀ'ishah bint Ṭalḥah Visits al-Sayyidah Fāṭimah al-Zahrā':

ʿĀ'ishah bint Ṭalḥah came to visit her and said, "May my father and mother be sacrificed for you – what is making you cry thus?" She (*ʿa*) replied, "Do you ask me about the tragedy which has prevented birds from flying and men from walking? That matter which has been raised to the heavens and that calamity which has become well-known on earth? Indeed the two of them acknowledged Abā al-Ḥasan in the past, yet they concealed their enmity for him as long as they could and did not manifest it. However, when the light of religion dimmed by the passing away of the trusted Prophet, they revealed what was in their hearts and manifested their bitter feelings. They usurped Fadak, and woe be to the one who took possession of Fadak. It was indeed a gift from the Almighty Lord to His trusted Messenger, and he (ṣ) had given it to me for the sustenance of his progeny from my offspring; and this is indeed in the knowledge of Allāh and witnessed by His trusted Messenger. So if they have taken away from me the source of sustenance and deprived me of it, I will hold them accountable for it on the Day of Judgment and they will surely find that they have consumed molten liquid in the burning inferno of hell."[2/٤٠٢]

1. *Manāqib Āl Abī Ṭālib*, vol.2, p.205.
2. *Amālī al-Ṭūsī*, vol.1, p.207.

Al-'Abbās Tries to Visit al-Sayyidah Fāṭimah ('a)*:*

When the illness of the Mistress of all Women of the World became worse, al-'Abbās ibn 'Abd al-Muṭṭalib came to visit her, but he was informed that she was in a bad state and nobody was allowed to see her. Thus he left and went back home before sending a message to 'Alī (*'a*) wherein he said: "O nephew! Your uncle sends you greetings and says: I have been overwhelmed by sadness at the condition of Fāṭimah, the beloved daughter of the Prophet of Allāh (ṣ) and the coolness of his eyes and mine, which has broken my spirit. Indeed, I fear that she may be the first amongst us to meet the Prophet of Allāh (ṣ), who revered her, loved her and brought her closer to his Lord. Therefore, if there is no recourse in her affair, then – may I be ransomed for you – gather the *Muhājirūn* and *Anṣār* so that they may pay their last respects and pray over her, thereby gaining reward, and in this is the beauty of our faith."

'Alī (*'a*) responded by sending a message through 'Ammār, saying: "Give my greetings to my uncle and tell him, 'I do not doubt your sincerity and empathy, and I understand your advice, but while your opinion holds merit, Fāṭimah bint Rasūlillāh (ṣ) is still oppressed and deprived of her rights and dispossessed of her inheritance. The wishes of the Prophet (ṣ) regarding her were not carried out and her right, and the right of Allāh, were overlooked – and indeed Allāh is sufficient as a Judge and an Avenger for the oppressed. I ask you, O uncle, to allow me to forego that which you have advised, for she has asked me to keep her affair a secret.'"

When the messenger read out the words of 'Alī to al-'Abbās, he said: "May Allāh forgive my nephew, for indeed he is worthy of being forgiven. The opinion of my nephew cannot be impugned. Indeed, no child greater than 'Alī was born to 'Abd al-Muṭṭalib, except the Prophet (ṣ). 'Alī was always ahead in every virtue and possesses every merit. He was the most valiant of them and the strongest against the enemies in defence of the true believers, and he was the first to believe in Allāh and His Prophet." [1/٤٠٣]

Fāṭimah al-Zahrā' ('a) *on the Threshold of the Afterlife:*

On the last day of her life, al-Sayyidah Fāṭimah al-Zahrā' was lying on her plain bed, the sickness having taken its worst toll on her and

1. *Biḥār al-Anwār*, vol.43, p.210.

leaving nothing of her but skin and bones. She fell asleep for some time on that day and saw her father, the Prophet of Allāh (ṣ), in a dream. That may have been the first and last time that al-Zahrā' saw her father in a dream. She saw him in a pearly white palace, and when he saw her, he (ṣ) said, "Come to me my child! I am indeed yearning for your company!" She replied, "By Allāh, I have a greater yearning to meet you, O father!" He said, "By tonight you will be by my side!" [1/٤٠٤]

She woke up and prepared for her journey to the afterlife, for she had heard from her father, the most truthful one, that "Whoever sees me has truly seen me," ٤٠٥ and she heard about her departure from this world from him, so there was no room for doubt about the truth of this news. She opened her eyes, and gathered her strength. She stood up and made the necessary arrangements, using the final moments of her life in this world.

Only Allāh knows what must have been going through her mind and heart in these moments, for she was happy with the death that was soon coming to her, as it would give her relief from the sorrows and grief of this world. She would soon join her father, the great Prophet (ṣ), in the lofty stations *in the abode of truth with the Omnipotent King* (Q.54:55). Then, the glad tidings that were given to her by the Holy Prophet (ṣ) would be realized, for indeed he had told her: "You will be the first of my progeny to join me." ٤٠٦

On the other hand, her heart must have been sad to leave her great husband and noble spouse all alone in this harsh world, without any supporter or confidant, other than Allāh, the Most High. Al-Zahrā' had been the best helper and supporter of her husband throughout all the events that had transpired, so who would take her place when she left this world? Another thing that caused her pain in those moments and brought more anguish to her heart was the fact that she would be leaving behind her small children, who were like nestlings that had not yet developed their wings.

We had previously mentioned that one of her names was al-Ḥāniyah, because she had the greatest empathy and compassion for her children, and had greater love for them than any mother would have for her child. She [knew that she] would be leaving behind pieces of her heart who would become targets of the arrows of this treacherous period that spared neither the young nor old, neither the indigent nor

1. Ibid., p.179.

the noble. She had heard from her father (ṣ) numerous times that the family of the Prophet would be oppressed and suffer different hardships, tribulations and calamities, and she had witnessed some of this first hand after the death of her father, the Holy Prophet (ṣ). Only Allāh knows how heavily these misgivings and apprehensions were weighing down on her broken heart.

In any case, grief was of little benefit at this point and it was necessary to accept the bitter future and surrender to the will of Allāh, and to use the remaining few moments that were flying by like clouds in the sky. Al-Zahrā' began walking slowly, leaning on the wall, towards the place where water was kept. She began washing her children's clothes with her frail hands. Then she called her children and began washing their heads with water and [dry] clay – for they did not have anything to wash with other than clay.

Let us pause for a moment and weep over this great lady whose death had drawn close, yet she was washing the heads and bodies of her little children, as if she was bidding them farewell. All the while, she wept silently and tears flowed from the corners of her eyes onto her pale face, over her withering skin. Imām 'Alī (*'a*) came into the house only to find his beloved wife out of bed, performing household chores. The Imām's heart was overwhelmed with compassion when he saw her performing the normal chores that she did when she was well. It was not surprising then, that he would ask her why she was doing all that work when she was not well. She replied him directly, "Because this is the last day of my life. I have washed my children's heads and their clothes because they will soon become orphaned without a mother!" [٤٠٧] The Imām asked her how she came to learn of this and she informed him about her dream, and in this way, she announced her impending demise to her husband as a matter of certainty.

The Will and Testament of Fāṭimah al-Zahrā':

Thus, al-Sayyidah Fāṭimah al-Zahrā' got the opportunity, during her last moments in this world, to reveal to her husband that which was concealed in her heart all this time and to state her final wishes that were to be carried out no matter what the cost and without any compromise, because of the importance of the objective. It is as if we see her having returned to her bed after completing her household chores, when she said, "O cousin, indeed I have been given notice of my death and will soon meet my father, so I want to state my final wishes to you and let you know what is in my heart." 'Alī (*'a*) said to

her, "Tell me what you wish, O daughter of the Prophet of Allāh," and he sat by her side after asking everyone else to leave.

She said, "O cousin, you have never lied to me or betrayed me, and I have never opposed you in anything since we got married." ʻAlī (*ʻa*) said, "I seek refuge with Allāh! You are, by Allāh, more knowledgeable, righteous, pious, virtuous, noble and fearful of Allāh than that. You have never gone against my wishes, and your separation and loss is very difficult for me. Only that there is no escape from it. By Allāh, you have renewed the tribulation of the loss of the Holy Prophet, and your loss weighs heavily on my heart – *indeed we belong to Allāh and to Him shall we return*. What a painful, difficult and distressing ordeal! It is a tribulation from which there is no relief and a calamity from which there is no respite!" Then they both cried for a while. The Imām took her head, placed it on his chest and said, "Tell me of your final wishes, whatever they may be, for you will find me loyal and I will do whatever you ask of me. I will give preference to your wishes over my own." She said, "May Allāh reward you with the finest reward. O cousin! My wishes are as follows: firstly, that after my death you marry my sister's daughter Umāmah, for indeed she will be kind to my children, and verily men cannot live without women." Then she said, "I [also] do not want anyone amongst those who oppressed me to witness my funeral, for they are my enemies and the enemies of the Prophet of Allāh. So do not allow any of them, or their followers, to pray upon me; and bury me in the darkness of night, when the eyes are shut and people are asleep." [1/٤٠٨]

Another Account of Her Final Will:

She said: "O cousin, when I pass away, wash my body without uncovering it, for indeed I am pure and purified; and perform the *ḥunūṭ* on me with what remains from the *ḥunūṭ* used on my father, the Prophet of Allāh (ṣ). Then pray upon me, and let only those few individuals who are close to our family pray with you. Bury me at night, not during the day and in secret, not openly. Keep the location of my grave hidden, and let none of those who oppressed me witness my funeral. O cousin, I know you will not be able to remain alone after me, so if you remarry, keep a day and night for your wife and a day and night for my children. O Abā al-Ḥasan! Do not scold them, for they [will] have become heartbroken orphans; yesterday they lost

1. Ibid., p.191-2.

their grandfather and today they will have lost their mother. Woe be to the community that kills them and has animosity towards them."[٤٠٩]

Then she recited:

ابكنـي إن بكيـت يـا خـير هـادي وأسـبل الـدمع فهـو يـوم الفـراق
يـا قـرين البتـول أوصـيك بـا لنسـل فقـد أصـبح حليـف اشـتياق
ابكنـي وابـك لليتـامى، ولا تـنس قتيـل العـدى بطَـف العـراق

Cry, if you must cry, O great guide,
and let tears flow for it is the day of separation.
O companion of al-Batūl, I ask you
to care for my children, for yearning is now their ally.
Cry for me and cry for my orphans,
and forget not the one who shall be massacred on the plains of Ṭaff in Iraq.

Imām al-Bāqir (*'a*) said that when Fāṭimah (*'a*) wanted to express her last wishes, she said to Amīr al-Mu'minīn: "O Abā al-Ḥasan, the Holy Prophet had promised me and informed me that I would be the first from his family to join him, and that which is decreed will happen, so be patient with the command of Allāh and accept His will."[1/٤١٠]

It has been narrated from Imām al-Ṣādiq (*'a*) that when al-Sayyidah Fāṭimah was on her deathbed, she began to cry. Amīr al-Mu'minīn (*'a*) said to her, "What is making you cry, my lady?" She said, "I am crying about what you will undergo after my death." He said, "Do not cry, for indeed I consider that to be something small in the way of Allāh."[2/٤١١]

In another narration, it is reported that she said to Amīr al-Mu'minīn (*'a*), "I have something to ask of you, O Abā al-Ḥasan." He said, "Anything, O daughter of the Prophet of Allāh." She said, "I implore you, by Allāh, and by Muḥammad the Messenger of Allāh, not to allow Abū Bakr and 'Umar to pray over me."[3/٤١٢] And in yet another narration from 'Alī (*'a*), it is reported that he said, "Fāṭimah (*'a*) expressed her last wishes to me and said: 'If the two of them pray over me I will complain to my father against you the way I complain to him against them.'"[4/٤١٣]

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1. *Bayt al-Aḥzān*, pp.183-4.
2. *Biḥār al-Anwār*, vol.43, p.125.
3. *Bayt al-Aḥzān*, p.183.
4. Al-Ḥasan ibn 'Alī 'Imād al-Dīn al-Ṭabarī (d. after 698 A.H.), *Kāmil al-Bahā'ī*, p.398.

These were some of the narrations about the final wishes of al-Sayyidah Fāṭimah al-Zahrā', which she expressed due to the pain that she had to endure from that community and the hardship she had to go through at the hands of those hard-hearted oppressors. She chose to record her name among the foremost of those who were oppressed and deprived of their rights, so that her name would become a symbol against oppression and persecution. Al-Sayyidah al-Zahrā' wanted her funeral to be a demonstration of her anger against the government and all those who helped and aided it or even accepted its legitimacy. It was a proclamation of her displeasure with all those who had taken a negative stance against her.

She asked that her body be buried at night, that all the funeral rites, including washing, shrouding, prayer and burial, be done in secret, and that nobody should participate in her funeral except those who had neither sullied their consciences with deviance nor blackened their souls with sin. These were the [few] individuals whose stance regarding al-Sayyidah Fāṭimah was positive, throughout her revolt.

Ḥunūṭ of Paradise:

Al-Sayyidah Fāṭimah had some other wishes, which she also conveyed to her husband. She wanted him to prepare her grave, recite the Qur'ān next to her tomb etc., which were not as important as the previously mentioned requests. Then, al-Sayyidah Fāṭimah asked Asmā' bint 'Umays for the *ḥunūṭ* that Jibrīl had brought from Paradise saying, "O Asmā', bring me the remaining *ḥunūṭ* that was brought for my father, from such and such place, and keep it near me." [1/١٤٤]

Ḥunūṭ is lotus jujube and camphor, and it has been narrated from 'Alī (*'a*) that it was in the final will [of the Prophet] that he should be covered with *ḥunūṭ*. "…So the Prophet of Allāh (ṣ) called me a few moments before his death and said, 'O 'Alī and O Fāṭimah, this is my *ḥunūṭ* from Paradise, which was brought by Jibrīl, and he conveyed his greeting to you both and told me to divide it and keep some aside for myself and for the both of you.'" Fāṭimah (*'a*) said, "O Father, a third of it is for you, and let the remainder be kept under the care of 'Alī ibn Abī Ṭālib." The Prophet (ṣ) began to weep and held her close to his chest saying, "You are successful, righteous, guided and inspired." Then he said, "O 'Alī, decide about the remainder." "Half of it is hers and the remainder is for whomever you see fit, O Prophet of

1. *Biḥār al-Anwār*, vol.43, p.186.

Allāh," he said. "It is for you," said the Prophet (ṣ).[1/٤١٥]

Then al-Sayyidah Fāṭimah called Salmā, the wife of Abī Rāfi', and said to her, "Prepare some water for me." And in another version, she said, "Pour me some bathwater." [٤١٦] Then she asked for her new clothes and bathed in the best way possible before putting them on. She then asked for her bed to be placed in the centre of the house.[2]

I do not understand the purpose of her bathing and putting on new clothes while al-Sayyidah Fāṭimah was in the last moments of her life, so close to death. Possibly, and Allāh knows best, she (*'a*) wanted to wash away the marks of injuries from her limbs and ribs – the injuries she sustained when pushed behind the door of her house, as we have mentioned earlier. Thus she removed the clothes that were stained in blood and pus, perhaps in order to hide them from those who were close to her and who would be present when her body was washed.

Some have opined that she bathed herself in lieu of the washing after death, and asked that her body not be washed after she died. It is amazing how some narrators could make up such a fable, when it is well known that washing the dead body becomes obligatory after death, not prior to it. Yes, an exception is made for the one who has been convicted of murder – that he should wash himself before being executed – but the former case has nothing to do with the latter. Jurists have ruled that it is permissible for a husband to wash the body of his wife after her death, using as evidence the fact that Amīr al-Mu'minīn washed the body of al-Sayyidah Fāṭimah (*'a*) after her death, as this had become something as clear as day. So what use is there in mentioning such an unusual opinion which nobody can take seriously?

Fāṭimah al-Zahrā' ('a) *Leaves This World:*

Al-Sayyidah Fāṭimah (*'a*) moved to her bed that had been laid out in the centre of the house, and laid down facing the *qiblah*, placing her hand under her cheek, after having prepared food for her children. It is said that she sent her two daughters, Zaynab and Umm Kulthūm, to the house of one of the Hāshimī women, so that they would not witness the death of their mother. She did this out of compassion and love, and in order to protect them from the shock of witnessing such a calamity.

It may be deduced from some narrations that Imām 'Alī, al-Ḥasan

1. *Mustadrak al-Wasā'il*, vol.2, p.209.
2. *Biḥār al-Anwār*, vol.43, p.184.

and al-Ḥusayn (*ʿa*) were outside the house at this time, and their leaving the house might have been for some important reason or due to unavoidable circumstances. In any case, they were not present in those final moments of the life of al-Sayyidah Fāṭimah, and it was only Asmā' who was present and by her side. Some narrations state that her servant Fiḍḍah was also present.

When the time of her death came, as her soul left her body and the veils were removed, al-Sayyidah Fāṭimah narrowed her eyes and gazed intently, then she said: "Greetings to Jibrīl. Greetings to the Prophet of Allāh. O Allāh, I am with Your Prophet. O Allāh, I am in Your Abode, the Abode of Peace." Then she said, "Do you see what I see?" She was asked, "What do you see?" She said, "A convoy from the heavens, and with them is Jibrīl and the Prophet of Allāh. He is saying, 'Come to me my child, for that which awaits you is better for you.'" Then she opened her eyes and said, "And upon you be peace, O taker of souls – be quick with me and do not hurt me." Then she said, "I proceed towards Thee O Lord, and not towards the Fire." Then she closed her eyes, extended her hands and feet, and left this world.[٤١٧]

Asmā' ripped her collar [out of grief] and fell on her, kissing her and saying, "O Fāṭimah, when you meet your father the Prophet of Allāh, convey to him greetings from Asmā' bint ʻUmays." Al-Ḥasan and al-Ḥusayn came into the house only to find the lifeless body of their mother. They said, "O Asmā', what causes our mother to sleep at this hour?" She said, "O sons of the Prophet, your mother is not sleeping, she has left this world!" Al-Ḥusayn said, "O brother, accept my condolences on the passing away of our mother!" Al-Ḥasan threw himself on her and kissed her feet saying, "O mother! Speak to me before my soul leaves my body [out of grief]!" Al-Ḥusayn also fell at her feet and kissing them, he said, "O mother! I am your son, al-Ḥusayn! Speak to me before my heart bursts and I die!" Asmā' said to them, "O sons of the Prophet, go and inform your father about the passing away of your mother." So they left crying, "*Yā Muḥammadāh! Yā Aḥmadāh!* Today the pain of your death has been renewed by the death of our mother!" When they came near the masjid, they raised their voices and wept.[٤١٨]

A group of companions rushed towards them and asked why they were crying. They said, "Our mother Fāṭimah has passed away!" Imām ʻAlī (*ʿa*) fell on the ground and said: "Who will console me now, O daughter of Muḥammad? You used to console me, so who will do this after you have gone?!" The narrator said: "Then ʻAlī (*ʿa*) took Ḥasanayn

back home only to find Asmā' seated next to Fāṭimah, (*'a*) crying and saying, 'O the orphans of Muḥammad!' When his eyes fell on the dead body of the Mistress of all Women, he reached out, threw down his turban from his head and his cloak from his shoulders, and cried loudly. Then he (*'a*) uncovered her face, only to find a parchment on which was written: '… O 'Alī, I am Fāṭimah bint Muḥammad; Allāh married me to you so that I may be yours in this world and the next. You are more deserving of me than others. Perform my *ḥunūṭ*, wash me and shroud me by night, pray over me and bury me by night, and do not inform anyone. I leave you in the care of Allāh until the Day of Resurrection, and convey my *salāms* to my children.'" [1/٤١٩]

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1. *Bayt al-Aḥzān*, pp.195-6.

CHAPTER TWENTY

After Her Death

The city of Madīnah was engulfed in sorrow. The men and women wept, and the people grieved just as they had done when the Prophet of Allāh (ṣ) passed away. The womenfolk of Madīnah gathered at the house of al-Sayyidah Fāṭimah and saw her body lying in her room, with her orphaned children around it, weeping for their mother whom they had lost at the prime of her life. The women began wailing so loudly that it felt as if the city of Madīnah shook as they cried out: "O Mistress! O daughter of the Prophet of Allāh!"[1]

People rushed in droves to the door of her house, where ʻAlī was sitting with al-Ḥasan and al-Ḥusayn by his side, crying, and when the people saw them, they too began to cry. Umm Kulthūm wept and said: "O [grand]father! O Prophet of Allāh! Now we have truly lost you and shall never see you again!" ٤٢٠ ʻĀ'ishah came and sought to enter the house, but Asmā' said to her, "Do not enter." So ʻĀ'ishah turned to Abū Bakr and said, "The she-goat is preventing me from going to the daughter of the Prophet of Allāh, and she has placed for her a bridal howdah." Abū Bakr came and stood outside the door and said, "O Asmā', why have you prevented the wives of the Prophet from entering the house of the Prophet of Allāh? And why have you placed a bridal howdah?" Asmā' said, "Fāṭimah had instructed me not to allow anyone to enter, and I showed her what I had made while she was alive, and she had asked me to make this for her." Abū Bakr said, "Then do what you have been instructed to do," and left. ٤٢١

Abū Bakr and ʻUmar came to ʻAlī to offer condolences and said, "O Abā al-Ḥasan, do not go ahead to offer prayers on the Prophet's daughter without us." ٤٢٢ ʻAlī (*ʻa*) did not reply them. ʻUmar said to Abū Bakr, "'Alī did not respond because of his intense grief."[2] The people waited for the body to be brought out, but ʻAlī (*ʻa*) instructed Abū Dharr (and in some reports he told Salmān) to tell the people to disperse, as the funeral rites of the Prophet's daughter had been

1. *Biḥār al-Anwār,* vol.43, p.192.
2. *Kāmil al-Bahā'ī,* vol.1, p.311.

postponed to later that night.[1] ‘Umar said to Abū Bakr, "They want to bury her in secret so that we may not witness her funeral."[2] Thus the people dispersed, thinking that the funeral would take place the next day, because al-Sayyidah Fāṭimah al-Zahrā’ passed away after the time of *‘Aṣr* prayers, or early in the night.[3]

The Ritual of Washing and Shrouding:

As the night passed, the voices turned silent and the people fell asleep. This was when the Imām began carrying out the final wishes of al-Sayyidah Fāṭimah. He took her slender body, which had undergone so much hardship that it now resembled a thin crescent. He took her pure body in order to carry out the prescribed Islamic rituals, and placed it on the washing platform. He did not remove her clothes as per her instructions – for there was no need to remove clothes from the body that was purified by Allāh, and it was sufficient to pour water on the body, as he had done when washing the pure body of the Prophet.

At this point, Asmā’ bint ‘Umays – that loyal lady who had persevered in her good relations with the *Ahl al-Bayt* (*‘a*) – brought water to ‘Alī so that he could wash Fāṭimah. Imām al-Ḥusayn (*‘a*) said: "He washed her thrice and five times, and in the last washing, he placed some camphor and covered her with a long cloth under her shroud as he recited, *'O Allāh, she is Your servant and the daughter of Your Prophet, the chosen one, and the best of Your creation. O Allāh, teach her the proof and make her evidence strong. Raise her station and let her join her father Muḥammad* (ṣ).'"[4/٤٢٣]

After washing her, he carried her and placed her on the shroud. Then he dried her with the garment that was used to dry the body of the Prophet of Allāh and placed the *ḥunūṭ* from heaven on her, which was different from the earthly *ḥunūṭ*. Then he covered her in the shroud and used seven pieces of cloth to shroud her.[5]

‘Alī (*‘a*) performed the washing himself and did not ask any of the women to assist him in it for the following reasons:

1) He was carrying out her last wishes and instructions.

2) To reaffirm her infallibility and purity, for washing a dead body

1. He said that the funeral would take place later that night, but the people misunderstood him and thought that it had been postponed to the next day.
2. *Kāmil al-Bahā’ī*, vol.1, p.311.
3. *Biḥār al-Anwār*, vol.43, p.145.
4. *Mustadrak al-Wasā’il*, vol.2, p.199.
5. Ibid.

> is considered a means of purifying it. However, for the infallibles, it is not permissible for fallible hands to wash them. Rather, it is only the duty of the infallible himself to carry out this purification, and we have already seen a tradition from Imām al-Ṣādiq (*ʿa*) stating that she was 'the most truthful' (al-Ṣiddīqah) and hence none could wash her but one who was 'the most truthful' (al-Ṣiddīq).

The aim of her final instructions [regarding the washing of her body] was the affirmation of her infallibility, and this was something that remained true at all times and in all situations. The Imām (*ʿa*) himself attested to this when he said, "I washed her in her clothes and I did not uncover her, for by Allāh she was blessed, chaste and pure…"[1] ٤٢٤

There are also some uncommon traditions that are quite odd, including one from al-Dawlābī and others, that al-Zahrā' (*ʿa*) bathed before her death and left instructions that nobody should wash her body after her death, and thus she was buried without the ritual washing! One of our erstwhile scholars even tried to justify this error [in narration] by stating that it must have been one of her special traits.

I say: Is it possible to assert these kinds of things by 'probably' and 'maybe'? Especially since numerous other authentic traditions clearly state that ʿAlī was the one who washed her body? In addition to this, washing the dead body of a Muslim is a religious obligation.

Farewell O Mother!

The Imām saw that Fāṭimah's orphans were looking at their kind and loving mother as she was being covered in her shroud. This is a unique moment in one's life that cannot be described by the pen. It is a moment wherein yearning is mixed with sorrow, for it is indeed the last and final farewell! The emotions of a caring father for his heart-broken children overwhelmed him. He did not tie the ends of the shroud, but instead called out in a voice filled with sorrow: "O Ḥasan, O Ḥusayn, O Zaynab, O Umm Kulthūm… come to your mother, for this is the moment of separation and your reunion will now be in Paradise!" ٤٢٥ The children were waiting for this opportunity and this permission to approach their houri of a mother and to express their pain and anguish, to cry and let their tears flow. So they rushed forward and fell upon on that pure body just as butterflies fall on a lantern.

Al-Ḥasan and al-Ḥusayn cried out: "What sorrow that never will

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1. *Biḥār al-Anwār*, vol.43, p.179.

fade! We lost our grandfather Muḥammad al-Muṣṭafā and our mother Fāṭimah al-Zahrā'. O mother of al-Ḥasan and O mother of al-Ḥusayn, when you meet our grandfather Muḥammad al-Muṣṭafā, please convey our greetings to him and tell him we have become orphans after you in this world!" [٤٢٦] They were crying in muffled voices and made their loving mother's shroud wet with their tears, only to dry it with their wails and sobs. The scene was very emotional and sad, as the hearts were engulfed by sorrow, sentiments were inflamed, feelings were aroused and the grief was overwhelming.

Then something happened which the pen is incapable of explicating or explaining, that caused the laws of nature to collapse, giving way to the metaphysical. The matter is quite amazing in itself, because it challenges what is considered natural and normal. 'Alī (*'a*) said – while he was sharing in the grief of the orphans of Fāṭimah, "I make Allāh my witness that she made a sorrowful sound and removed her hands from the shroud, hugging them both close to her chest for a long time." [٤٢٧]

If the life of al-Sayyidah Fāṭimah had come to an end, her feelings and awareness had not yet ended. If her pure soul had left her purified body, the link between her soul and body had not yet been completely severed, for her soul was strong and still able to move her body in special circumstances. That painful scene affected the inhabitants of the heavens who were observing what was happening in the house of 'Alī (*'a*). It would not be surprising for the angels to have wept and shared in the grief of the *Ahl al-Bayt* (*'a*). It is no wonder that Imām 'Alī (*'a*) heard one of them say, "O 'Alī! Lift them up, for the angels in the heavens have started weeping and the beloved now wishes to be with his beloved." [٤٢٨] The Imām moved forward to lift his children from their mother's bosom as tears flowed from his eyes.

The Funeral Prayers:

After the rituals of shrouding and *ḥunūṭ* had been completed, it was time for the funeral prayer, followed by her burial. Only those individuals who were allowed to participate in her funeral were present. They were the ones who never oppressed Fāṭimah and did not remain silent in the face of those events – their stance was not that of mere spectators who were unaffected by what was happening. They were present at that late hour on that dark night, scared and cautious, because the rites were being carried out at night and in secret. The darkness of night was used along with cautious silence and calm, in order to carry out the last wishes of that wise lady, al-Sayyidah Fāṭimah.

Those present were: Salman, ʻAmmār ibn Yāsir, Abū Dharr al-Ghifārī, al-Miqdād, Ḥudhayfah, ʻAbdullāh ibn Masʻūd, al-ʻAbbās ibn ʻAbd al-Muṭṭalib, al-Faḍl ibn al-ʻAbbās, ʻAqīl, al-Zubayr, Buraydah and a few members of the Banī Hāshim. They accompanied the bier of Fāṭimah al-Zahrā' – the only daughter whom the Holy Prophet left behind in his community, yet she was like a stranger in Madīnah, uncelebrated and destitute, as if nobody knew her. It was as if she was not a person of great stature and exemplary character.

These were the people who participated in the funeral of the Mistress of the Women of the Worlds. Imām ʻAlī (*ʻa*) was at the forefront, accompanied by al-Ḥasan and al-Ḥusayn, and he led the prayers over the beloved of the Prophet of Allāh saying, "O Allāh, I am pleased with the daughter of Your Prophet. O Allāh, she was distraught so put her at ease. O Allāh, she was abandoned, so join her [with her father, the Prophet (ṣ)]. O Allāh, she was oppressed so judge for her, and indeed You are the Best of Judges."[1/٤٢٩]

Then he offered two *rakʻah*s of prayer and raised his hands imploring, "This is the daughter of Your Prophet, Fāṭimah. You have taken her out of darkness into the light."[٤٣٠] At that moment, light covered the earth, shining for miles. Imām ʻAlī (*ʻa*) prayed over her because she was an infallible, and only an infallible can pray over an infallible. The funeral prayer is a supplication for mercy, however, for an infallible; this supplication can only be made by another infallible. This is as far as the law is concerned. As for the rational and intellectual basis for this, we know that al-Sayyidah Fāṭimah al-Zahrā', despite her noble status and lofty position went to the ruler's court to seek her rights and we have seen how the caliph at that time responded to her. Then she went to the Masjid and gave that powerful sermon but was not shown support by those who were present. We have also mentioned that ʻAlī (*ʻa*) used to take her to the houses of the *Muhājirūn* and *Anṣār* in order to seek their assistance, but they turned her away.

The tragedy that happened at the door of her house had left permanent scars on her body. The attitude of the Muslims towards the daughter of the Prophet also left al-Sayyidah Fāṭimah deeply hurt, because it was a direct affront to her and an open injustice and intentional transgression. They trampled on her dignity and disregarded her elevated station. These are not things that could be forgotten or overlooked; the transgressors had to be confronted for the atrociousness of

1. *al-Khiṣāl*, vol.2, p.588.

their actions, and this had to be recorded in the annals of history. This could only be done through denunciation and taking umbrage at their actions. The stipulations mentioned in her last will indicate that al-Zahrā' lived, after the death of her father, with anger and resentment towards those individuals and her resentment and anger continued until her death, and after her death until the Day of Resurrection. Thus, al-Sayyidah Fāṭimah did not want that group to participate in her funeral or to pray over her and witness her burial, or even to know the location of her grave.

Fāṭimah al-Zahrā' (‘a) *in Her Final* [Earthly] *Abode:*

We have seen how al-Sayyidah Fāṭimah (*‘a*) expressed in her last wishes to Amīr al-Mu'minīn (*‘a*), that he should bury her at night and not inform anyone about the location of her grave. In fact the whereabouts of her grave remain unknown from the time of her death until the Appointed Day. This was done in order to gain the attention of the Muslims, especially the pilgrims who visit the grave of the Prophet (ṣ) in Madīnah and the graves of the Imāms (*‘a*) in al-Baqī‘, who ask one another about her grave but find no sign of it or information about it. Her grave was and remains unknown to the Muslims, because of the uncertainty and differences among the historians and narrators. Some traditions state that she was buried in al-Baqī‘ and other narrations say that she was buried in her chamber, and when the expansion of the Prophet's Masjid was carried out, her grave became part of the masjid. If the latter is true, then the demarcations that were drawn by the Imām in al-Baqī‘ were meant to mislead and turn people away from her true gravesite. If the Imām had indeed buried her in al-Baqī‘ then the [exact location of the] grave was and still remains unknown. In any case, they dug a grave for al-Sayyidah Fāṭimah. They dug a grave for that radiant flower, that glowing pearl, and four men advanced – ‘Alī, al-‘Abbās, al-Faḍl ibn ‘Abbās and a fourth person – carrying that frail body.

‘Alī (*‘a*) descended into the grave, because he was her guardian and the one responsible for her affairs, and he received the daughter of the Prophet of Allāh (ṣ), placing her in her final resting place. He put her cheek, which would often be rubbed on the ground in prostration to Allāh, on the earth.[1] This was the very cheek that the Prophet of Allāh (ṣ) used to kiss every night before going to sleep. As he placed

1. The act of placing one's cheek on earth in prostration is known as *ta‘fīr.* (*tr.*).

her cheek on the earth, he said, "O earth, I am leaving this trust of mine with you – the daughter of the Prophet." [٤٣١]

Imām al-Ṣādiq (*ʿa*) said: "When Amīr al-Mu'minīn (*ʿa*) placed Fāṭimah bint Rasūlillāh in her grave, he recited: *'In the name of Allāh, the Beneficent, the Merciful. In the name of Allāh, and by* [the will of] *Allāh, and upon the path of the Prophet of Allāh, Muḥammad ibn ʿAbdillāh* (ş)*; I have given you, O most truthful one, to one who is more worthy of you than myself, and I accept for you that which Allāh has willed for you.'* Then he recited the verse: *From it did We create you, into it shall We return you, and from it shall We bring you forth a second time* (Q.20:55)." [٤٣٢] The intellect cannot fathom, and the pen cannot describe the state of ʻAlī (*ʿa*) in those moments, and how heavy his heart was with grief.

Then he came out of the grave, after having layered the bricks [to cover it], and those who were present came forward to throw earth onto [the grave of] that pearl of the Prophet. They buried her, thereby burying the person who most resembled the Prophet of Allāh (ş) in manner, character and speech. They buried the first martyr from the family of Muḥammad. The buried the one in whom all the virtues and merits had converged. They concealed within the earth the houri in human form.

ʻAlī (*ʿa*) levelled her grave. At that moment, it was as if his wound was fresh so he could not feel the pain. When a person is wounded or his bones are broken, he does not feel the pain immediately. It is only after some time has passed that the severity of the pain is felt, leaving him withering and crying. The body of Fāṭimah was in front of ʻAlī (*ʿa*) as he washed her, shrouded her, prayed over her and buried her. Now al-Zahrā' was hidden from view and could no longer be seen. This was when Imām ʻAlī felt the intense pain, in its most severe form. Those moments on that difficult night were filled with grief and heart-ache, and a gaping hole was left in the Imām's heart by that tragedy.

Fāṭimah al-Zahrā' died a martyr to injustice, a victim of oppression and transgression. With her loss, the Imām lost his life partner and the most beloved of all people to him and to the Prophet of Allāh. He lost his wife in the prime of her youth, while she was very young. He lost the woman who was his soul mate in faith, in this world and in the Hereafter. He lost his spouse who had shared in the hardships and bitter moments of his life with complete patience. He lost a houri who was far superior to any of the women of this world. Imām ʻAlī would not find anyone like her on the face of this earth in innocence, piety,

knowledge, excellence, nobility, honour, virtue and character. It was not possible therefore, for him to seek solace in another woman. In addition, this tragedy was compounded by the last wishes of his wife that she should be buried at night and in secret, and that her grave be kept hidden such that there should be no sign of it.

Complaint to the Prophet of Allāh (ṣ)*:*

It was for these reasons that the Imām was overwhelmed by grief when he shook off the earth of her grave from his hands, and tears started rolling down his cheeks. He turned towards the grave of the Prophet of Allāh (ṣ) and said:

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللهِ عَنِّي وَالسَّلَامُ عَلَيْكَ عَنِ ابْنَتِكَ وَزَائِرَتِكَ وَالْبَائِتَةِ فِي الثَّرَى بِبُقْعَتِكَ وَالْمُخْتَارِ اللهُ لَهَا سُرْعَةَ اللَّحَاقِ بِكَ قَلَّ يَا رَسُولَ اللهِ عَنْ صَفِيَّتِكَ صَبْرِي وَعَفَى عَنْ سَيِّدَةِ النِّسَاءِ تَجَلُّدِي إِلَّا أَنَّ فِي التَّأَسِّي لِي بِسُنَّتِكَ فِي فُرْقَتِكَ مَوْضِعَ تَعَزٍ فَلَقَدْ وَسَّدْتُكَ فِي مَلْحُودَةِ قَبْرِكَ بَعْدَ أَنْ فَاضَتْ نَفْسُكَ عَلَى صَدْرِي وَغَمَّضْتُكَ بِيَدِي وَتَوَلَّيْتُ أَمْرَكَ بِنَفْسِي بَلَى وَفِي كِتَابِ اللهِ أَنْعَمُ الْقَبُولِ إِنَّا لِلهِ وَإِنَّا إِلَيْهِ راجِعُونَ قَدِ اسْتُرْجِعَتِ الْوَدِيعَةُ وَأُخِذَتِ الرَّهِينَةُ وَاخْتُلِسَتِ الزَّهْرَاءُ فَمَا أَقْبَحَ الْخَضْرَاءَ وَالْغَبْرَاءَ.

يَا رَسُولَ اللهِ أَمَّا حُزْنِي فَسَرْمَدٌ وَأَمَّا لَيْلِي فَمُسَهَّدٌ وَهَمٌّ لَا يَبْرَحُ مِنْ قَلْبِي أَوْ يَخْتَارَ اللهُ لِي دَارَكَ الَّتِي أَنْتَ فِيهَا مُقِيمٌ كَمَدٌ مُقَيِّحٌ وَهَمٌّ مُهَيِّجٌ سَرْعَانَ مَا فَرَّقَ بَيْنَنَا وَإِلَى اللهِ أَشْكُو وَسَتُنَبِّئُكَ ابْنَتُكَ بِتَضَافُرِ أُمَّتِكَ عَلَيَّ وَعَلَى هَضْمِهَا حَقَّهَا فَأَحْفِهَا السُّؤَالَ وَاسْتَخْبِرْهَا الْحَالَ فَكَمْ مِنْ غَلِيلٍ مُعْتَلِجٍ بِصَدْرِهَا لَمْ تَجِدْ إِلَى بَثِّهِ سَبِيلًا وَسَتَقُولُ وَيَحْكُمُ اللهُ وَهُوَ خَيْرُ الْحاكِمِينَ.

سَلَامٌ عَلَيْكَ يَا رَسُولَ اللهِ سَلَامَ مُوَدِّعٍ لَا سَئِمٍ وَلَا قَالٍ فَإِنْ أَنْصَرِفْ فَلَا عَنْ مَلَالَةٍ وَإِنْ أُقِمْ فَلَا عَنْ سُوءِ ظَنٍّ بِمَا وَعَدَ اللهُ الصَّابِرِينَ وَاهاً وَاهاً وَالصَّبْرُ أَيْمَنُ وَأَجْمَلُ وَلَوْ لَا غَلَبَةُ الْمُسْتَوْلِينَ عَلَيْنَا لَجَعَلْتُ الْمُقَامَ عِنْدَ قَبْرِكَ لِزَاماً وَلَلَبِثْتُ عِنْدَهُ مَعْكُوفاً وَلَأَعْوَلْتُ إِعْوَالَ الثَّكْلَى عَلَى جَلِيلِ الرَّزِيَّةِ فَبِعَيْنِ اللهِ تُدْفَنُ ابْنَتُكَ سِرّاً وَتُهْتَضَمُ حَقَّهَا قَهْراً وَتُمْنَعُ إِرْثَهَا جَهْراً وَلَمْ يَطُلِ الْعَهْدُ وَلَمْ يَخْلُ مِنْكَ الذِّكْرُ فَإِلَى اللهِ يَا رَسُولَ اللهِ الْمُشْتَكَى وَفِيكَ يَا رَسُولَ اللهِ أَجْمَلُ الْعَزَاءِ وَصَلَوَاتُ اللهِ عَلَيْكَ وَعَلَيْهَا وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ.

Salutations to you, O Prophet of Allāh, from myself. Salutations to you from your daughter who is now with you. She rests in the ground next to you and Allāh has willed that she should quickly join you. My patience at the loss of your beloved [daughter] *has worn thin, O Prophet of Allāh, and I am finding the death of the Mistress of all Women of the World too difficult to bear. I only*

find solace in following your sunnah in your time of loss and in the sorrow that overwhelmed me when I was separated from you. Indeed, I had placed you in your grave after you passed away while resting on my chest. I closed your eyes with my own two hands and took charge of all your affairs myself. Verily, in the book of Allāh I find the means of acceptance [of these hardships]. *For indeed we belong to Allāh and to Him shall we return. Indeed the trust has been returned and the borrowed has been taken back. Al-Zahrā' has been taken from me; and how unpleasant is the earth, with its vegetation and barren plains* [after losing her]*!*

O Prophet of Allāh, my grief is unending and my nights are sleepless, and sorrow never leaves my heart. Until Allāh decides that I should join you in the abode wherein you reside, my heart will continue to grieve and my sorrow will not end. How quickly has Allāh separated us, and I complain only to Allāh. Your daughter will inform you about how your community rallied against me and colluded in usurping her rights – so ask her and find out from her about what happened. How great were the waves of anguish in her heart, yet she did not find any means of letting it out; and you will say: Allāh will judge, and He is the Best of Judges.

Peace be upon you, O Prophet of Allāh, with farewell salutations from one who is neither weary nor enervated. If I leave, it is not out of weariness and if I stay, it is not because I have doubts about what Allāh has promised those who remain patient. Ah! Ah! Yet patience is more beautiful and blessed. Had it not been for the oppression of the usurpers, I would have made it incumbent on myself to visit your grave and to withdraw towards it for lengthy periods. I would have wailed the way a mother wails at the tragic loss of her child. But your daughter was buried in secret, and her right was usurped by force, and she was openly deprived of her inheritance! All this happened only a short while after you had gone and the memory of your loss was still fresh in the minds. Thus do we complain to Allāh, O noble Prophet, and in you do we find the best consolation. May Allāh bless you and her, and shower His mercy upon you both.[1]

1. *al-Kāfī*, vol.1, p.459; Muḥammad ibn Muḥammad al-Mufīd (d.413 A.H.), *al-Amālī*, p.281-3.

It is narrated that when Fāṭimah (*ʿa*) passed away, and after ʻAlī (*ʿa*) had performed all the rites and buried her, he returned home but felt very lonely there so he wept bitterly and recited:

ارى علـــل الـــدنيا علـــى كثيـــرة وصـــاحبها حتـــى المـــمات عليـــل
لكـــل اجـــتماع مـــن خليلـــين فرقـــة وكـــل الـــذى دون الفـــراق قليـــل
وان افتقـــادى فـــاطما بعـــد احمـــد دليـــل علـــى أن لا يـــدوم خليـــل

I find the burdens of this world to be numerous,
and its inhabitant remains burdened until death.
For every bond of friendship there is a separation,
and all that comes before separation is little.
My losing Fāṭimah after having lost Aḥmad
is evidence that no bond of intimacy ever lasts.[1]

It has been narrated that Imām Jaʻfar ibn Muḥammad [al-Ṣādiq] (*ʿa*) said: "When Fāṭimah passed away, ʻAlī used to visit her grave every day. One day, he came there and threw himself on the grave saying:

مـــالى مـــررت علـــى القبـــور مســـلما قـــبر الحبيـــب فلـــم يـــرد جـــوابى

Why is it that I pass by the graves with greetings,
yet no reply comes from the grave of my beloved?[2]

Failed Attempts:

As the day dawned after that night, people gathered in order to participate in al-Sayyidah Fāṭimah's funeral. This is when they were informed that the beloved daughter of the Prophet of Allāh (ṣ) had been buried at night in secret. ʻAlī (*ʿa*) had demarcated the location of seven or more graves in al-Baqīʻ, which was and still is a cemetery for the people of Madīnah. Thus the people went to al-Baqīʻ searching for the grave of al-Sayyidah Fāṭimah, but they were confused and could not identify her actual grave. They cried out and started blaming one another saying, "Your Prophet left behind only one daughter, yet she died and was buried without your having participated in her funeral prayers and burial, and you do not even know where her grave is!" ٤٣٣

Al-Miqdād met Abū Bakr and said to him, "We buried Fāṭimah last night." ʻUmar said to Abū Bakr, "Did I not tell you that they want

1. *al-Fuṣūl al-Muhimmah*, vol.1, p.673.
2. Ibid.

to bury her in secret?" al-Miqdād said, "She is the one who had wanted this, so that the two of you would not pray over her."[1/٤٣٤] ‘Umar began hitting al-Miqdād on his head and face, and people gathered to rescue him from ‘Umar. Al-Miqdād stood in front of them and said, "The daughter of the Prophet of Allāh died while blood was oozing from her ribs and back because of the beating and whipping that you unleashed on her; and we saw what you did to ‘Alī – so it is of little surprise that you would beat me as well."[2/٤٣٥]

Al-‘Abbās said, "She had stated in her will that the two of you should not pray over her." ‘Umar said, "You, the Banī Hāshim, will never get over your old jealousy against us!" ‘Aqīl retorted, "It is you, by Allāh, who has the greatest jealousy and the longest enmity against the Prophet of Allāh and his family. Yesterday you struck her, and she left this world with an injured, bleeding back, while she was unhappy with both of you."[3/٤٣٦]

Then, those in authority said: "Bring some of the Muslim women who can excavate these graves until we find her, so that we may pray over her and visit her gravesite."[٤٣٧] They wanted to carry out this plan in order to countervail the plan of al-Sayyidah Fāṭimah in her will and to render as void all the effort that Imām ‘Alī (*ʿa*) had made in hiding her grave, thereby preventing some people from receiving the reward of praying over her body. If this was not the case, then what is the meaning of excavating a grave in order to pray over the dead body? Did they think that ‘Alī had buried Fāṭimah without praying over her? Would any sane person think this? Which form of Islam and which religion or law permits excavation of the grave of a dead person whose funeral prayers have been performed by his guardian, in the best manner and most perfect way, in accordance with his final wishes?

I believe that they were emboldened to take this audacious and impetuous step, which is contrary to all ethics and goes against the spirit of Islam, by their assumption that Amīr al-Mu’minīn (*ʿa*) was weak. It was as if they had forgotten or feigned forgetfulness about the valour and heroism of Imām ‘Alī in battle, and his great courage, that the inhabitants of the heavens and earth had attested to. If Amīr al-Mu’minīn had not unsheathed his sword in those trying times, and in the face of the injustice that took place after the Prophet's death, for the sake of cohesion and unity among the Muslims and to avoid

1. *Biḥār al-Anwār*, vol.43, p.199.
2. *Kāmil al-Bahāʾī*, vol.1, p.312.
3. Ibid., p.313.

divisions in religion, this did not mean that he would remain quiet and let them do whatever they wanted, standing by silently in the face of all forms of tyranny and cruelty. In other words, if ʻAlī (*ʻa*) was instructed to remain patient in certain situations, this did not mean that he would accept any and all humiliation and bear it patiently.

When the news about their intention to excavate the graves reached the Imām, he put on his yellow cloak, which he normally wore in battle, because long garments are not suitable in battle and one needs to wear clothes that allow for swift movement in order to fight, and this cloak was one that ʻAlī (*ʻa*) wore only when he was at war. He wore this cloak and took his sword Dhū al-Faqār before proceeding towards al-Baqīʻ, while his eyes were red and his veins were visible with rage. The news of ʻAlī's arrival reached al-Baqīʻ before him, and a caller called out: "ʻAlī ibn Abī Ṭālib is coming and he has sworn by Allāh: if a single stone from any of these graves are turned, he will place the edge of his sword on their necks!" ٤٣٨

People took this threat seriously and believed that it would be carried out, as they knew ʻAlī was true to his words and capable of doing what he said he would do. However, ʻUmar scorned at the threat and said, "What are you saying, O Abā al-Ḥasan? By Allāh, we will excavate her grave and pray over her!" Upon hearing this, the Imām took hold of the man's collar and shoved him to the ground saying, "O son of an unchaste woman! As for my own rights, I had foregone them in order to ensure that the people do not leave their faith, but when it comes to the grave of Fāṭimah, by the One in whose hand is my soul, if you or any of your lackeys touches its dust, I will quench the earth with your blood!" Abū Bakr said, "O Abā al-Ḥasan, for the sake of the Prophet and for the sake of the one who is above the Throne, leave him alone for indeed we will not do anything you disapprove of."٤٣٩ The Imām left him and the people dispersed, and this was never spoken of again.[1] Al-Sayyidah Fāṭimah's wishes were thus carried out and continue to remain so, day after day.

Imām ʻAlī's Elegy for al-Sayyidah al-Zahrāʼ (ʻa)*:*

It is common practice for the dead to be eulogized, and al-Sayyidah al-Zahrāʼ (*ʻa*) deserved to be eulogized in death just as she deserved to be praised during her lifetime and after her demise. An elegy is an expression of feelings, a manifestation of pain and regret

1. *Biḥār al-Anwār*, vol.43, p.171.

for losing a loved one, and an articulation of how much one has been affected by their loss.

Based on this definition, it was befitting for Imām ʻAlī (*ʻa*) to elegize al-Sayyidah Fāṭimah al-Zahrā' (*ʻa*) and express his personal grief from the painful tragedy, for the Imām experienced greater pain from her loss than anyone else. This is because he knew her true status, and thus the impact of her loss was greater and more profound on him. It is not surprising, then, that he should be filled with grief and address the Mistress of all Women, his dear wife Fāṭimah, after her demise and recite:

نفسي عـــلى زفراتهـــا محبوســـة يـــا ليتهـــا خرجـــت مـــع الزفـــرات
لا خـــير بعـــدك في الحيـــاة وإنمـــا أبـــكي مخافـــة أن تطـــول حيـــاتي

My soul is confined with every sigh,
how I wish it departed as the sighs depart.
No good is there in life after you so I
only cry for fear of my life prolonging [after you].

And:

أرى علـــل الـــدنيا عـــليّ كثـــيرة وصـــاحبها حتـــى المـــمات عليـــل
ذكـــرت أبـــا ودِّي فبـــتَّ كـــأنني بـــردٍّ الهمـــوم الماضـــيات وكيـــل
لكـــل اجـــتماع مـــن خليلـــين فرقـــة وكـــلُّ الـــذي دون الفـــراق قليـــل
وإن افتقـــادي فـــاطماً بعـــد أحمـــد دليـــل عـــلى أن لا يـــدوم خليـــل

I find the burdens of this world to be numerous,
and its inhabitant remains burdened until death.
I remembered my beloved and became as one
whose grief had overwhelmed all past grief.
For every bond of friendship there is a separation,
and all that comes before separation is little.
My losing Fāṭimah after having lost Aḥmad
is evidence that no bond of intimacy ever lasts.

And:

فراقـــك أعظـــم الأشـــياء عنـــدي وفقـــدك فـــاطم أدهـــى الثكـــول
ســـأبكي حسرـــة وأنـــوح شـــجواً عـــلى خـــلّ مـــضى أســـنى ســـبيل
ألا يـــا عـــين جـــودي وأســـعديني فحـــزني دائـــم أبـــكي خليـــل

Your separation is my greatest tragedy,
and your loss, Fāṭim, is the worst calamity.
I will weep in sorrow and lament with grief,
for my companion who traversed the loftiest of paths.
Be generous to me O eye, and help me
cry incessantly for my beloved companion.

And:

حبيـــب لـــيس يعدلـــه حبيـــبٌ ومـــا لســـواه في قلبـــي نصـــيب
حبيـب غـاب عـن عينـي وجسـمي وعـــن قلبـــي حبيبـــي لا يغيـــب

A beloved who cannot be matched by any other beloved,
and there is no place of another in my heart.
A beloved disappeared from my sight and touch,
but from my heart my beloved shall never disappear.

And addressing her, he said:

مـالي وقفـت عـلى القبـور مسـلِّماً قـبر الحبيـب فلـم يـردّ جـوابي
أحبيـب مـا لـك لا تـردّ جوابيـا أنسـيت بعـدي خلَّـة الأحبـاب

Why is it that I stand next to the graves,
offering greetings to my beloved, yet she doesn't reply.
My beloved, why do you not answer me?
Or has the intimacy of the beloved been forgotten after me?

The eminent scholar, Shaykh Ja‘far al-Naqdī, states in his book *al-Anwār al-‘Alawiyyah,* that when Fāṭimah (*‘a*) passed away, Amīr al-Mu’minīn (*‘a*) secluded himself from the people and would not come out except for prayer and to visit the grave of the Holy Prophet (ṣ). ‘Ammār said: "I passed by the house of my master Amīr al-Mu’minīn, and sought permission to enter. He allowed me to go in and when I entered, I saw him sitting the way someone who was grieving would sit, with al-Ḥasan on his right and al-Ḥusayn on his left. He was looking al-Ḥusayn and crying. I could not restrain myself and tears started flowing from my eyes. I wept bitterly and when my sorrow had subsided, I said: 'Master, do you allow me to speak?' 'Speak, O Abā al-Yaqẓān,' he said. I said, 'Master, you instruct people to remain patient in the face of hardships, yet I find your sorrow to be prolonged…?'

He turned towards me and said, 'O ‘Ammār, the grief, like the one whom we have lost, is great. I have lost the Prophet of Allāh [again] by losing Fāṭimah. She was a solace and consoler for me. When she spoke, my ears were filled by the sound of the Prophet's voice. When

she walked, she reminded me of his gait. I did not truly feel the loss of the Prophet of Allāh until she passed away. Thus her loss was, for me, the greatest of losses. When I had placed her upon the slab in order to wash her body, I found that one of her ribs was broken and there was a black mark on her side from the lashing of a whip. She had hidden this from me out of fear that it would compound my grief. My eyes do not fall upon al-Ḥasan and al-Ḥusayn but that my tears begin to flow, and I do not see Zaynab crying but that my heart becomes overwhelmed with grief for her…'" [1/٤٤٠]

The Date of Her Death:

It is not surprising that the historians differ on the date of her death and on how long she had lived, just as they differ on the date of her birth and whether it was before the start of the Prophetic mission or after it. Similarly, there is a difference of opinion about how long she lived after the death of her father, the Prophet of Allāh (ṣ). Al-Ya'qūbī narrates that she lived for thirty or thirty-five days after the demise of her father, and this is the shortest time that has been recorded. Another opinion states that it was forty days. A third opinion states that she lived for seventy-five days after the Prophet, and this is the most commonly held opinion. The fourth view is that she lived for ninety-five days, and this is the stronger opinion. There are some other opinions that cannot be taken seriously, such as the view that she lived for six to eight months after the death of the Prophet (ṣ), and this is the longest time mentioned.

There are some traditions [about this] from the infallible Imāms (*ʿa*) which have been considered reliable and tenable. For example, in *Dalā'il al-Imāmah*, al-Ṭabarī narrates that Imām al-Ṣādiq (*ʿa*) said: "Her soul was taken in *Jumādā al-Ākhirah* on the third, which was a Tuesday, eleven years after the *hijrah*." [٤٤١] In *Biḥār al-Anwār*, we find a narration from Jābir ibn 'Abdillāh wherein he states that when the Prophet passed away, she was eighteen years and seven months of age. In addition, we have another tradition from Imām Muḥammad ibn 'Alī al-Bāqir (*ʿa*) that states: "When she died, she was eighteen years and seventy-five days old." [٤٤٢] This has been narrated by al-Kulaynī in *al-Kāfī*. In any case, tens of thousands of gatherings are held in Shī'ah towns to commemorate the death of al-Sayyidah Fāṭimah al-Zahrā' (*ʿa*), in masjids, houses and halls. Food is distributed generously on

1. Ja'far al-Naqdī (d.1371 A.H.), *al-Anwār al-ʿAlawiyyah*, p.306.

the day of her death, and these days are referred to as *'Ayyām al-Fāṭimiyyah*'. Speakers ascend the pulpits and talk about the life of al-Sayyidah Fāṭimah al-Zahrā' (*'a*), her merits, virtues and lofty status; and they end their talks by mentioning the tribulations and hardships that befell her.

Her Charities and Endowments:

She (*'a*) possessed seven gardens which she endowed to the Banī Hāshim and the Banī Muṭṭalib; and she gave the custodianship and responsibility of looking after them to 'Alī (*'a*), who remained in charge of them throughout his life. After he left this world, it was al-Ḥasan who was in charge and after him, al-Ḥusayn (*'a*) and then the responsibility transferred to his eldest [living] son. Imām al-Bāqir (*'a*) had the letter of endowment in his possession, as reported by al-Kulaynī in *Kitāb al-Kāfī*. The letter read:

> *In the name of Allāh, the Beneficent, the Merciful. This is what Fāṭimah bint Muḥammad, the Prophet of Allāh* (ṣ), *instructs regarding her seven properties:* [The lands of] *al-'Awāf, al-Dalāl, al-Burqah, al-Maythab, al-Ḥusnā, al-Ṣāfiyah and Māl Umm Ibrāhīm are to be given to 'Alī ibn Abī Ṭālib, and when he passes away they will go to al-Ḥasan and then to al-Ḥusayn and then to the eldest child from my progeny. Allāh is the witness to this as is al-Miqdād ibn al-Aswad and al-Zubayr ibn al-'Awām, and it has been written in 'Alī ibn Abī Ṭālib's hand.* ٤٤٣

One may ask: how did these seven gardens come to be owned by al-Sayyidah Fāṭimah al-Zahrā' (*'a*)? Al-Samhūdī says that one of the Jewish Rabbis of Banū Naḍīr (by the name of Mukhayriq), who accepted Islam and was martyred in the Battle of Uḥud, had bequeathed his seven gardens to the Prophet (ṣ) who then endowed them, in the seventh year of the *hijrah*, to Fāṭimah (*'a*); and he would take from it when he had guests or for other purposes.[1]

Additionally, she bequeathed twelve *awqiyas*[2] for each of the Prophet's wives and for each woman of the Banū Hāshim, and left something for Umāmah bint Abī al-'Āṣ as well.[3]

* * * * *

1. *Wafā' al-Wafā' bi Akhbār Dār al-Muṣṭafā*, vol.1, p.219.
2. Which is the equivalent of four hundred and eighty dirhams (*tr.*).
3. *Dalā'il al-Imāmah*, p.130.

CHAPTER TWENTY ONE

Fāṭimah al-Zahrā' (ʻa) *On the Day of Resurrection*

It is a fact that some of the Muslims did not show due respect to the Mistress of all Women of the Worlds during her lifetime, and made her endure different forms of humiliation and disgrace. They confronted her with cruelty and did not care for her honour or the honour of her father, the Prophet of Allāh (ṣ). They did not pay heed to the words of Allāh, when He revealed manifest verses praising her, her husband and her sons, the Masters of the Youth of Paradise, such as the Verse of Purification (*āyah al-taṭhīr*), the Verse of Malediction (*āyah al-Mubāhalah*), the *sūrah* of "Hal Atā", and the verse about loving the [Prophet's] near relatives (*āyah al-mawaddah*).

It was as if they had not heard the statement of the Prophet about her when he said: "A man's honour is preserved through his children," ﷺ and "Fāṭimah is part of me, whoever hurts her has hurt me," ﷺ and other such sayings which the Prophet addressed to his community regarding his only daughter Fāṭimah al-Zahrā'. Yet when she had asked them for help, they did not help her and when she sought their assistance they refused to assist her, and none of them stood to speak on her behalf.

Indeed Allāh, the Almighty, protected and will always protect the status of Fāṭimah al-Zahrā' (*'a*) and will ensure that nothing is diminished from her rights. He has mentioned her in His Book and has given her a position that no other female in the world has ever attained, making her the Mistress of all Women of the Worlds. In addition to all this, Allāh will make her great status known to all the people of the world on the Day of Resurrection. On the day when the oppressors shall be raised with blackened faces, and when the wrongdoer will bite his hands [out of regret]. That is the day when Allāh will gather the pharaohs of every nation while they are disgraced and humiliated, having been chastened by the Great Terror, and each of them will recollect his deeds, his tyranny and his carnage. He will read his file [of deeds] which is full of transgression against the commandments of Allāh, injustice against His friends, shedding blood of innocents and humiliating the righteous. On that day, the ipseity of the tyrants will

vanish, the resources of the oppressors will disappear and the power of the pharaohs will be snatched away.

On that day, the superiority of al-Ṣiddīqah al-Ṭāhirah will become manifest, as well as her lofty station with her Lord, her magnificent standing and her great status. It will be a wonderful, auspicious, felicitous day. The Prophets of Allāh will be raised from their graves and will proceed towards the place of assembly, as will all the people of different religions, races and deeds, and all the communities with their different laws and customs. The whole world will be raised: *We shall gather them and will not leave out any one of them*; (Q.18:47). Even the foetuses that were miscarried from the wombs of their mothers will be brought in the form of complete human beings. Most of the people will be naked, and all of them will be barefoot.

They will gather on the plain of al-Maḥshar and will line up in rows that number up to seventy thousand, each one starting from the farthest eastern point and ending at the westernmost point. It is on this day that the personality of al-Zahrā' will become manifest to the people who have assembled. Let us now turn to some traditions that speak about this matter. Aside from the numerous traditions that have been narrated by the *Ahl al-Bayt* (*'a*), a large number of Sunnī scholars have also mentioned this. Some of them include:

1) Al-Ḥākim al-Nisābūrī narrates that 'Alī (*'a*) said: "I heard the Prophet (ṣ) say, 'On the Day of Resurrection, a caller will call out from behind the curtain: "O people of the assembly! Lower your gaze so that Fāṭimah bint Muḥammad may pass."'" [1/٤٤٦] This has also been narrated by Ibn al-Athīr,[2] al-Kanjī al-Shāfi'ī[3] and al-Dhahabī.[4]
2) Al-Hamdānī narrates the same tradition with the following addition: From 'Alī (*'a*), from the Prophet (ṣ) who said: "On the Day of Resurrection, a caller will call out from the centre of the Throne: 'O People! Lower your gaze, for Fāṭimah bint Muḥammad is advancing forward with the shirt stained by al-Ḥusayn's blood.' She will come to the base of the Throne and say: 'You are the Mighty and just, so judge between me and those who killed my son.' So, by the Lord of the Ka'bah, Allāh will pass judgment [on this] in accordance with my *sunnah*.

1. *al-Mustadrak*, vol.3, pp.166, 175.
2. *Usd al-Ghābah*, vol.7, p.216.
3. *Kifāyat al-Ṭālib*, p.364.
4. *Mīzān al-I'tidāl*, vol.2, p.18.

Then she will say: 'O Allāh, grant me the right to intercede on behalf of those who cried for him,' and Allāh will give her permission to do so." [1]/٤٤٧

Others who have narrated this include al-Zarandī in *Naẓm Durar al-Simṭayn*, al-Muttaqī in *Kanz al-'Ummāl*,[2] al-Haythamī in *Majma' al-Zawā'id*,[3] Ibn al-Ṣabbāgh al-Mālikī in *al-Fuṣūl al-Muhimmah*,[4] Ibn Abī al-Ḥadīd in *Sharḥ Nahj al-Balāghah*, Ibn Ḥajar al-'Asqalānī in *Lisān al-Mīzān*[5] and al-Suyūṭī in *al-Khaṣā'iṣ*,[6] *al-Jāmi' al-Ṣaghīr* and *al-Ta'līqāt*. Others who have also recorded this tradition include: al-Kanānī al-Miṣrī in *Tanzīh al-Sharī'ah al-Marfū'ah*, al-Nabhānī in *al-Fatḥ al-Kabīr* and *Jawhar al-Biḥār*, al-Shāfi'ī in *al-Manāqib*, Mullā 'Alī al-Qārī in *Jam' al-Wasā'il*, al-Qandūzī in *Yanābī' al-Mawaddah*, al-Shubrāwī in *al-Ittiḥāf bi Ḥubb al-Ashrāf* and al-Shablanjī in *Nūr al-Abṣār*.

3) The following tradition is narrated from Abū Hurayrah by Abū Na'īm in *Dalā'il al-Nubuwwah*, Ibn Ḥajar al-Haythamī in *al-Ṣawā'iq al-Muḥriqah* and others. It is also narrated from Abū Ayyūb al-Anṣārī by al-Khwārizmī in *Maqtal al-Ḥusayn* where he says: The Prophet of Allāh (ṣ) said: "A caller will call out from the centre of the Throne: 'O people of the assembly! Bow your heads and lower your gazes so that Fāṭimah bint Muḥammad may pass over the *ṣirāṭ*.' Then seventy thousand houri slave-girls will accompany her [as they pass] like a flash of lightening." ٤٤٨ This has similarly been narrated by al-Qirmānī in *Akhbār al-Duwal*, al-Ṭabarī in *Dhakhā'ir al-'Uqbā*, Ibn Ṣabbāgh in *al-Fuṣūl al-Muhimmah*, and al-Ṣafūrī in *Nuzhat al-Majālis*. The aforementioned tradition has also been narrated from Ibn 'Umar, Abū Sa'īd al-Khudrī and others.

4) A large group of Sunnī scholars have narrated from the Prophet of Allāh (ṣ) that al-Sayyidah Fāṭimah al-Zahrā' (*'a*) will enter [the plain] of al-Maḥshar [riding] on the camel of the Prophet (ṣ) called al-Ghaḍbā' or his camel al-Qaṣwā. ٤٤٩

1. *'Awālim al-'Ulūm*, vol.11, p.340.
2. *Kanz al-'Ummāl*, vol.12, p.199, 202.
3. *Majma' al-Zawā'id*, vol.6, p.212.
4. *al-Fuṣūl al-Muhimmah*, vol.1, p.661.
5. *Lisān al-Mīzān*, vol.3, p.237.
6. *al-Khaṣā'iṣ al-Kubrā*, vol.2, p.339.

Fāṭimah al-Zahrā' (‘a) *and Intercession:*

There are many traditions, recorded in the books of both the Shī‘ah and *Ahl al-Sunnah* that clearly mention the intercession of al-Sayyidah Fāṭimah al-Zahrā' (*‘a*) on the Day of Judgment. Some of these include:

1) Jābir ibn ‘Abdillāh al-Anṣārī said: "I said to Abū Ja‘far (al-Bāqir) (*‘a*), 'May I be your ransom O son of the Prophet of Allāh, narrate to me a tradition about the greatness of your grandmother Fāṭimah, which might please the Shī‘ah when I convey it to them.' He (*‘a*) said, 'My father narrated to me from my grandfather, from the Prophet of Allāh (ṣ) who said: "On the Day of Resurrection, pulpits of light will be placed for the Prophets and Messengers, and my pulpit will be higher than the rest on that day. Then Allāh will say: 'Give a sermon' so I will give a sermon the likes of which none of the Prophets or Messengers have heard. Then pulpits of light will be placed for the vicegerents and for my successor, ‘Alī ibn Abī Ṭālib, a pulpit will be placed in the centre, and his pulpit will be higher than all of their pulpits. Then ‘Alī will be told to give a sermon and he will give a sermon the likes of which none of the vicegerents have ever heard. Then pulpits of light will be placed for the children of the Prophets and Messengers, and my two beloved sons, the source of my delight during my lifetime, will have pulpits of light. They will be asked to speak and they will speak in a manner which none of the progenies of the Prophets and Messengers have heard!

   Then a caller – who is Jibrīl (*‘a*) – will call out: 'Where is Fāṭimah bint Muḥammad?'…so she (*‘a*) will stand… Allāh, the Almighty, will ask: 'O people, to whom do dignity and honour belongs this day?' So, Muḥammad, ‘Alī, al-Ḥasan and al-Ḥusayn (*‘a*) will reply: 'To Allāh, the One, the Subduer.'

   Then Allāh will say: 'O people of the assembly! I have reserved honour for Muḥammad, ‘Alī, Fāṭimah, al-Ḥasan and al-Ḥusayn! O people! Lower your heads and turn down your gazes, for here comes Fāṭimah, proceeding towards Paradise.' Then Jibrīl will bring her a camel from Paradise, adorned on both sides, with a bridle made of pearls and a saddle made of coral. The camel will kneel before her and she will sit on it. Allāh will send a hundred thousand angels to walk on her right and another hundred thousand who will walk on her left. He will send a

hundred thousand angels to will carry her on their wings until they bring her to the gates of Paradise. When she arrives at the gates, she will start looking around. Allāh will say: 'O daughter of my beloved [Prophet], what are you looking for when I have already commanded that you be brought into My Paradise?' She will say: 'My Lord, I wished that my status would be known on a day such as this!' So Allāh will say: 'O daughter of My beloved, go back and look for anyone who has love for you or [for] your progeny in his heart; take them yourself and bring them into Paradise!'"

Abū Ja'far said, "O Jābir, on that day she will handpick her followers and those who love her, just as a bird picks the good grains amongst the bad ones. Once her followers are with her at the gates of Paradise, Allāh will inspire them to look around. When they do this, Allāh will say: 'O My beloved servants, why do you look around after Fāṭimah, the daughter of My beloved Prophet has already interceded on your behalf?' They will say: 'O Allāh, we wished that our true status would be known on this day!' So Allāh will say: 'O My beloved servants, go back and look for those who loved you because of your love for Fāṭimah. Look for those who fed you for the love of Fāṭimah, those who clothed you for the love of Fāṭimah, those who quenched your thirst for the love of Fāṭimah and those who protected your honour for the love of Fāṭimah, and take them all by the hand and lead them into Paradise…'"[1/٤٥]

2) It has been reported that Ibn 'Abbās said: "I heard Amīr al-Mu'minīn, 'Alī (*'a*) say, 'The Prophet of Allāh (ṣ) came to Fāṭimah one day while she was sad. He said to her, "What has made you sad my daughter?" She replied, "O father, I remembered the Maḥshar and the fact that people will all be standing naked on the Day of Resurrection!" He said, "O daughter, it is indeed a great day, but Jibrīl has informed me that Allāh has said that the first person to be raised from the grave will be me, then your husband 'Alī ibn Abī Ṭālib ('a) and then Allāh will raise you. Jibrīl will be sent to your grave with seventy thousand angels and he will strike your grave with seven spheres of light. Then Isrāfīl will bring you three gowns of light and, standing next to your head, he will call out to you:

1. *Biḥār al-Anwār*, vol.8, p.51; *Tafsīr Furāt ibn Ibrāhīm*, p.113.

"O Fāṭimah bint Muḥammad, stand up and proceed to the assembly." You will rise up with ease and without any fear, fully covered, and Isrāfīl will hand you the gowns that you will wear. Rawfā'īl will then bring you a thoroughbred of light whose bridle is made of pearls and upon whom will be a howdah of gold. You will sit on it and Rawfā'īl will lead it, and in front of you will be seventy thousand angels carrying banners of glorification. When you begin advancing, you will be joined by seventy thousand houris who will welcome you and look admiringly towards you. Each of them will have a censer of light in her hand and the censers will emit incense without burning any fire. Upon their heads will be bejewelled crowns, inlaid with green emeralds."'" [1/٤٥١]

3) Imām al-Bāqir (*'a*) narrates from Jābir ibn 'Abdillāh al-Anṣārī, from the Prophet of Allāh (ṣ) who said: "On the Day of Resurrection, my daughter Fāṭimah will be brought on a camel from the camels of Paradise… there will be seventy thousand angels on her right and seventy thousand angels on her left. Jibrīl will lead the camel by its reins and call out in his loudest voice: 'Lower your gaze so that Fāṭimah bint Muḥammad may pass,' and at that moment there will be no prophet, messenger, truthful one or martyr but that he will lower his gaze until Fāṭimah has passed… She will [then] say: 'My Lord and Master, judge between me and those who oppressed me. O Allāh, judge between me and those who killed my son.' Then a voice will be heard from the Almighty: 'My beloved and the daughter of my beloved ask anything of Me and I will grant it, intercede and I will accept your intercession. By my Power and Might, I will not overlook the oppression of any oppressor.' She will say, 'My Lord and Master, [I wish to intercede for] my progeny, my followers and the followers of my progeny, those who love me and love my progeny.' A voice will come from Allāh, the Almighty: 'Where is the progeny of Fāṭimah and her followers and those who loved her and her progeny?' So they shall come forward, surrounded by angels of mercy, and will be led by Fāṭimah (*'a*) into Paradise." [2/٤٥٢]

4) It has been reported from the Prophet (ṣ), in relation to the

1. *Biḥār al-Anwār*, vol.43, p.224.
2. Ibid., p.226.

> verse: *The Great Terror will not upset them, and the angels will receive them* [saying]*: "This is your day which you were promised,"* (Q.21:103) that he (ṣ) said: "…Thus my daughter Fāṭimah will enter Paradise with her progeny and followers, and those most righteous towards them from the ones who were not her followers. This is the meaning of the phrase: *'The Great Terror will not upset them.'* It refers to the Day of Resurrection. [The verse:] *And they shall abide in that which their souls long for* (Q.21:102), refers to Fāṭimah and her progeny and followers, and those who were kind to them from amongst those who were not their followers." [1/٤٥٣]

After going through these reliable traditions and authentic narrations that speak about the intercession of al-Sayyidah Fāṭimah (*ʿa*) on the Day of Judgement, let us now examine some of the astonishing opinions and surprising views that go against all the Qur'ānic verses and Prophetic traditions confirming the intercession of the close servants of Allāh. We find some people rejecting the idea of intercession and denying its possibility even from the Master of Prophets, Muḥammad (ṣ), while assuming that by doing so they are defending the belief in the Unicity of God, as if intercession is antithetical to *tawḥīd* or leads to polytheism.

Read the following blessed verses and then decide:

—*Who is it that can intercede with Him but by His permission?* (Q.2:255).

—*…and they do not intercede except for someone He approves of…* (Q.21:28).

—*There is no intercessor, except by His leave;* (Q.10:3).

—*No one will have the power to intercede* [with Allāh], *except for him who has taken a covenant with the all-Beneficent;* (Q.19:87).

—*Intercession will not avail that day except from him whom the all-Beneficent permits…* (Q.20:109).

—*Intercession is of no avail with Him except for those whom He permits;* (Q.34:23).

—*How many an angel is there in the heavens whose intercession is of no avail in any way except after Allāh grants permission to whomever He wishes…* (Q.53:26).

These verses clearly state that intercession will take place with the

1. *Tafsīr Furāt al-Kūfī,* p.269.

permission of Allāh and specific individuals will be allowed to intercede for others. Are these verses not enough to establish the intercession of the close friends of Allāh? The abovementioned verses explicitly refer to the intercession of the close friends (*awliyā'*) of Allāh on the Day of Judgment. As for their intercession in this world, there are other verses that speak of the authority of the *awliyā'* to intercede, supplicate and seek forgiveness for people, such as:

—*Had they, when they wronged themselves, come to you and pleaded to Allāh for forgiveness, and the Apostle had pleaded for forgiveness for them, they would have surely found Allāh all-Clement, all-Merciful;* (Q.4:64).

This verse shows that if sinners came to the Prophet for forgiveness and sought his intercession in order to gain forgiveness from Allāh, if the Prophet sought forgiveness for them at that moment, then they would surely find Allāh to be all-Forgiving and all-Merciful. If asking the Prophet to intercede is a form of polytheism, why would they find Allāh to be forgiving and merciful when we know that Allāh does not forgive one who ascribes partners to him?

—*They said, "Father! Plead* [with Allāh] *for forgiveness of our sins! We have indeed sinned." He said, "I shall plead with my Lord to forgive you…"* (Q.12:97-98). The children of Ya'qūb asked their father to pray for their forgiveness and he replied affirmatively saying that he would seek forgiveness from Allāh on their behalf.

—*…and ask* [Allāh] *for forgiveness of your sin and for the faithful…* (Q.47:19).

—*…and bless them; indeed your blessing is a comfort to them…* (Q.9:103).

—*Whoever intercedes for a good cause shall receive a share of it…* (Q.4:85).

Of course this subject needs a more detailed discussion, but that is beyond the scope of this work and needs to be dealt with separately, and only Allāh grants success.

Praying to Allāh Through the Intermediation of Fāṭimah al-Zahrā' ('a)*:*

Allāh says: *They are the ones who supplicate, seeking a means to*

their Lord… (Q.17:57). Al-Ḥākim al-Ḥaskānī al-Ḥanafī narrates[1] that ‘Ikrimah said regarding this verse: "It refers to the Prophet, ‘Alī, Fāṭimah, al-Ḥasan and al-Ḥusayn." In another narration, it is reported that the Prophet (ṣ) said: "When Allāh created Ādam, He showed him the light of Muḥammad, ‘Alī, Fāṭimah, al-Ḥasan and al-Ḥusayn, then He revealed to him: 'These are the five whom I have named from My own names… I am al-Maḥmūd and this is Muḥammad, I am al-‘Ālī and this is ‘Alī, I am al-Fāṭir and this is Fāṭimah, I am al-Iḥsān and this is al-Ḥasan, and I am al-Muḥsin and this is al-Ḥusayn… so if you ever need anything from Me then use their intercession.'" ٤٥٤ Then the Prophet (ṣ) said, "We are the Ark of Salvation, whoever departs from us is destroyed and whoever needs anything from Allāh should ask through us, the *Ahl al-Bayt*…"[2/٤٥٥]

It is narrated that al-Sayyidah Fāṭimah (*ʿa*) said: "Praise Allāh, for all who are in the heavens and earth seek recourse to Him because of His greatness and light; and we are the means to Him among His creatures. We are His special servants, we are His proofs and we are the heirs of His Prophets…"[3/٤٥٦] And it is reported that Imām al-‘Askarī (*ʿa*) said: "We are the proofs of Allāh to the creation and Fāṭimah is a proof over us."[4/٤٥٧]

In one report, we find that Imām al-Bāqir (*ʿa*) once fell ill and had a fever, so he prayed to Allāh to grant him wellbeing in the name of al-Sayyidah al-Zahrā’ (*ʿa*) and, while he was ailing on his bed, he called out in his loudest voice, "O Fāṭimah bint Muḥammad!" Until his voice could be heard at the door of his house.[5]

One of the best ways to get one's wishes fulfilled is to say: "O Allāh, send blessings upon Fāṭimah, her father, her husband and her children, to the extent that can only be encompassed by Your knowledge," ٤٥٨ repeating this five hundred and thirty times.

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1. Cf. *Shawāhid al-Tanzīl*, vol.1, p.446.
2. *Farā’id al-Simṭayn*, vol.2, p.242.
3. *Sharḥ Nahj al-Balāghah*, vol.16, p.211.
4. ʿAbd al-Ḥusayn Ṭayyib (d.1411 A.H.), *Aṭyab al-Bayān fī Tafsīr al-Qur’ān*, vol.13, p.225.
5. *Biḥār al-Anwār*, vol.46, p.215.

CHAPTER TWENTY TWO

The Ziyārah of Fātimah al-Zahrā' (‘a)

Jābir ibn ‘Abdillāh al-Anṣārī narrates that the Prophet (ṣ) said: "…Whoever visits Fāṭimah, it is as if he has visited me…"[1] ١/٤٥٩

Yazīd ibn ‘Abd al-Malik[2] narrated from his father, from his grandfather who said: "I came to Fāṭimah so she greeted me and asked, 'Why have you come?' I said, 'To seek blessing.' She said, 'My father informed me that whoever sends salutations to him and to me for three days, Allāh will make Paradise incumbent upon him.' I asked, 'During his lifetime and your lifetime?' 'Yes, and after our death [as well],' she said."[3] ٣/٤٦٠

It is reported that Imām ‘Alī (*‘a*) narrated [the following tradition] from Fāṭimah (*‘a*): "The Prophet of Allāh (ṣ) said to me: 'O Fāṭimah, whoever sends salutations to you, Allāh will forgive him and make him join me in Paradise.'"[4] ٤/٤٦١

Al-Sayyid ibn Ṭāwūs narrates the following *ziyārah* of al-Sayyidah al-Zahrā' (*‘a*) and says: "It has been narrated that whoever recites this *ziyārah* when he visits her, and seeks forgiveness from Allāh, Allāh will forgive him and make him enter Paradise." ٤٦٢ The *ziyārah* is as follows:

السَّلامُ عَلَيْكِ يَا سَيِّدَةَ نِسَاءِ الْعالَمِينَ، السَّلامُ عَلَيْكِ يَا وَالِدَةَ الْحُجَجِ عَلَى النَّاسِ أَجْمَعِينَ، السَّلامُ عَلَيْكِ أَيَّتُهَا الْمَظْلُومَةُ الْمَمْنُوعَةُ حَقَّهَا. اللّٰهُمَّ صَلِّ عَلَى أَمَتِكَ وَابْنَةِ نَبِيِّكَ وَزَوْجَةِ وَصِيِّ نَبِيِّكَ، صَلاةً تُزْلِفُهَا فَوْقَ زُلْفَى عِبَادِكَ الْمُكْرَمِينَ مِنْ أَهْلِ السَّمَاوَاتِ وَأَهْلِ الأَرَضِينَ.

Peace be upon you, O Mistress of all Women of the World. Peace be upon you O mother of the Proofs over all of mankind. Peace be upon you O oppressed one who was deprived of her

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1. *Bishārat al-Muṣṭafā*, p.85.
2. This is most likely al-Nawfalī, who was a companion of Imām al-Bāqir (‘a). Al-Māmqānī has mentioned him in his Rijāl. It does not refer to Yazīd ibn ʿAbd al-Malik al-Marwānī, because both the latter's father and grandfather were exiled from Madīnah al-Munawwarah to al-Ṭā'if due to their enmity with the Prophet (ṣ) and they did not return to Madīnah until the reign of ‘Uthmān.
3. Muḥammad ibn al-Ḥasan al-Ṭūsī (d.460 A.H.), *Tahdhīb al-Aḥkām*, vol.6, p.9.
4. *Kashf al-Ghummah*, vol.1, p.472.

rights. O Allāh, send blessings upon Your maidservant, the daughter of Your Prophet and wife of the successor of Your Prophet – blessings by which You bring her closer to Yourself than [all] *Your honoured servants in the heavens and the*

There is another *ziyārah* that has been narrated from Imām Muḥammad al-Jawād (*'a*), and she (*'a*) has [a few] other *ziyārāt* mentioned in various books of supplications and *ziyārāt*.

The Cortege of Poets Who Eulogized al-Sayyidah al-Zahrā':

The greatness of al-Sayyidah Fāṭimah al-Zahrā' (*'a*) and her merits and virtues, as well as the hardships and tribulations she faced, were enough to draw the hearts towards her. It is no surprise therefore, that many poets set out to extol her virtues – in various languages – and express their feelings, their love and affection for her. This was [what happened] when their consciences were shaken, so their inborn talents unfurled and their feelings overflowed; thus they began extolling al-Sayyidah Fāṭimah al-Zahrā' with the best of praises and eulogizing her with the most heart-rending of elegies.

Which poet would not be moved when he learns of the pain and anguish of al-Sayyidah Fāṭimah al-Zahrā' (*'a*)? What human being would not express his feelings of admiration when he hears of the virtues and merits of al-Sayyidah Fāṭimah al-Zahrā'? Unless his feelings are benumbed or his perception is faulty or his sensitivity has become frozen and inert. Verily the beauty of al-Sayyidah Fāṭimah al-Zahrā''s life captivates the heart of every free soul and the heart of every sound individual. The poets had a noteworthy and praiseworthy stance towards our mistress, Fāṭimah al-Zahrā' and especially the poets of the more recent centuries. They wrote down wonderful verses of homage with the most beautiful expressions, rendering them in the form of rhyme and poetry, in praise and commemoration, and this will be enough to earn them the Paradise that has been promised to the pious.

One finds great symmetry and beautiful expression in each couplet of every poem – it is as if each couplet is an entire poem in itself! Let us now look at some of the beautiful poetry that has been recorded in the divans of history:

1) The late al-Shaykh Kāẓim al-Uzrī (may Allāh shower him with mercy) puts it beautifully when he says:

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1. *Iqbāl al-A'māl*, p.152.

نقضـــوا عهـــد أحمـــد فِي أخيـــه ... وأذاقـــوا البتـــول مـــا أشـــجاها
يـــوم جـــاءت إلى عـــدي وتـــيمٍ ... ومـــن الوجـــد مـــا أطـــال بكاهـــا
فـــدنت واشـــتكت إلى الله شـــكوىً ... والـــرواسي تهتـــزّ مـــن شـــكواها
لسـت أدري إذ روّعـت وهـي حسـرى ... عانـــد القـــوم بعلهـــا وأباهـــا
تعـــظ القـــوم في أتـــم خطـــاب ... حكـــت المصـــطفى بـــه وحكاهـــا
هـــذه الكتـــب فاســـألوها تروهـــا ... بالمواريـــث ناطقـــاً فحواهـــا
وبمعنـــى (يوصـــيكم الله) أمـــر ... شـــامل للأنـــام في قرباهـــا
فاطمأنَّـــت لهـــا القلـــوب وكـــادت ... أن تـــزول الأحقـــاد ممـــن طواهـــا
أيهـــا القـــوم راقبـــوا الله فينـــا ... نحـــن مـــن روضـــة الجليـــل جناهـــا
واعلمـــوا أننـــا مشـــاعر ديـــن الله ... فـــيكم فـــأكرموا مثواهـــا
ولنـــا مـــن خـــزائن الغيـــبِ فـــيضٌ ... تـــرد المهتـــدون منـــه هـــداها
أيهـــا النـــاس أيّ بنـــت نبـــيٍّ ... عـــن مواريثـــه أبوهـــا زواهـــا!
كيـــف يـــزوي عنـــي تـــراثي عتيـــقٌ ... بأحاديـــث مـــن لدنـــه افتراهـــا
كيـــف لم يوصـــنا بـــذلك مولانـــا؟ ... وتـــيماً مـــن دوننـــا أوصـــاها؟
هـــل رآنـــا لا نســـتحق اهتـــداءً ... واســـتحقت تـــيم الهـــدى فهـــداها؟
أم تـــــراه أضـــــلنا في البرايـــــا ... بعـــد علـــم لـــكي نصـــيب خَطاهـــا؟
أنصـــفوني مـــن جـــائرين أضـــاعا ... حرمـــة المصـــطفى ومـــا رعياهـــا

They broke their allegiance to Aḥmad with respect to his brother,
and made al-Batūl taste great grief.
On the day that she came to one from 'Adī and Taym,[1]
and how long she had wept from the grief.
She approached and complained to Allāh,
and the mountains shook due to her complaint.
I don't know why she was terrorized in her home,
by those who had enmity for her husband and father.
She admonished the people in the most eloquent way,
as al-Muṣṭafā himself had admonished them.
These are the books, so ask them and you will find
them all speaking about the laws of inheritance.
And in the phrase "Allāh enjoins you"[2] *is a command*
that includes all the people and their relatives.
Thus the hearts were satisfied and the malice
of her enemies was about to dissipate [when she said:]
"O people, beware of Allāh regarding us,

1. The tribes of Abū Bakr and 'Umar (*tr.*).
2. From Q.4:11.

we are [custodians] *of the gardens that He has prepared.*
Know that we are the representatives of Allāh's faith
amongst you, so give us an honourable place.
And we have an effusion from the unseen treasures,
through which the guided gain their guidance.
O People, which daughter of a prophet
has ever been neglected by her father in his inheritance?
How can an old man deprive me of my inheritance,
using traditions that he has himself forged?
How can our master not have told us [of] *this,*
and informed [the man of] *of Taym instead of us?*
Did he feel we do not deserve any guidance,
and Taym deserved the guidance, so he guided them?
Or do you think he misguided us among the people
after knowing, so that we may be mistaken?
Give me justice from the two oppressors who trampled
the honour of al-Muṣṭafā and did not preserve it.

2) The great scholar and philosopher, al-Shaykh Muḥammad Ḥusayn al-Isfahānī (may Allāh have mercy on him) has the following line of poetry in praise of al-Zahrā' (*'a*):

جوهرة القدس من الكنز الخفي ... بدت فأبدت عاليات الأحرف
وقد تجلى من سماء العظمة ... في عالم الأسماء أسمى كلمة
بل هي أمّ الكلمات المحكمة ... في غيب ذاتها، فكانت مبهمة
أم أئمة العقول الغرر، بل ... (أم أبيها) وهو علّة العلل
روح النبي في عظيم المنزلة ... وفي الكفاء كفء من لا كفء له
تمثّلت رقيقة الوجود ... لطفة جلّت عن الشهود
تطوّرت في أفضل الأطوار ... نتيجة الأدوار والأكوار
تصوّرت حقيقة الكمال ... بصورة بديعة الجمال
فإنها الحوراء في النزول ... وفي الصعود محور العقول
يمثّل الوجوب في الإمكان ... عيانها بأحسن العيان
فإنّها قطب رحى الوجود ... في قوسي النزول والصعود
وليس في محيط تلك الدائرة ... مدارها الأعظم إلاّ (الطاهرة)
مصونة عن كل رسم وسمة ... مرموزة في الصحف المطهّرة
(صدّيقة) لا مثلها صدّيقة ... تفرغ بالصدق عن الحقيقة
بدا بذلك الوجود الزاهر ... سرّ ظهوره الحقّ في المظاهر
هي (البتول) الطهر و(العذراء) ... كمريم الطهر، ولا سواء
فإنّها سيدة النساء ... ومريم الكبرى بلا خفاء
بُشراك يا أبا (العقول العشرة) ... بالبضعة الطاهرة المطهرة

مهجـــة قلـــب عـــالَم الإمكـــان وبهجـــة الفـــردوس في الجنـــان
غُرّتهـــا الغـــرّاء مصـــباح الهـــدى يُعـــرف حســـن المنتهـــى بالمبتـــدأ
وفي محيّاهـــا بعـــين الأوليـــاء عينـــان مـــن مـــاء الحيـــاة والحيـــاء
بُشرـــاك يـــا خلاصـــة الإيجـــاد بصـــفوة الأنجـــاد والأمجـــاد
أم الكتـــاب وابنـــة التنزيـــل ربّـــة بيـــت العلـــم بالتأويـــل
بحـــر النـــدى ومجمـــع البحـــرين قلـــب الهـــدى ومهجـــة الكـــونين
واحـــدة النبـــي أوّل العـــدد ثانيـــة الـــوصي نســـخة الأحـــد
ومركـــز الخمســـة مـــن أهـــل العبـــا ومحـــور الســـبع علـــوّاً وإبـــا
لـــك الهنـــا يـــا ســـيّد البريـــة بـــأعظم المواهـــب السّـــنيّة
أتـــاك طـــاووس ريـــاض الأنـــس بنفحـــة مـــن نفحـــات القـــدس
مـــن جنّـــة الأســـماء والصـــفاء جلّـــت عـــن المـــديح والثنـــاء
فارتاحـــت الأرواح مـــن شـــميمها واهتـــزت النفـــوس مـــن نســـيمها
بهـــا انتشى في الكـــونِ كـــل صـــاح وطابـــت الأشـــباح بـــالأرواح
تحيـــى بهـــا الأرض ومَـــن عليهـــا ومرجـــع الأمـــر غـــداً إليهـــا
لهفـــي لهـــا لقـــد أضـــيع قـــدرها حتـــى تـــوارى بالحجـــاب بـــدرها
تجرّعـــت مـــن غصـــص الزمـــان مـــا جـــاوز الحـــدّ مـــن البيـــان
وحبهـــا مـــن الصـــفات العاليـــة عليـــه دارت القـــرون الخاليـــة
تبتّلـــت عـــن دنـــس الطبيعـــة فيـــا لهـــا مـــن رتبـــة رفيعـــة
مرفوعـــة الهمـــة والعزيمـــة عـــن نشـــأة الزخـــارف الذميمـــة
في أفـــق المجـــد هـــي الزهـــراء للشـــمس مـــن زهرتهـــا الضـــياء
بـــل هـــي نـــور عـــالَم الأنـــوار ومطلـــع الشـــموس والأقـــمار
رضـــيعة الـــوحي مـــن الجليـــل حليفـــة لمحكـــم التنزيـــل
مفطومـــة عـــن زلـــل الأهـــواء معصـــومة عـــن وصـــمة الخطـــاء
معربـــة بالســـتر والحيـــاء عـــن غيـــب ذات بـــارئ الأشـــياء
(راضـــية) بكـــل مـــا قضى القضـــا بمـــا يضـــيق عنـــه واســـع الفضـــاء
(زكيـــة) عـــن وصـــمة القيـــود فهـــي غنيـــة عـــن الحـــدود
يـــا قبلـــة الأرواح والعقـــول وكعبـــة الشـــهود والوصـــولِ
مَـــن بقَـــدومها تشرـــفت (منـــى) ومـــن بهـــا تـــدرك غايـــة المنـــى
وبابهـــا الرفيـــع بـــاب الرحمـــة ومســـتجار كـــلّ ذي ملمّـــة
ومـــا الحطـــيم عنـــد بـــاب فاطمـــة بنورهـــا تطفـــأ نـــار الحاطمـــة
وبيتهـــا المعمـــور كعبـــة الســـما أضـــحى ثـــراه للثريـــا مَلـــثما
وخـــدرها الســـامي رواق العظمـــة وهـــو مطـــاف الكعبـــة المعظمـــة
حجابهـــا مثـــل حجـــاب البـــاري بارقـــة تـــذهب بالأبصـــار
تمثـــل الواجـــب في حجابهـــا فكيـــف بـــالإشراق مـــن قبابهـــا
يـــا درة العصـــمة والولايـــة مـــن صـــدف الحكمـــة والعنايـــة
فالكوكـــب الـــدرّي في الســـماء مـــن ضـــوء تلـــك الـــدرة البيضـــاء
والنـــيّر الأعظـــم منهـــا كالسّـــها كيـــف ولا حـــدّ لهـــا ومنتهـــى

أشرقت العوالم العلوية ... بنور تلك الدرة البهية
يا دوحة حازت سنام الفلك ... بل جاوز السدرة فرعها الزكي
يا دوحة أغصانها تدلّت ... بموضع فيه العقول ضلّت
دنت إلى مقام (أو أدنى) فلا ... تبتغ من ذلك أعلى مثلا
يا شجرة الطور وأين الشجرة ... من دوحة المجد الأثيل المثمرة؟
وإنما السدرة والزيتونة ... عنوان تلك الدوحة الميمونة
أثمارها الغرّ مجالي الذات ... مظاهر الأسماء والصفات
مبادئ الحياة في البداية ... ومنتهى الغايات للنهاية
أثمارها عزائم القرآن ... في صفحات مصحف الإمكان
أثمارها منابت للمعرفة ... من جنة الذات غدت مقتطفة
لك الهنا يا (سيد الوجود) ... في نشآت الغيب والشهود
بمن تعالى شأنها عن مثل ... كيف ولا تكرار في التجلّي
لا يتثنى هيكل التوحيد ... فكيف بالنظير والنديد
وملتقى القوسين نقطة، فلا ... ترى لها ثانية أو بدلا
وحيدة في مجدها القديم ... فريدة في أحسن التقويم
وما أصابها من المصاب ... مفتاح بابه (حديث الباب)
إن حديث الباب ذو شجون ... مما به جنت يد الخؤون
أيهجم العدى على بيت الهدى ... ومهبط الوحي ومنتدى الندى؟
أيضرم النار بباب دارها ... وآية النور علا منارها
وبابها باب نبي الرحمة ... وباب أبواب نجاة الأمة
بل بابها باب العلي الأعلى ... فثمّ وجه الله قد تجلّى
ما اكتسبوا بالنار غير العار ... ومن ورائه عذاب النار
ما أجهل القوم فإن النار لا ... تطفئ نور الله جل وعلا
وإن كسر الضلع ليس ينجبر ... إلاَّ بصمصام عزيز مقتدر
إذ رضّ تلك الأضلع الزكية ... رزية لا مثلها رزية
ومن نبوع الدم من ثدييها ... يُعرف عُظم ما جرى عليها
وجاوز الحد بلطم الخدّ ... شلّت يد الطغيان والتعديّ
فاحمرت العين، وعين المعرفة ... تذرف بالدمع على تلك الصفة
ولا تزيل حمرة العين سوى ... بيض السيوف يوم ينشر اللوى
وللسياط رنة، صداها ... في مسمع الدهر، فما أشجاها
والأثر الباقي كمثل الدملج ... في عضد الزهراء أقوى الحجج
ومن سواد متنها أسودّ الفضا ... يا ساعد الله العلي المرتضى
ووكز نعل السيف في جنبيها ... أتى بكل ما أتى عليها
ولست أدري خبر المسمار ... سل صدرَها خزانة الأسرار
وفي جنينِ المجد ما يُدمي الحشا ... وهل لهم إخفاء أمر قد فشا
والبابُ والجدار والدماءَ ... شهود صدق ما به خفاء
لقد جنى الجاني على جنينها ... فاندكت الجبال من حنينها

أهكـــذا يُصـــنع بابنـــة النبـــي ... حرصـــاً عـــلى الملـــك فيـــا للعجـــب
أتُمنـــع المكروبـــة المقروحـــة ... عـــن البكـــاء خوفـــاً مـــن الفضـــيحة
تـــالله ينبغـــي لهـــا تـــبكي دمـــاً ... مـــا دامـــت الأرض ودارت الســـما
لفقـــد عزهـــا: أبيهـــا الســـامي ... ولاهتضـــامها وذُلّ الحـــامي
أتســـتباح نحلـــة الصـــدّيقة ... وإرثهـــا مـــن أشرف الخليفـــة؟
كيـــف يُـــردّ قولهـــا بـــالزور ... إذ هـــو ردّ آيـــة التطهـــير
أيؤْخـــذ الـــدين مـــن الأعـــرابي ... وينبـــذ المنصـــوص بالكتـــاب
فاســـتلبوا مـــا ملكـــت يـــداها ... وارتكبـــوا الجريمـــة مُنتهاهـــا
يـــا ويلهـــم قـــد ســـألوها البيّنـــة ... عـــلى خـــلاف الســـنّة المبيّنـــة
وردّهـــم شـــهادة الشـــهود ... أكـــبر شـــاهد عـــلى المقصـــود
ولم يكـــن ســـدّ الثغـــور غرَضـــاً ... بـــل ســـدّ بابهـــا وبـــاب المرتضى
صـــدّوا عـــن الحـــق وســـدّوا بابـــه ... كـــأنّهم قـــد أمنـــوا عقابـــه
أبضـــعة الطهـــر، العظـــيم قـــدرها ... تـــدفن لـــيلاً ويعفّـــى قبرهـــا
مـــا دُفنـــت لـــيلاً بســـتر وخفـــا ... إلاّ لوجـــدها عـــلى أهـــل الجفـــا
مـــا ســـمع الســـامع فـــيما سـِـمعا ... مجهولـــة بالقـــدر وبـــالقبر معـــاً
يـــا ويلهـــم مـــن غضـــب الجبّـــار ... بظلمهـــم ريحانـــة المختـــار

A sacred gem from the hidden treasure manifested,
and thus the concealed natures were manifested.
And from the great heavens shone forth
upon the realm of names, the loftiest of words.
Rather, it was the mother of all words whose essence
lies in the hidden realm, and thus was unknowable.
Mother of the Imāms of wisdom and honour, *rather*
"mother of her father," the goal of creation.
The soul of the Prophet, of greatest status,
and compatible with he who had no other match.
She epitomized gentleness in her existence [and]
graciousness, far beyond what could be perceived.
She grew up in the best of situations,
the result of all the epochs and generations.
She embodied true perfection,
in a form that was marvellous and beautiful.
For she was a houri in descent,
and in ascent, the core of all intellects.
Necessity is represented by the possibility
of envisaging her, in the most beautiful of forms.
For she is the axis of the millstone of existence,

in [both] *the arcs of descent and ascent.*
And there is nothing within that circle [of existence]
with the greatest centre but "al-Ṭāhirah".
Protected from every depiction and portrayal,
mentioned in code within every divine book.
"Al-Ṣiddīqah" with none so truthful as her,
she takes refuge with truth against reality.
From that illustrious existence was shown
the secret of how God manifested in the creation.
She is "al-Batūl," the pure one, and "al-ʿAdhrāʾ"
like Maryam the pure, yet none can match her.
For she is the Mistress of all Women,
and "the senior Maryam," as is well known.
Glad tidings to you, O father of the "ten intellects,"
of the one who is part of you, pure and purified.
The centre of the heart of the realm of possibility
and the delight of the gardens of Paradise.
Honoured by the glory of the light of guidance,
the great end is known by the good beginning.
In her countenance in the eyes of the elite,
were the two springs of life and modesty.
Glad tidings to you, O quintessence of creation,
for the best of distinctions and honours.
Mother of the book and daughter of revelation,
raised in the house of wisdom and interpretation.
The sea of generosity and the confluence of two seas,
heart of guidance and soul of the two realms.
The only daughter of the Prophet, first in number,
second to the successor, a likeness of the first.
The centre of the five people of the cloak,
the epicentre of the [other] *seven lofty ones.*
Congratulations to you, O master of the creation,
for the greatest and loftiest of [divine] *gifts.*
The peacock of the Garden of Intimacy came to you,
with a boon from the divine boons.
From the heaven of names and purity,
far above all extolment and praise.
The souls were comforted by her fragrance,
and the spirits were moved by her gentle grace.
Through her every clearheaded one was enthralled,

and the forms were animated by souls.
By her the earth and all those on it were given life, and
the matter tomorrow refers back to her.
O how regretful that her greatness was not recognized,
until her moon was behind veil concealed.
Forced to drink time's hemlock of torment,
that is beyond what can be described.
Love for her is one of the lofty traits,
around which revolved the passage of centuries.
Purified from the filth of [lowly] *nature,*
O what an elevated station she has.
Of high will and determination,
far above the source of blameworthy vanities.
On the horizon of glory, she is a bright star;
the sun too, is illuminated by her light.
Rather, she illuminates the realm of lights,
brightening the suns and the moons.
Nursed on revelation from the Almighty,
partner to the most complete divine book.
Weaned away from the lapses of vain desire,
protected from the disgrace of error.
She symbolized by her veiling and modesty,
the imperceptible essence of the Creator of all things.
Satisfied with all that has been decreed,
even that by which the vast open space is straitened.
Untainted by the disgrace of constraints,
for she is unconstrained by boundaries.
O focal point for the souls and the intellects,
and Ka'bah for the witnessing and the arrival.
She by whose footsteps [the land of] *Minā was honoured,*
and through whom goals are attained.
Her door is the sublime door of mercy,
which grants refuge to all facing misfortune.
What is the kindling next to the door of Fāṭimah?
By her light even the fires of Hell are extinguished!
Her home is the Ka'bah of the heavens,
its earth is the place kissed by the Pleiades.
Her private quarters are a vestibule of greatness,
a place circumambulated by the venerated Ka'bah.
Her veil, similar to the 'veil' of the Creator, is

lightening that blinds all those who would look.
The obligatory is exemplified in her veil,
so what can be said of the radiance of her aura?
O pearl of infallibility and guardianship,
from the oyster of wisdom and [divine] *bounty.*
Thus does the twinkling star in the sky,
shine from the light of that bright pearl.
The great illumination from her is like a bright star,
and why not, when she has no limits or end.
The higher realms are made glowing,
by the luminescence of that brilliant pearl.
O great tree that occupies the lofty celestial realms,
whose boughs have surpassed the pure lote tree.
O great tree whose branches dangle at a place,
where even the intellects are unavailing.
She approached the position of "or closer"[1] *so*
don't seek a more loftier example than that.
O trees of Ṭūr, where is your tree,
compared to the great tree of magnificence, ripe and fructuous.
The lote and olive are merely symbols
of that great and auspicious tree.
Its fruits are beautiful emanations of the [divine] *essence,*
manifestations of [divine] *names and attributes.*
The primary elements of life in its beginning,
and the finality of all ends in its end.
Its fruits are the intended meanings of the Qur'ān,
in pages of the manuscript of possibility.
Its fruits are the sources of deep knowledge
that have been plucked from the garden of the Essence.
Congratulations to you, O Master of Existence,
in the realms of the unseen and the witnessed.
For the one whose prestige is beyond comparison,
how would it, when there is no repeating emanation!
And the temple of unity has no second,
so what about a counterpart or peer?
The intersection of two arcs is a single point,
so no second [point] *can be seen nor any alternate.*
Alone in her primeval glory,

1. Referring to Q.53:9.

unparalleled in the best of forms.
Yet what tribulation befell her,
the key to which is the 'narration about the door'.
Verily the narration of the door causes heartache,
because of what the treacherous one perpetrated.
Do the enemies attack the house of guidance?
The place of revelation and convergence of virtues?
Do they ignite fire at the door of her house,
while the verse of light was upon her light-stand?
Her door was the door of the Prophet of mercy,
and one of the doors of salvation for the nation.
Rather, her door was the door of the Most High,
where the Face of Allāh had manifested its glory.
They gained naught from fire except disgrace,
which is to be followed by chastisement in Hell.
How ignorant were the people, for indeed fire
cannot extinguish the light of Allāh, the Almighty.
And verily broken ribs cannot be restored,
except by the will of the Mighty Lord.
For when those pure ribs were deeply bruised,
it was a calamity the likes of which there is no calamity.
And from the blood that oozed from her chest,
the extent of cruelty that befell her was known.
He crossed the limit by striking her cheek,
paralyzed be the hand of tyranny and transgression.
Thus did the eye turn red, and the spring of wisdom
flow forth with tears over that mark.
The redness of the eye will not be removed,
but by the white swords on the day banners are raised.
And the whips have a sound that reverberates,
in the ear of time, and how heart-rending the sound!
The mark remains like a bracelet
on the arm of al-Zahrā', as the strongest of proofs.
And from its blackness, the surroundings go dark,
O may Allāh, the Most High, help al-Murtaḍā.
Her sides were struck with the helve of the sword,
bringing all the pain that was wrought upon her.
And I know not about the narration of the spike,
ask her chest, the treasure house of secrets.
The heart bleeds for her noble [miscarried] *child,*

and can they hide a matter that has circulated?
The door, the wall and the blood,
are all witnesses of what they have hidden.
The tormenter harmed her unborn child,
and the mountains, for her baby, crumbled.
Is this how the Prophet's daughter is treated,
due to lust for power? How strange it is!
Is a distressed and aggrieved lady prohibited,
from crying, out of fear of possible scandal?
By Allāh, it befits her to cry tears of blood,
as long as the earth exists and the heavens turn.
For the loss of her most precious noble father,
and for the injustice and bitter humiliation she faced.
Can the gift given to al-Ṣiddīqah be distributed,
along with her inheritance from the greatest creation?
How can her words be answered with force,
for that amounts to rejecting the Verse of Purification!
Can religion be taken from a Bedouin Arab,
while that which has been recorded in writing is discarded?
They usurped what she possessed,
and perpetrated the most heinous of crimes.
Woe be to them, they asked her for evidence,
which was against the common and evident practice.
Their rejection of the testimony of her witnesses,
was the greatest testament to their true intention.
Protecting the borders was not their intention;
rather, it was to block her door and that of al-Murtaḍā.
They blocked the truth and they blocked his door,
as though they were protected from the consequence.
Is the pure one of such great status to be
buried at night and her grave concealed thus?
She was not buried by night in secret and stealth,
except for of her anger against the oppressors.
Never has one heard of anything such as this,
her status was unknown, and her grave as well.
Woe be to them from the wrath of the Almighty,
for their oppression of the chosen sweet-scented flower.

3) One of the contemporary poets has written:

إن قيـل حـوّاء قلـت: فـاطم فخرهـا أو قيـل مـريم قلـت: فـاطم أفضـل

أفهـــل لحـــوّا والـــد كمحمـــد؟ أم هـــل لمـــريم مثـــل فـــاطم أشـــبَلُ
كـــلٌّ لهـــا حـــين الـــولادة حالـــة منهـــا عقـــول ذوي البصـــائر تـــذهل
هـــذي لنخلتهـــا التجـــت فتســـاقطت رطبـــاً جنيـــاً فهـــي منـــه تأكـــل
وضـــعت بعيسى ـ وهـــي غـــير مروعـــة أنّي وحارســـها السرِّ ـــي الأبســـل
وإلى الجـــدار وصـــفحة البـــاب التجـــت بنـــت النبـــي فأســـقطت مـــا تحمـــل
ســـقطت وأســـقطت الجنـــين وحولهـــا مـــن كـــل ذي حســـب لئـــيم جحفـــل
هـــذا يعنّفهـــا وذاك يـــدعّها ويردهـــا هـــذا وهـــذا يركـــل
وأمامهـــا أســـد الأســـود، يقـــوده بالحبـــل قنفـــذ هـــل كهـــذا معضـــل
ولســـوف تـــأتي في القيامـــة فـــاطم تشـــكو إلى رب الســـماء وتعـــول
ولـــترفعنَّ جنينهـــا وحنينهـــا بشـــكاية منهـــا الســـماء تتزلـــزل
ربّـــاه! مـــيراثي وبعـــلي حقَّـــه غصـــبوا، وأبنـــائي جميعـــاً قُتّلـــوا
فرخـــاي: ذا بالسِّـــمّ أمســـى قلبـــه قطعـــاً، وهـــذا بالـــدماء مغسّـــل

If Ḥawwā' is mentioned, I would say: Fāṭimah is her pride,
if Maryam, I would say: Fāṭimah is superior.
Did Ḥawwā' have a father like Muḥammad?
And did Maryam have sons like Fāṭimah's?
Each one had a special state during delivery,
which astound the minds that possess insight.
One shook the palm tree so fell before her,
fresh dates from which she partook.
She gave birth to 'Īsā while she was not afraid;
why fear when she had a powerful unseen protector?
The daughter of the Prophet resorted to the place,
between the wall and the door, thus she miscarried.
She fell and her bady was lost while around her,
were all the legions of cruel and depraved oppressors.
One shouted at her while the other became aggressive;
one pushed her back and the other kicked!
In front of her was the lion of lions being led
by a rope pulled by Qunfudh, is there any worse calamity?
On the Day of Resurrection, Fāṭimah will come,
complaining to the Lord of the Heavens and wailing.
She will raise up her beloved unborn child,
and by her complaint the heavens will tremble.
O Lord! My inheritance and the right of my husband,
did they usurp, and all my sons were killed.
My two sons: one whose heart turned to pieces
by poison, the other who was bathed his own blood.

4) Part of a poem written by one of the nobles of Makkah reads:

وأتـــت فـــاطم تطالـــب بـــالإرث ... مـــن المصـــطفى فـــما ورّثاهـــا
ليـــت شـــعري لِـــمَ خولفـــت ســـنن ... القـــرآن فيهـــا؟ والله قـــد أعلاهـــا
نُســـخت آيـــةَ المواريـــث منهـــا ... أم هُـــما بعـــد فرضـــها بـــدّلاها؟
أم تـــرى آيـــة المـــودة لم تـــأ ... تِ بـــوُدّ الزهـــراء في قرباهـــا
ثـــم قـــالا: أبـــوك جـــاء بهـــذا ... حجـــة مـــن عنـــادهم نصـــباها
قـــال: للأنبيـــاء حكـــم بـــأن لا ... يُورثـــوا في القـــديم وانتهراهـــا
أفَنِنـــتُ النبـــي لم تـــدر إن كـــا ... ن نبـــي الهـــدى بـــذلك فاهـــا؟
بضـــعة مـــن محمـــد خالفـــت مـــا ... قـــال؟ حاشـــا مولاتنـــا حاشـــاها
ســـمعته يقـــول ذاك وجـــاءت ... تطلـــب الإرث ضـــلّةً وســـفاها؟
هـــي كانـــت لله أتقـــي وكانـــت ... أفضـــل الخلـــق عفّـــةً ونزاهـــا
أو تقـــول: النبـــي قـــد خـــالف القـــر ... آن؟ ويـــح الأخبـــار ممـــن رواهـــا
سل بإبطـال قـولهم سـورة النمـفهُما ... ـل، وسَـل مـريم التـي قبـل طـه
ينبئـــان عـــن إرث يحيـــى ... وســـليمان مـــن أراد انتباهـــا
فـــدعت واشـــتكت إلى الله مـــن ذاك ... وفاضـــت بـــدمعها مقلتاهـــا
ثـــم قالـــت: فنَحلـــة لي مـــن والـــدي ... المصـــطفى فلـــم ينحلاهـــا
فأقامـــت بهـــا شـــهوداً فقـــالوا: ... بعلهـــا شـــاهد لهـــا وابناهـــا
لم يجيـــزوا شـــهادة أبنـــيِ رســـول ... الله هـــادي الأنـــام إذ ناصـــباها
لم يكـــن صـــادقاً عـــليّ ولا فاطمـــة ... عنـــدهم ولا ولـــداها
جرعاها من بعد والدها الليت شعري ... ـــغيظ مـــراراً فبـــئس مـــا جرّعاهـــا
ما كان ضرّهـما الحفـكان إكـرام خـاتم ... ـــظ لعهـــد النبـــي لـــو حفظاهـــا
الرســـــــــل الهـــــــــا ... دي البشـــير النـــذير لـــو أكرماهـــا
ولكـــان الجميـــل أن يقطعاهـــا ... فـــدكاً، لا الجميـــل أن يقطعاهـــا
أتـــرى المســـلمين كـــانوا يلومـــو ... نهـــما في العطـــاء لـــو أعطياهـــا
كانـــت تحـــت الخضـــراء بنـــت نبـــي ... صـــادقِ نـــاطقِ أمـــينِ ســـواها
بنـــتِ مَـــنْ؟ أمّ مَـــنْ؟ حليلـــة مَـــنْ؟ ... ويـــل لمـــن ســـنّ ظلمهـــا وأذاهـــا
شـــيعت نفســـها في أجرهـــا أم عنـــاداً ... لأبيهـــا النبـــي لم يتبعاهـــا؟
أم لأن البتـــول أوصـــت بـــأن لا ... يشـــهدا دفنهـــا فـــما شـــهداها
لا نبـــي الهـــدى أطيـــع، ولا فـــا ... طمـــة أكرمـــت ولا حســـناها

And Fāṭimah came seeking her inheritance
from al-Muṣṭafā, but they did not give it to her.
I wonder why the Qur'ānic practice was opposed
regarding her, while Allāh has elevated her.
Was the verse of inheritance abrogated for her,
or did the two alter it after its establishment?
Or did the verse of al-Mawaddah not descend

for the love of al-Zahrā', as part of the 'near ones'?
They then said: Your father instructed thus,
as [their] *proof, out of their intransigence towards her.*
One said: "Prophets have a rule that they do not
leave inheritance, from olden days," chiding her.
Would the Prophet's daughter not know if the
Prophet of guidance had said such a thing?
Did the beloved of the Prophet go against what
he had said? Far be it for our mistress to do so!
Could she have heard him say this yet come
asking for her inheritance, like a misguided fool?
She was the most God-wary and was
the best of creatures in chastity and purity.
Or do you say the Prophet went against the Qur'ān?
Preposterous are the reports and their narrators!
Ask, to invalidate their claims, the chapter of the Ant,
and refer to [Surah] *Maryam that precedes Ṭāhā.*
As they both inform us of Yaḥyā's inheritance,
and of Sulaymān, for those who will pay heed.
So she called out and complained to Allāh about
that, and her eyes welled up with her tears.
Then she said: "It was a gift to me from my father
al-Muṣṭafā," but they did not give it to her.
Thus witnesses testified on her behalf, but said
they: "Her witnesses are [only] *her husband and children".*
They did not accept the testimony of the sons
of the Prophet, the guide of mankind, out of enmity.
'Alī was not considered truthful by them,
nor was Fāṭimah, nor were her two sons!
They made her swallow, after her father's death,
rage, again and again, how evil was their deed!
I wonder what harm would it do to them to preserve
their covenant with the Prophet, had they done so?
They would have honoured the final Messenger, the guide,
the giver of good news and the warner, by honouring her.
It would have been better had they reserved Fadak for her,
and was improper for them to cut her off from it.
Do you think the Muslims would have blamed them
for giving generously if they gave it to her?
Was there, on earth, any daughter of the Prophet,

the truthful, eloquent & trustworthy, other than her?
Whose daughter, whose mother, whose wife [was she]*?*
Woe be to those who oppressed and hurt her.
Her soul was accompanied by the angels of the Merciful Lord
with compassion for her, but the two were absent.
Was it because of their indifference or apathy for her,
or for her father that they did not come?
Or was it because al-Batūl had instructed that the two of them
should not witness her funeral that they were left out?
Neither was the Prophet of guidance obeyed, nor was
Fāṭimah honoured, nor her sons' al-Ḥasanayn…

* * * * *

FINAL WORDS

Respected reader, we have spent some time with you studying the life of al-Sayyidah Fāṭimah al-Zahrā' (*ʿa*) and have briefly discussed the biography of the Mistress of all Women of the Worlds. Note that we only mentioned a few aspects concerning her life in this book. If we had intended to recount all that has been recorded in the works of history and narrated in the various corpora of traditions, this book would be much larger and voluminous than what it is. However, we have sufficed with that which is easy to understand and comprehend, and not difficult for individuals to bear, so that the accusers may not accuse us of espousing extremist and radical views.

That said, I will readily accept any scholarly criticism whether it is logical, literary or historical, and gladly welcome the same. And our final declaration is: *All Praise belongs to Allāh, Lord of the Universe*.

Muḥammad Kāẓim al-Qazwīnī,
Karbalā' al-Muqaddasah, Iraq
1393 A.H.

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APPENDIX: SAYINGS & NARRATIONS

١ فاطمة حوراء إنسية، كلما اشتقت إلى الجنة قبلّتها.

٢ ابنتي فاطمة حوراء آدمية.

٣ فاطمة هي الزهراء.

٤ كانت فاطمة كالقمر ليلة البدر، أو الشمس كفرغماً، إذا خرج من السحاب، بيضاء مشرَبة حمرة، لها شعر أسود، من أشد الناس برسول الله شبهاً.

٥ كانت فاطمة تُحدِّث في بطن أُمِّها، ولما وُلدت وقعت حين وقعت على الأرض ساجدة، رافعة إصبعها.

٦ ما رأيت أحداً أشبه سمتاً ودلاً وهدياً وحديثاً برسول الله في قيامه وقعوده من فاطمة الزهراء كانت إذا دخلت على رسول الله قام إليها فقبّلها ورحّب بها، وأخذ بيدها وأجلسها في مجلسه.

٧ ما رأيت أحداً أشبه كلاماً وحديثاً من فاطمة برسول الله (صلى الله عليه وآله).

٨ أنه كان حسن الوجه كأنه قمر ليلة البدر، وكأن عنقه إبريق فضة، ضحوك السن، فإن تبسّم فعن اللؤلؤ المنظوم.

٩ أشبهتَ خَلقي خُلقي وأنت من شجرتي التي أنا منها.

١٠ علي خير أُمَّتي، وأعلمهم علماً، وأفضلهم حلماً.

١١ إني زوَّجتك أقدم أُمَّتي سلماً، وأكثرهم علماً، وأعظمهم حلماً.

١٢ زوّجتك أقدمهم سلماً، وأحسنهم خُلقاً.

١٣ إن الله يغضب لغضبك ويرضى لرضاك.

١٤ من عرف هذه فقد عرفها، ومن لم يعرفها، فهي بضعة مني، هي قلبي وروحي التي بين جنبيّ، فمن آذاها فقد آذاني.

١٥ فاطمة بضعة مني، يريبني ما رابها، ويؤذيني ما آذاها.

١٦ فاطمة بضعة مني، فمن أغضبها فقد أغضبني.

١٧ فاطمة بضعة مني، يقبضني ما يقبضها ويبسطني ما يبسطها.

١٨ إن هذا أول من آمن بي، وهذا أول من يصافحني يوم القيامة.

١٩ أوّلكم وارداً عليّ الحوض أوّلكم إسلاماً: علي بن أبي طالب.

٢٠ اللهم ائتني بأحبَ خلقك إليك ليأكل معي.

٢١ إنّ علياً أحبّ الرجال إليّ، وأكرمهم عليّ، فاعرفي له حقه، وأكرمي مثواه.
٢٢ أحبّ الناس إليّ من الرجال علي.
٢٣ علي خير مَن أتركه بعدي.
٢٤ خير رجالكم علي بن أبي طالب، وخير نسائكم فاطمة بنت محمد.
٢٥ علي خير البشر، فمن أبى فقد كفر.
٢٦ من لم يقل علي خير الناس فقد كفر.
٢٧ لأعطيّن الراية غداً رجلاً يحبه الله ورسوله، ويحب الله ورسوله.
٢٨ علي مني بمنزلة رأسي من بدني أو جسدي.
٢٩ علي مني بمنزلتي من ربي.
٣٠ علي أحبّهم إليّ، وأحبّهم إلى الله.
٣١ أنا منك وأنت مني، أو: أنت مني وأنا منك.
٣٢ علي مني وأنا منه، وهو ولي كل مؤمن من بعدي.
٣٣ لا يذهب بها إلا رجل مني وأنا منه.
٣٤ لحمك لحمي ودمك دمي والحق معك.
٣٥ ما من نبي إلاَّ وبه نظير في أمته، وعلي نظيري.
٣٦ كان رسول الله إذا أغضب لم يجترئ أحد أن يكلّمه غير علي.
٣٧ والله ما رأيت أحداً أحبّ إلى رسول الله من علي ولا في الأرض امرأة كانت أحبّ إليه من امرأته.
٣٨ أحب الناس إلى رسول الله (صلى الله عليه وآله) من النساء فاطمة، ومن الرجال علي.
٣٩ دخلت مع عمتي على عائشة فسألت: أي الناس أحب إلى رسول الله؟! قالت: فاطمة. فقيل: من الرجال؟ قالت: زوجها، إن كان ما علمت صوّاماً قوّاماً.
٤٠ إن الله اطلع على أهل الأرض فاختار منه أباك فبعثه نبياً، ثم اطلع الثانية فاختار بعلك فأوحى إليّ فأنكحته واتخذته وصياً.
٤١ إن الله اختار من أهل الأرض رجلين أحدهما أبوك والآخر زوجك.
٤٢ لا تسترضعوا الحمقاء فإن الرضاع يعدي.
٤٣ ما نفعني مالٌ قط مثل ما نفعني مال خديجة.
٤٤ ما قام ولا استقام الدين إلاّ بسيف علي ومال خديجة.
٤٥ ما أبدلني منها، لقد آمنت بي حين كفر بي الناس، وصدَّقتني حين كذّبني الناس، وأشركتني في مالها حين حرمني الناس، ورزقني الله ولدها، وحرمني ولد غيرها.
٤٦ ...هبط جبرئيل على رسول الله (صلى الله عليه وآله) فناداه يا محمد! العلي الأعلى يقرأ عليك السلام، وهو يأمرك أن تعتزل خديجة أربعين صباحاً. فشقّ ذلك على النبي (صلى الله عليه

وآله) وكان لها محباً وبها وامقاً (محباً) فأقام النبي أربعين يوماً يصوم النهار ويقوم الليل، حتى إذا كان في آخر أيامه تلك. بعث إلى خديجة بعمار بن ياسر وقال: قل لها: يا خديجة لا تظني أن انقطاعي عنك هجرة ولا قلى، ولكن ربي أمرني بذلك لينفّذ أمره، فلا تظني يا خديجة إلاّ خيراً، فإن الله عز وجل ليباهي بك كرام ملائكته كل يوم مراراً. فإذا جنّك الليل فأجيفي (ردّي) الباب، وخذي مضجعك من فراشك، فإني في منزل فاطمة بنت أسد. فجعلت خديجة تحزن كل يوم مر اراً لفقد رسول الله (صلى الله عليه وآله) فلما كان في كمال الأربعين هبط جبرئيل فقال: يا محمد! العلي الأعلى يقرئك السلام وهو يأمرك أن تتأهب لتحيّته وتحفته. فقال النبي (صلى الله عليه وآله): يا جبرئيل وما تحفة رب العالمين وما تحيته؟ فقال جبرئيل: لا علم لي. فبينما النبي (صلى الله عليه وآله) كذلك إذ هبط ميكائيل ومعه طبق مغطّى بمنديل سندس أو إستبرق، فوضعه بين يدي النبي (صلى الله عليه وآله) وأقبل جبرئيل (عليه السلام) وقال: يا محمد يأمرك ربك أن تجعل الليلة إفطارك على هذا الطعام. قال علي بن أبي طالب (عليه السلام): كان النبي (صلى الله عليه وآله) إذا أراد أن يفطر أمرني أن أفتح الباب لمن يرد من الأقطار فلما كان في تلك الليلة أقعدني النبي (صلى الله عليه وآله) على باب المنزل وقال: يا بن أبي طالب إنه طعام محرّم إلاّ عليّ. قال علي (عليه السلام): فجلست على الباب، وخلى النبي (صلى الله عليه وآله) بالطعام، وكشف الطبق، فإذا عذق من رطب، وعنقود من عنب، فأكل النبي (صلى الله عليه وآله) منه شبعاً وشرب من الماء رياً، ومدّ يده للغسل، فأفاض الماء عليه جبرئيل، وغسل يده ميكائيل وتمندله إسرافيل، وارتفع فاضل (باقي) الطعام مع الإناء إلى السماء.

ثم قام النبي (صلى الله عليه وآله) ليصلي فأقبل عليه جبرئيل وقال: الصلاة محرّمة عليك في وقتك حتى تأتي إلى منزل خديجة فتواقعها، فإن الله عز وجل آلى (حلف) على نفسه أن يخلق من صلبك هذه الليلة ذرية طيّبة.

فوثب النبي (صلى الله عليه وآله) إلى منزل خديجة. قالت خديجة: وقد كنت قد ألفت الوحدة، فكان إذا جنّني الليل غطّيت رأسي، وسجفت (أرسلت) ستري وغلّقت بابي، وصلّيت وِردي، وأطفأت مصباحي، وآويت إلى فراشي؛ فلما كانت تلك الليلة لم أكن نائمة ولا بالمنتبهة إذ جاء النبي فقرع الباب، فناديت: من هذا الذي يقرع حلقة لا يقرعها إلا محمد؟ فنادى النبي (صلى الله عليه وآله) بعذوبة كلامه وحلاوة منطقه: افتحي يا خديجة فإني محمد. قالت خديجة: فقمت مستبشرة بالنبي، وفتحت الباب، ودخل النبي المنزل، وكان النبي (صلى الله عليه وآله) إذا دخل المنزل دعا بالإناء فتطهر للصلاة ثم يقوم فيصلي ركعتين يوجز فيهما، ثم يأوي إلى فراشه.

فلما كانت تلك الليلة لم يدعُ بالإناء ولم يتأهب للصلاة... بل كان بيني وبينه ما يكون بين المرأة وبعلها، فلا والذي سمك السماء، وأنبع الماء ما تباعد عني النبي حتى أحسست بثقل فاطمة في بطني... الخ.

٤٧ لما عُرج بي إلى السماء أخذ بيدي جبرئيل فأدخلني الجنة فناولني من رطبها فأكلته، فتحول ذلك نطفة في صلبي فلما هبطت واقعت خديجة، فحملت بفاطمة، ففاطمة حوراء إنسيّة، فكلما اشتقت إلى رائحة الجنة شممت رائحة ابنتي فاطمة.

٤٨ إن جبرئيل أتاني بتفاحة من تفاح الجنة فأكلتها فتحول ماءَ في صلبي ثم واقعت خديجة فحملت بفاطمة. وأنا أشم منها رائحة الجنة.

٤٩ أما والله لو علمت حبَي لها لازددت لها حباً، إنه لما عرج بي إلى السماء الرابعة... إلى أن يقول: فإذا برطب ألين من الزبد، وأطيب من المسك، وأحلى من العسل، فأخذت رطبة فأكلتها فتحولت الرطبة نطفة في صلبي، فلما أن هبطت إلى الأرض واقعت خديجة فحملت بفاطمة، ففاطمة حوراء إنسية، فإذا اشتقتُ إلى الجنة شممتُ رائحة فاطمة.

٥٠ لما حملتُ بفاطمة كانت حملاً خفيفاً، تكلّمني من باطني.

٥١ لما حملت خديجة بفاطمة كانت تكلمها ما في بطنها، وكانت تكتمها عن النبي (صلى الله عليه وآله) فدخل عليها يوماً وجدها تتكلم وليس معها غيرها، فسألها عمن كانت تخاطبه فقالت: ما في بطني، فإنه يتكلم معي. فقال النبي (صلى الله عليه وآله): أبشري يا خديجة، هذه بنت جعلها الله أم أحد عشر من خلفائي يخرجون بعدي وبعد أبيهم.

٥٢ قالت خديجة: وا خيبة من كذَّب محمداً وهو خير رسول ربي. فنادت فاطمة من بطنها: يا أماه لا تحزني ولا ترهبي، فإن الله مع أبي.

٥٣ ولدت بعد النبوة بخمس سنين وبعد الإسراء بثلاث سنين، وقبض النبي ولفاطمة يومئذ ثماني عشرة سنة.

٥٤ ولدت فاطمة بعد النبوة بخمس سنين، وبعد الإسراء بثلاث سنين في العشرين من جمادى الآخرة، وأقامت مع أبيها بمكة ثماني سنين ثم هاجرت.

٥٥ ولدت فاطمة بنت محمد بعد مبعث رسول الله بخمس سنين، وتوفيت ولها ثماني عشرة سنة وخمسة وسبعون يوماً.

٥٦ ولدت فاطمة بعد مبعث النبي بخمس سنين.

٥٧ يوم العشرين من جمادى الآخرة كان مولد السيدة فاطمة الزهراء سنة اثنتين من المبعث.

٥٨ ولدت في العشرين من جمادى الآخرة يوم الجمعة سنة اثنتين من المبعث، وقيل سنة خمسٍ من المبعث.

٥٩ في اليوم العشرين من جمادى الآخرة يوم الجمعة سنة اثنتين من المبعث كان مولد فاطمة (عليها السلام).

٦٠ ولدت فاطمة في جمادى الآخرة العشرين منها سنة خمس وأربعين من مولد النبي.

٦١ إن فاطمة كانت أصغر بنات رسول الله سناً، ولدت وقريش تبني الكعبة.

٦٢ كان مولد فاطمة قبل النبوة وقريش حينئذ تبني الكعبة.

٦٣ فلما قربت ولادتي أرسلت إلى القوابل من قريش فأبين عليّ لأجل محمد (صلى الله عليه وآله) فبينما أنا كذلك إذ دخل عليّ أربع نسوة، عليهن من الجمال والنور ما لا يوصف، فقالت إحداهن: أنا أمك حواء. وقالت الأُخرى: أنا آسية. وقالت الأُخرى: أنا أم كلثوم (كلثم) أخت موسى، وقالت الأُخرى: أنا مريم، جئنا لنلي أمرك.

٦٤ فولدت فاطمة فوقعت حين وقعت على الأرض ساجدة رافعة إصبعها.

٦٥ إن خديجة (عليها السلام) لما تزوج بها رسول الله هجرتها نسوة مكة فكن لا يدخلن عليها ولا يسلمن عليها ولا يتركن امرأة تدخل عليها فاستوحشت خديجة لذلك وكان جزعها وغمها حذرا عليه (صلى الله عليه وآله) فلما حملت بفاطمة كانت فاطمة (عليها السلام)(ع) تحدثها من بطنها وتصبرها وكانت تكتم ذلك من رسول الله (صلى الله عليه وآله) فدخل رسول الله يوما فسمع خديجة تحدث فاطمة (عليها السلام)(ع) فقال لها يا خديجة من تحدثين قالت الجنين الذي في بطني يحدثني ويؤنسني قال يا خديجة هذا جبرئيل يخبرني أنها أنثى وأنها النسلة الطاهرة الميمونة وأن الله تبارك وتعالى سيجعل نسلي منها وسيجعل من نسلها أئمة ويجعلهم خلفاءه في أرضه بعد انقضاء وحيه.

٦٦ فبينا هي كذلك إذ دخل عليها أربع نسوة سمر طوال كأنهن من نساء بني هاشم ففزعت منهن لما رأتهن فقالت إحداهن لا تحزني يا خديجة فإنا رسل ربك إليك ونحن أخواتك أنا سارة وهذه آسية بنت مزاحم وهي رفيقتك في الجنة وهذه مريم بنت عمران وهذه كلثم أخت موسى بن عمران بعثنا الله إليك لنلي منك ما تلي النساء من النساء فجلست واحدة عن يمينها وأخرى عن يسارها والثالثة بين يديها والرابعة من خلفها فوضعت فاطمة (عليها السلام)(ع) طاهرة مطهرة فلما سقطت إلى الأرض أشرق منها النور حتى دخل بيوتات مكة ولم يبق في شرق الأرض ولا غربها موضع إلا أشرق فيه ذلك النور ودخل عشر من الحور العين كل واحدة منهن معها طست من الجنة وإبريق من الجنة وفي الإبريق ماء من الكوثر فتناولتها المرأة التي كانت بين يديها فغسلتها بماء الكوثر وأخرجت خرقتين بيضاوين أشد بياضا من اللبن وأطيب ريحا من المسك والعنبر فلفتها بواحدة وقنعتها بالثانية ثم استنطقتها فنطقت فاطمة (عليها السلام)(ع) بالشهادتين وقالت أشهد أن لا إله إلا الله وأن أبي رسول الله سيد الأنبياء وأن بعلي سيد الأوصياء وولدي سادة الأسباط.

٦٧ خذيها يا خديجة طاهرة مطهرة زكية ميمونة بورك فيها وفي نسلها فتناولتها فرحة مستبشرة وألقمتها ثديها فدر عليها.

٦٨ وكانت خديجة إذا ولدت ولداً دفعته لمن يرضعه، فلما ولدت فاطمة لم ترضعها أحد غيرها.

٦٩ لفاطمة تسعة أسماء عند الله عز وجل: فاطمة والصدِّيقة والمباركة، والطاهرة، والزكية، والراضية والمرضية، والمحدَّثة، والزهراء...

٧٠ سميت فاطمة في الأرض لأنه فطمت شيعتها من النار.

٧١ يا فاطمة أتدرين لِمَ سُمِّيتِ فاطمة؟ قال علي (عليه السلام): لم سُميت؟ قال: لأنها فُطمت هي وشيعتها من النار.

٧٢ سميت فاطمة لأن الله فطمها وذريتها من النار من لقي الله منهم بالتوحيد والإيمان بما جئت به.

٧٣ إنما سماها فاطمة لأن الله عز وجل فطمها ومحبيها من النار.

٧٤ إنما سميت ابنتي فاطمة، لأن الله فطمها وذريتها ومحبيها عن النار.

٧٥ إلهي وسيدي سميتني فاطمة وفطمت بي من تولاني وتولى ذريتي من النار ووعدك الحق وأنت لا تخلف الميعاد.

٧٦ فيقول الله عز وجل صدقت يا فاطمة إني سميتك فاطمة وفطمت بك من أحبك وتولاك وأحب ذريتك وتولاهم من النار ووعدي الحق وأنا لا أخلف الميعاد...

٧٧ أتدرون أيّ شيء تفسير فاطمة؟ ...فُطمت من الشر.

٧٨ لولا أن أمير المؤمنين تزوّجها لما كان لها كفء إلى يوم القيامة على وجه الأرض، آدم فمن دونه.

٧٩ لو لم يخلق الله علياً لما كان لفاطمة كفء.

٨٠ ...إنما سميت فاطمة لأن الخلق فطموا عن معرفتها.

٨١ إني فطمتك بالعلم وفطمتك من الطمث.

٨٢ والله لقد فطمها الله تبارك وتعالى بالعلم وعن الطمث بالميثاق.

٨٣ سلام الله على فاطمة، أما إن سميتها فاطمة فلا تلطمها ولا تشتمها وأكرمها.

٨٤ أما إذا سميتها فاطمة فلا تسبها ولا تلعنها ولا تضربها.

٨٥ إنني أول من أقرّ بربي، إن الله أخذ ميثاق النبيين وأشهدهم على أنفسهم ألست بربكم قالوا: بلى. فكنت أول من أجاب.

٨٦ قلت لأبي عبد الله الصادق (عليه السلام): كيف أجابوا وهم ذر؟ قال: جعل فيهم ما إذا سألهم أجابوه.

٨٧ من ظَهرِ آدم ذريتَه إلى يوم القيامة فخرجوا كالذر، فعرّفهم وأراهم صنعه، ولولا ذلك لم يعرف أحد ربه.

٨٨ أما والله إني لأعلم أنك حجر، لا تضر ولا تنفع، ولولا أن رسول الله استلمك ما استلمتك.

٨٩ يا أبا حفص لا تفعل فإن رسول الله (صلى الله عليه وآله) لم يستلم إلاَّ لأمر قد علمه ولو قرأت القرآن فعلمت من تأويله ما علم غيرك لعلمت أنه يضر وينفع، له عينان وشفتان ولسان ذلق يشهد لمن وافاه بالموافاة.

٩٠ لما خلق الله آدم... إلى أن قال: وعليه جارية لها نور وشعاع، وعلى رأسها تاج من الذهب، مرصّع بالجواهر لم ير آدم أحسن منها. فقال: يا رب من هذه؟ قال: فاطمة بنت محمد (صلى الله عليه وآله) فقال: يا رب من يكون بعلها؟ قال: يا جبرئيل افتح له باب قصر من اليا قوت. ففتح له، فرأى فيه قبّةً من الكافور، فيها سرير من ذهب، عليه شاب حسنه كحسن يوسف فقال: هذا بعلها علي بن أبي طالب...

٩١ لما خلق الله آدم وحوّاء تبخترا في الجنة وقالا: من أحسن منّا؟ فبينما هما كذلك. إذ هما بصورة جارية لم ير مثلها، لها نور شعشعاني يكاد يطفئ الأبصار. قالا: يا رب ما هذه؟ قال: صورة فاطمة سيدة نساء ولدك قال: ما هذا التاج على رأسها قال: علي بعلها. قال فما القرطان قال: ابناها، وجد ذلك في غامض علمي قبل أن أخلقك بألفي عام.

٩٢ أتيتَ ثلاثاً لم يؤتَهن أحد ولا أنا: أتيتَ صهراً مثلي ولم أوت أنا مثلي، وأتيتَ زوجة صدِّيقة مثل ابنتي ولم أوت أنا مثلها زوجة، وأوتيتَ الحسن والحسين من صلبك ولم أوتَ من صلبي مثلهم ولكنكم مني وأنا منكم.

٩٣ لا تضيقنَّ، فإنها صدِّيقة، ولم يغسَلها إلا صدِّيق، أما علمت أن مريم لم يغسَلها إلا عيسى.

٩٤ ...وهي الصديقة الكبرى، وعلى معرفتها دارت القرون الأول.

٩٥ الكوثر: الخير الكثير الذي أعطاه الله إياه.

٩٦ قلت لسعيد بن جبير فإنّ ناساً يزعمون أنَّه نهر في الجنة. قال: النهر الذي في الجنة هو من الخير الكثير الذي أعطاه.

٩٧ إن محمداً أبتر، فإن مات، مات ذكره.

٩٨ كنت أنا وأبي العباس بن عبد المطلب جالسين عند رسول الله (صلى الله عليه وآله) إذ دخل علي بن أبي طالب فسلّم، فردّ عليه رسول الله (صلى الله عليه وآله) وبشّ به، فقال العباس: يا رسول الله أتحبّ هذا؟ فقال النبي (صلى الله عليه وآله): يا عمَّ رسول الله! واللهِ اللهُ أشدُّ حُبّاً له مني ، إنَّ الله جعل ذرية كل نبي في صلبه، وجعل ذريتي في صلب هذا.

٩٩ إنَّ الله عز وجل جعل ذرية كل نبي في صلبه وجعل ذريتي في صلب علي.

١٠٠ أما أنت يا علي فختني وأبو ولدي وأنت مني وأنا منك.

١٠١ طرقت باب رسول الله (صلى الله عليه وآله) ليلة لبعض الحاجة، فخرج وهو مشتمل على شيء لا أدري ما هو؟ فلما فرغت من حاجتي قلت: ما هذا الذي أنت مشتمل عليه؟ فكشفه فإذا هو الحسن والحسين على وركيه، فقال: هذان ابناي، وابنا بنتي، اللهم إنك تعلم أني أحبّهما فأحبهما.

[١٠٢] إن ابني هذا سيد.

[١٠٣] الحسن والحسين ابناي هذان إمامان قاما أو قعدا.

[١٠٤] إن كل بني بنت ينسبون إلى أبيهم إلاَّ أولاد فاطمة فإني أنا أبوهم.

[١٠٥] إنما سميت فاطمة بنت محمد الطاهرة لطهارتها من كل دنس وطهارتها من كل رفث وما رأت قط يوما حمرة ولا نفاسا.

[١٠٦] جمع رسول الله (صلى الله عليه وآله) علياً وفاطمة والحسن والحسين، ثم أدار عليهم الكساء فقال: هؤلاء أهل بيتي، اللهم أذهب عنهم الرجس وطهرهم تطهيراً، وأم سلمة على الباب فقالت: يا رسول الله ألست منهم؟ فقال: إنك لعلى خير أو إلى خير.

[١٠٧] أن رسول الله (صلى الله عليه وآله) خرج وعليه مرط مرجّل من شعر أسود موشى منقوش، فجاء الحسن بن علي فأدخله. ثم جاء الحسين فدخل معه، ثم جاءَت فاطمة فأدخلها، ثم جاء علي فأدخله ثم قال: (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيراً).

[١٠٨] أنه (عليه السلام) لما خرج في المرط الأسود، فجاء الحسن فأدخله، ثم جاء الحسين فأدخله ثم فاطمة ثم علي ثم قال: إنما يريد الله...

[١٠٩] لما نزلت هذه الآية على النبي (صلى الله عليه وآله): (إنما يريد الله...) في بيت أم سلمة فدعا النبي (صلى الله عليه وآله) فاطمة وحسناً وحسيناً فجللّهم بكساء وعليّ خلف ظهره ثم قال: هؤلاء أهل بيتي فأذهب عنهم الرجس وطهرهم تطهيراً. قالت أَمَ سلمة: وأنا معهم يا رسول الله (صلى الله عليه وآله)؟ قال: أنتِ على مكانك، أنت في خير.

[١١٠] أتيت فاطمة (عليها السلام) أسألها عن علي فقالت: توجّهَ إلى رسول الله (صلى الله عليه وآله). فجلست أنتظره فإذا برسول الله قد أقبل ومعه علي والحسن والحسين، قد أخذ بيد كل واحد منهم حتى دخل الحجرة فأجلس الحسن على فخذه اليمنى، والحسين على فخذه اليسرى، وأجلس علياً وفاطمة بين يديه ثم لفَّ عليهم كساه أو ثوبه ثم قرأ: (إنما يريد الله ليذهب عنكم الرجس أهل البيت...) ثم قال: اللهم هؤلاء أهل بيتي حقاً.

[١١١] إن رسول الله كان في بيتها، فأتته فاطمة ببرمة فيها حريرة فدخلت بها عليه فقال لها: ادعي لي زوجك وابنيك، قال: فجاء علي الحسن والحسين فدخلوا، فجلسوا يأكلون من تلك الحريرة، وهو على دكان. وتحته كساء خيبري قالت: وأنا في الحجرة أصلّي، فأنزل الله تعالى: (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيراً)؛ قال: فأخذ فضلَ الكساء فغشّاهم به، ثم أخرج يديه فألوى بهما إلى السماء ثم قال: اللهم هؤلاء أهل بيتي وحامتي فأذهب عنهم الرجس وطهرهم تطهيراً. قالت: فأدخلت رأسي البيت فقلت: أنا معكم يا رسول الله؟ قال: آئل إلى خير، آئل إلى خير.

[١١٢] إن رسول الله (صلى الله عليه وآله) كان من وقت نزول هذه الآية إلى قريب ستة أشهر إذا خرج إلى الصلاة يمر بباب فاطمة يقول: الصلاة أهل البيت إنما يريد الله ليذهب عنكم الرجس...

[١١٣] إن النبي (صلى الله عليه وآله) دعا فاطمة وعلياً وحسناً وحسيناً. لمّا نزلت: إنما يريد الله، فجلّلهم بكساء وقال: والله هؤلاء أهل بيتي، فأذهب عنهم الرجس وطهرهم تطهيراً.

[١١٤] إن رسول الله (صلى الله عليه وآله) أخذ ثوباً وجلّله فاطمة وعلي والحسن والحسين وهو معهم، وقرأ هذه الآية: (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيراً). قالت: فجئت أدخل معهم فقال: مكانك إنك على خير.

[١١٥] إن رسول الله (صلى الله عليه وآله) قال لفاطمة: ائتي بزوجك وابنيك. فجاءت بهم وأكفأ عليهم كساء فدكياً، ثم وضع يده عليهم، ثم قال: اللهم هؤلاء آل محمد، فاجعل صلواتك وبركاتك على آل محمد إنك حميد مجيد. قالت أم سلمة: فرفعت الكساء لأدخل معهم فجذبه رسول الله (صلى الله عليه وآله) وقال: إنك على خير.

[١١٦] قال (صلى الله عليه وآله): اللهم هؤلاء أهل بيتي قالت أم سلمة: يا رسول الله ما أنا من أهل البيت؟ قال: إنك أهلي إلى خير، وهؤلاء أهل بيتي...

[١١٧] قال علي (عليه السلام) لأبي بكر: يا أبا بكر أتقرأ كتاب الله؟ قال: نعم، قال: أخبرني عن قول الله عز وجل: (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيراً). فيمن نزلت؟ فينا أو في غيرنا؟ قال: بل فيكم. قال: فلو أن شهوداً شهدوا على فاطمة بنت رسول الله بفاحشة ما كنت صانعاً؟ قال: كنت أقيم عليها الحدَّ كما أقيم على نساء المسلمين!! قال: كنت إذن عند الله من الكافرين. قال: ولِم؟ قال لأنك رددت شهادة الله لها بالطهارة، وقبلت شهادة الناس عليها...

[١١٨] كتبت إلى الصادق (عليه السلام): هل اغتسل أمير المؤمنين حين غسّل رسول الله (صلى الله عليه وآله) عند موته؟ فأجاب: النبي طاهر مطهّر، ولكن فعل أمير المؤمنين وجرت به السُنة.

[١١٩] عن فاطمة الزهراء بنت رسول الله (صلى الله عليه وآله) أنها قالت: دخل عليّ أبي رسول الله (صلى الله عليه وآله) في بعض الأيام فقال: السلام عليك يا فاطمة. فقلت: وعليك السلام. فقال: إني أجد في بدني ضعفاً. فقلت له: أعيذك بالله يا أبتاه من الضعف. فقال: يا فاطمة ائتيني بالكساء اليماني وغطّني به. قالت فاطمة (عليها السلام) فأتيته بالكساء اليماني فغطَّيته به وصرت أنظر إليه وإذا وجهه يتلألأ كأنه البدر في ليلة تمامه وكماله.

قالت فاطمة: فما كانت إلاَّ ساعة وإذا بولدي الحسن (عليه السلام) قد أقبل وقال: السلام عليك يا أماه. فقلت: وعليك السلام يا قرة عيني وثمرة فؤادي. قال لي: يا أماه إني أشم عندك رائحة طيبة كأنها رائحة جدي رسول الله (صلى الله عليه وآله) فقلت: نعم يا ولدي إن جدك نائم تحت الكساء فأقبل الحسن (عليه السلام) نحو الكساء وقال: السلام عليك يا جداه،

السلام عليك يا رسول الله أتأذن لي أن أدخل معك تحت الكساء؟ فقال: وعليك السلام يا ولدي وصاحب حوضي قد أذنت لك. فدخل معه تحت الكساء.

قالت: فما كان إلاّ ساعة وإذا بولدي الحسين (عليه السلام) قد أقبل وقال: السلام عليك يا أماه. فقلت: وعليك السلام يا قرة عيني وثمرة فؤادي فقال لي: يا أماه إني أشم عندك رائحة طيبة كأنها رائحة جدي رسول الله (صلى الله عليه وآله) فقلت: نعم، إن جدَّك وأخاك تحت الكساء. فدنى الحسين (عليه السلام) نحو الكساء وقال: السلام عليك يا جدَّاه السلام عليك يا من اختاره الله أتأذن لي أن أكون معكما تحت هذا الكساء؟ قال (صلى الله عليه وآله): وعليك السلام يا ولدي وشافع أمتي قد أذنت لك. فدخل معهما تحت الكساء.

قالت فاطمة (عليها السلام) فأقبل عند ذلك أبو الحسن علي بن أبي طالب (عليه السلام) وقال: السلام عليك يا بنت رسول الله فقلت: وعليك السلام يا أبا الحسن يا أمير المؤمنين فقال: يا فاطمة إني أشم عندك رائحة طيبة كأنها رائحة أخي وابن عمي رسول الله (صلى الله عليه وآله) فقلت: نعم، هاهو مع ولديك تحت الكساء. فأقبل أمير المؤمنين (عليه السلام) نحو الكساء وقال: السلام عليك يا رسول الله أتأذن لي أن أكون معك تحت هذا الكساء؟ قال له: وعليك السلام يا أخي وخليفتي وصاحب لوائي قد أذنت لك. فدخل علي (عليه السلام) تحت الكساء.

ثم أتت فاطمة (عليها السلام) وقالت: السلام عليك يا أبتاه السلام عليك يا رسول الله أتأذن لي أن أدخل معكم تحت هذا الكساء؟ قال لها: وعليك السلام يا بنتي وبضعتي قد أذنت لك. فدخلت فاطمة معهم.

فلما اكتملوا واجتمعوا تحت الكساء أخذ رسول الله (صلى الله عليه وآله) بطَرفي الكساء وأومأ بيده اليمين إلى السماء وقال: اللهم إن هؤلاء أهل بيتي وخاصّتي وحامّتي لحمهم لحمي، ودمهم دمي، يؤلمني ما يؤلمهم ويُحرجني ما يُحرجهم، أنا حرب لمن حاربهم، وسلم لمن سالمهم، وعدوٌ لمن عاداهم، ومحب لمن أحبّهم، إنَّهم مني وأنا منهم، فاجعل صلواتك وبركاتك ورحمتك وغفرانك ورضوانك عليّ وعليهم، وأذهب عنهم الرجس وطهّرهم تطهيراً.

قال الله عز وجل: يا ملائكتي ويا سكان سماواتي إني ما خلقت سماءً مبنية، ولا أرضاً مدحيّة، ولا قمراً منيراً، ولا شمساً مضيئة، ولا فلكاً يدور، ولا بحراً يجري، ولا فُلكاً تسري إلاَّ في محبّة هؤلاء الخمسة الذين هم تحت الكساء.

فقال الأمين جبرئيل: يا رب من تحت الكساء؟ فقال الله عز وجل: هم أهل بيت النبوة ومعدن الرسالة، هم فاطمة وأبوها وبعلها وبنوها.

فقال جبرئيل: يا رب أتأذن لي أن أهبط إلى الأرض لأكون لهم سادساً؟ فقال الله عز وجل: قد أذنت لك. فهبط الأمين جبرئيل فقال: السلام عليك يا رسول الله! العلي الأعلى يقرئك السلام، ويخصّك بالتحية والإكرام ويقول لك: وعزتي وجلالي! إني ما خلقت سماءً مبنية، ولا أرضاً

مدحيّة، ولا قمراً منيراً ولا شمساً مضيئة، ولا فلكاً يدور، ولا بحراً يجري ولا فُلكاً تسري إلاَّ لأجلكم، وقد أذن لي أن أدخل معكم تحت الكساء، فهل تأذن لي أن أدخل أنت يا رسول الله؟ فقال رسول الله (صلى الله عليه وآله): وعليك السلام يا أمين وحي الله قد أذنت لك. فدخل جبرئيل معهم تحت الكساء فقال: إن الله قد أوحى إليك يقول: إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيراً.

فقال علي بن أبي طالب: يا رسول الله أخبرني ما لجُلُوسنا هذا تحت الكساء من الفضل عند الله؟ فقال النبي (صلى الله عليه وآله): والذي بعثني بالحق نبياً، واصطفاني بالرسالة نجياً ما ذُكر خبرنا هذا في محفل من محافل أهل الأرض وفيه جمع من شيعتنا ومحبّينا إلاَّ ونزلت عليهم الرحمة وحفّت بهم الملائكة، واستغفرت لهم إلى أن يتفرقوا.

فقال علي (عليه السلام): إذن ـ والله فزنا ـ وفازت شيعتنا وربّ الكعبة، فقال رسول الله (صلى الله عليه وآله): والذي بعثني بالحق نبياً، واصطفاني بالرسالة نجياً ما ذكر خبرنا هذا في محفل من محال أهل الأرض وفيه جمع من شيعتنا ومحبّينا وفيهم مهموم إلاَّ وفرّج الله همّه، ولا مغموم إلاَّ وكشف الله غمه، ولا طالب حاجة إلاَّ وقضى الله حاجته.

فقال علي (عليه السلام) إذن ـ والله ـ فُزنا وسعدنا وكذلك شيعتنا فازوا وسعدوا في الدنيا والآخرة.

[١٢٠] أتاني جبرائيل فقال: يا محمد، إن ربك يحب فاطمة فاسجد، فسجدت....

[١٢١] إن الله يقرئك السلام، ويقرئ مولودك السلام.

[١٢٢] إنَّما سمّيت فاطمة محدَّثة لأن الملائكة كانت تهبط من السماء فتناديها كما تنادي مريم بنت عمران، فتقول الملائكة: يا فاطمة إن الله اصطفاك وطهّرك واصطفاك على نساء العالمين.

[١٢٣] وإن عندنا لمصحف فاطمة، وما يدريهم ما مصحف فاطمة؟ قال: فيه مثل قرآنكم هذا ثلاث مرات، والله ما فيه من قرآنكم حرف واحد وإنما هو شيء أملاه الله عليها وأوحى إليها...

[١٢٤] إنكم لتبحثون عما تريدون وعما لا تريدون! إن فاطمة مكثت بعد رسول الله (صلى الله عليه وآله) خمسة وسبعين يوماً، وكان دخلها حزن شديد على أبيها، وكان جبرئيل يأتيها فيحسن عزاها على أبيها، ويطيب نفسها ويخبرها عن أبيها ومكانه ويخبرها بما يكون بعدها، وكان علي (عليه السلام) يكتب ذلك، فهذا مصحف فاطمة.

[١٢٥] ...ومصحف فاطمة، ما أزعم أن فيه قرآناً، وفيه ما يحتاج الناس إلينا، ولا نحتاج إلى أحد، حتى أن فيه الجلد بالجلدة، ونصف الجلدة، وربع الجلدة وأرش الخدش...

[١٢٦] وأما مصحف فاطمة (عليها السلام) ففيه ما يكون من حادث، وأسماء من يملك إلى أن تقوم الساعة.

[١٢٧] فخلق نور فاطمة الزهراء عليها السلام يومئذ كالقنديل، وعلقه في قرط العرش، فزهرت السماوات السبع، والأرضون السبع، ومن أجل ذلك سميت فاطمة «الزهراء».

[١٢٨] وأما ابنتي فاطمة فإنها سيدة نساء العالمين من الأولين والآخرين، وهي بضعة مني وهي نور عيني، وهي ثمرة فؤادي وهي روحي التي بين جنبيَ، وهي الحوراء الإنسية متى قامت في محرابها بين يدي ربها (جل جلاله) زهر نورها لملائكة السماوات كما يزهر نور الكواكب لأهل الأرض.

[١٢٩] إنما سمِّيت فاطمةُ البتول لأنها تبتَّلت في الحيض والنفاس.

[١٣٠] وسميت فاطمة بتولاً لأنها تبتلت وتقطَّعت عما هو معتاد العورات في كل شهر.

[١٣١] البتول التي لم تر حمرة قط، أي لم تحض، فإن الحيض مكروه في بنات الأنبياء.

[١٣٢] ابنتي حوراء آدمية لم تحض ولم تطمث...

[١٣٣] لم تر فاطمة (رضي الله عنها) دماً في حيض ولا في نفاس.

[١٣٤] ومن خصائص فاطمة (رضى الله عنها) أنها كانت لا تحيض.

[١٣٥] ما رأت فاطمة (رضي الله عنها) في نفاسها دماً ولا حيضاً.

[١٣٦] أما علمت أن ابنتي طاهرة مطهرة، لا يُرى لها دمٌ في طمث ولا ولادة.

[١٣٧] حرّم الله عز وجل على علي النساء ما دامت فاطمة حيّة (في قيد الحياة) قلت: وكيف؟ قال: لأنها طاهرة لا تحيض.

[١٣٨] لا يأتيهن أزواجهن إلاّ وجدوهن أبكاراً.

[١٣٩] لأنها خلقت من الطيب، لا يعتريها عاهة ولا تخالط جسمها آفة... ولا يدنسها حيض، فالرحم ملتزقة...

[١٤٠] إن قريشاً اجتمعوا في الحجر، فتعاقدوا باللات والعزّى ومناة: لو رأينا محمداً لقمنا مقام رجل واحد، ولنقتلنّه، فدخلت فاطمة (عليها السلام) على النبي (صلى الله عليه وآله) باكية، وحكت مقالهم...

[١٤١] ما أنصفتموني! تعطوني ابنكم فأغذوه، وأعطيكم ابني فتقتلونه؟ بل، فليأت كل امرئ بولده فأقتله.

[١٤٢] بالرغم منَّا ما نرى بك يا خديجة، فإذا قدمت على ضرائرك فاقرئيهن السلام! قالت: من هنَّ يا رسول الله؟ قال (صلى الله عليه وآله): مريم بنت عمران، وكلثم أخت موسى، وآسية امرأة فرعون. فقالت: بالرفاء يا رسول الله.

[١٤٣] أمرت أن أبشِّر خديجة ببيت في الجنة من قصب، لا صخب فيه ولا نصب.

[١٤٤] أتبكين وأنت سيدة نساء العا لمين؟ وأنت زوجة النبي؟ مبشَّرة على لسانه بالجنة؟ فقالت: ما لهذا بكيت، ولكن المرأة ليلة زفافها لا بدَّ لها من امرأة تفضي إليها بسرِّها وتستعين بها على حوائجها، وفاطمة حديثة عهد بصبا، وأخاف أن لا يكون لها من يتولى أمرها حينئذ!

[١٤٥] كانت السيدة فاطمة (عليها السلام) تلوذ برسول الله (صلى الله عليه وآله) وتدور حوله وتسأله: يا رسول الله أين أمي؟ فجعل النبي لا يجيبها، وهي تدور على من تسأله، فهبط

عليه جبرئيل فقال: إن ربك يأمرك أن تقرأ على فاطمة السلام وتقول لها: أُمك في بيت من قصب، كعابه من ذهب، وأعمدته من ياقوت أحمر، بين آسية امرأة فرعون ومريم بنت عمران فقالت فاطمة: إن الله هو السلام ومنه السلام، وإليه يعود السلام.

١٤٦ خذي هذا السيف، فلقد صدقني اليوم.

١٤٧ خذيه يا فاطمة فقد أدَّى بعلك ما عليه، قتل الله صناديد قريش بيديه.

١٤٨ دخل رسول الله (صلى الله عليه وآله) منزله، فإذا عائشة مقبلة على فاطمة تصايحها، وهي تقول: والله يا بنت خديجة ما ترين إلا أنّ لأُمِّك علينا فضلاً، وأي فضل كان لها علينا؟ وما هي إلاَّ كبعضنا! فسمع النبي مقالتها لفاطمة، فلما رأت فاطمة رسول الله (صلى الله عليه وآله) بكت، فقال: ما يبكيك يا بنت محمد؟ قالت: ذكرت عائشة أُمي فنقّصتها فبكيتُ. فغضب رسول الله (صلى الله عليه وآله) ثم قال: مَه يا حميراء! فإن الله تبارك وتعالى بارَكَ في الودود الولود وإن خديجة (رحمها الله) ولدت مني طاهراً (وهو عبد الله) وهو المطهّر، وولَدت مني القاسم ورقية وأم كلثوم وزينب، وأنت ممن أعقم الله رَحِمه. فلم تلدي شيئاً.

١٤٩ أمرها إلى ربها، إن شاء أن يزوِّجها زوّجها.

١٥٠ فلما استنارت في سماء الرسالة شمس جمالها، وتم في أفق الجلالة بدر كمالها، امتدت إليها مطالع الأفكار وتمنّت النظر إلى حسنها أبصار الأخيار، وخطبها سادات المهاجرين والأنصار، ردَّهم (المخصوص من الله بالرضا) وقال: إني أنتظر بها القضاء.

١٥١ وخطبها أبو بكر وعمر فقال النبي (صلى الله عليه وآله): إنها صغيرة.

١٥٢ جاء أبو بكر إلى النبي (صلى الله عليه وآله) فقعد بين يديه فقال: يا رسول الله قد علمت مناصحتي وقدَمي في الإسلام وأني... قال: وما ذاك؟ قال: تزوجني فاطمة. فسكت عنه أو قال: فأعرض عنه، فرجع أبو بكر إلى عمر فقال: هلكتُ وأهلكت. قال: وما ذاك قال: خطبت فاطمة إلى النبي (صلى الله عليه وآله) فأعرض عني قال عمر: مكانك حتى آتي النبي فأطلب منه مثل الذي طلبت. فأتى عمر النبي (صلى الله عليه وآله) فقعد بين يديه فقال: يا رسول الله قد علمت مناصحتي وقدَمي في الإسلام وأني... قال: وما ذاك؟ قال: تزوجني فاطمة. فأعرض عنه، فرجع عمر إلى أبي بكر فقال: إنه ينتظر أمر الله فيها.

١٥٣ ما يمنعك أن تخطب فاطمة من ابن عمك؟

١٥٤ ما يمنعك من فاطمة فقال: أخشى أن لا يزوِّجني! قال: فإن يزوِّجك فمن يزوج؟ وأنت أقرب خلق الله إليه...

١٥٥ يا علي قد ذكراها قبلك رجال، فذكرت ذلك لها، فرأيت الكراهة في وجهها، ولكن على رِسلك حتى أخرج إليك.

١٥٦ يا فاطمة إن علي بن أبي طالب مَن قد عرفت قرابته وفضله وإسلامه، وإني قد سألت ربي أن يزوِّجك خير خلقه، وأحبهم إليه، وقد ذكر عن أمرك شيئاً، فما ترين؟

١٥٧ الله أكبر! سكوتها إقرارها.

١٥٨ قال النبي لعلي: هل معك شيء أزوجك به؟ فقال علي: فداك أبي وأمي! والله لا يخفى عليك من أمري شيء، أملك سيفي ودرعي وناضحي!

١٥٩ يا علي! أما سيفك فلا غنى بك عنه، تجاهد به في سبيل الله، وتقاتل به أعداء الله، وناضحك تنضح به على نخلك وأهلك، وتحمل عليه رحلك في سفرك، ولكني قد زوجتك بالدرع ورضيت بها منك، بِع الدرع وائتني بثمنه!

١٦٠ اختار الله الملك الجبار صفوة كرمه، وعبد عظمته لأَمَته سيدة النساء، بنت خير النبيين وسيد المرسلين وإمام المتقين، فوصل حبله بحبل رجل من أهله، صاحبه المصدّق دعوته، المبادر إلى كلمته، على الوَصول بفاطمة البتول ابنة الرسول.

١٦١ الحمد ردائي، والعظمة كبريائي، والخلق كلهم عبيدي وإمائي، زوّجت فاطمة أَمَتي من علي صفوتي اشهدوا يا ملائكتي.

١٦٢ دخل عليّ رجل من الأنصار وقد زوّج ابنته، وقد نثر عليها اللوز والسكر، فتذكرت تزويجك فاطمة ولن تنثر عليها شيئاً. فقال: والذي بعثني بالكرامة، وخصني بالرسالة إن الله لما زوج علياً فاطمة وأمر الملائكة المقربين أن يحدقوا بالعرش، فيهم جبرئيل وميكائيل وإسرافيل، وأمر الطيور أن تغني، فغنّت، ثم أمر شجرة طوبى أن تنثر عليهم اللؤلؤ الرطب مع الدر الأبيض مع الزبرجد الأخضر مع الياقوت الأحمر.

١٦٣ ...ثم أمر الله شجرة الجنان فحملت الحلي والحلل، ثم أمرها فنثرته على الملائكة، فمن أخذ منهم شيئاً يومئذ أكثر مما أخذ غيره افتخر به إلى يوم القيامة.

١٦٤ بينما النبي (صلى الله عليه وآله) في المسجد إذ قال لعليَ: هذا جبرئيل أخبرني أن الله قد زوّجك فاطمة؛ وأشهد على تزويجها أربعين ألف ملَك، وأوحى إلى شجرة طوبى أن أنثري عليهم الدرَّ والياقوت والحلي والحلل، فنثرت عليهم، فابتدرت الحور العين يلتقطن من أطباق الدر والياقوت والحلي والحلل، فهم يتهادونه إلى يوم القيامة.

١٦٥ لا تغالوا في الصداق فتكون عداوة.

١٦٦ قالوا: إنك زوّجت علياً بمهر خسيس فقال لهم: ما أنا زوّجت علياً، ولكن الله زوّجه ليلة أسرى بي عند سدرة المنتهى...

١٦٧ إنما أنا بشر مثلكم، أتزوج فيكم وأزوِّجكم إلاَّ فاطمة، فإن تزويجها نزل من السماء.

١٦٨ اشترِ بهذه الدراهم لابنتي ما يصلح لها في بيتها.

١٦٩ وكانت الدراهم التي أعطاني إياها ثلاثة وستين درهماً.

١٧٠ اللهم بارك لقوم جُلُّ آنيتهم الخزف.

١٧١ لما سمعت بأن أباها زوّجها وجعل الدراهم مهراً لها فقالت: يا رسول الله إن بنات الناس يتزوّجن بالدراهم فما الفرق بيني وبينهن؟ أسألك أن تردها، وتدعو الله تعالى أن يجعل

مهري الشفاعة في عصاة أمتك، فنزل جبرئيل (عليه السلام) ومعه بطاقة من حرير مكتوب فيها: «جعل الله مهر فاطمة الزهراء شفاعة المذنبين من أمة أبيها» فلما احتضرت أوصت بأن توضع تلك البطاقة على صدرها تحت الكفن. فوضعت، وقالت: إذا حشرت يوم القيامة رفعت تلك البطاقة بيدي وشفعت في عصاة أمة أبي.

١٧٢ سألت فاطمة رضي الله عنها النبي (صلى الله عليه وآله) أن يكون صداقها شفاعة لأمته يوم القيامة، فإذا صارت على الصراط طلبت صداقها.

١٧٣ خديجة وأين مثل خديجة؟ صدَّقتني حين كذّبني الناس، وآزرتني على دين الله، وأعانتني عليه بمالها!

إن الله عز وجل أمرني أن أبشّر خديجة ببيت في الجنة من قصب الزمرد، لا صخب فيه ولا نصب.

١٧٤ فديناك بآبائنا وأمهاتنا يا رسول الله إنك لم تذكر من خديجة أمراً إلاَّ وقد كانت كذلك، غير أنها مضت إلى ربها، فهنّأها الله بذلك، وجمع بيننا وبينها في درجات جنته ورضوانه ورحمته. يا رسول الله! هذا أخوك في الدنيا، وابن عمك في النسب، علي بن أبي طالب يحب أن تُدخل عليه زوجته فاطمة تجمع بها شمله.

١٧٥ إن المتكلمة هي أم أيمن قالت: يا رسول الله! لو أن خديجة باقية لقرّت عينها بزفاف فاطمة، وإن علياً يريد أهله، فقرَ عين فاطمة ببعلها، واجمع شملهما، وقرَ عيوننا بذلك.

١٧٦ حضر علي (عليه السلام) عند الرسول (صلى الله عليه وآله) وجلس مطرقاً رأسه نحو الأرض حياءَ منه، فقال له: أتحب أن تدخل عليك زوجتك؟ قال: نعم، فداك أبي وأمي! قال: نعم، وكرامة، أدخلها عليك في ليلتنا هذه أو ليلة غد إن شاء الله. هيئ منزلاً حتى تحوَل فاطمة إليه. قال علي: ما هاهنا منزل إلاَّ منزل حارثة بن النعمان، فقال النبي: لقد استحينا من حارثة بن النعمان، قد أخذنا عامة منازله!

١٧٧ وصل الخبر إلى حارثة، فجاء النبي وقال: يا رسول الله! أنا ومالي لله ولرسوله والله ما شيء أحبّ إلي مما تأخذه، والذي تأخذه أحب إليّ مما تتركه!

١٧٨ يا علي إنه لابدّ للعروس من وليمة.

١٧٩ إن النبي (صلى الله عليه وآله) صنع لها قميصاً جديداً ليلة عرسها وزفافها وكان لها قميص مرقوع وإذا بسائل على الباب يقول: أطلب من بيت النبوة قميصاً خَلِقاً، فأرادت أن تدفع إليه القميص المرقوع، فتذكرت قوله تعالى: (لن تنالوا البرّ حتى تنفقوا مما تحبون). فدفعت له الجديد، فلما قرب الزفاف نزل جبرئيل قال: يا محمد! إن الله يقرؤك السلام، وأمرني أن أسلِّم على فاطمة، وقد أرسل لها معي هدية من ثياب الجنة من السندس الأخضر...

١٨٠ أيها الناس أجيبوا إلى وليمة فاطمة بنت محمد.

١٨١ حضرنا عرس علي وفاطمة رضي الله عنهما فما رأينا عرساً كان أحسن منه...

[١٨٢] لمّا زفت فاطمة إلى علي كان النبي (صلى الله عليه وآله) قُدامها، وجبرئيل عن يمينها، وميكائيل عن يسارها، وسبعون ألف ملك خلفها، يسبّحون الله ويقدّسونه حتى طلع الفجر.

[١٨٣] فلما كانت ليلة الزفاف أتى النبي صلى الله عليه وسلم ببغلته الشهباء وثنى عليها قطيفة وقال لفاطمة: اركبي وأمر سلمان أن يقودها والنبي صلى الله عليه وسلم يسوقها، فبينا هو في بعض الطريق إذ سمع النبي صلى الله عليه وسلم وجبة [كذا] فإذا هو بجبرئيل في سبعين ألفا، وميكائيل في سبعين ألفا، فقال النبي صلى الله عليه وسلم: «ما أهبطكم إلى الأرض؟» قالوا: جئنا نزف فاطمة إلى زوجها علي بن أبي طالب، فكبر جبرئيل وكبر ميكائيل وكبرت الملائكة وكبر محمد صلى الله عليه وسلم فرفع التكبير على العراس من تلك الليلة.

[١٨٤] بارك الله في ابنة رسول الله. يا علي! هذه فاطمة وديعتي عندك! يا علي! نعم الزوجة فاطمة! ويا فاطمة! نعم البعل علي! اللهم بارك فيهما، وبارك عليهما، وبارك لهما في سبيلهما، اللهم إنهما أحب خلقك إلي فأحبهما، واجعل عليهما منك حافظاً، وإني أعيذهما بك وذريتهما من الشيطان الرجيم.

[١٨٥] قال: ألم آمرك أن تخرجي؟ قالت: بلى يا رسول الله! فداك أبي وأمي، وما قصدت خلافك، ولكني أعطيت خديجة عهداً ـ وحدثّته ـ فبكى رسول الله (صلى الله عليه وآله) إذ هاجت عواطفه من حديث خديجة.

[١٨٦] يا أسماء، قضى الله لك حوائج الدنيا والآخرة.

[١٨٧] إن زواجها كان ليلة إحدى وعشرين من المحرم سنة ثلاث من الهجرة.

[١٨٨] أن زواجها كان بعد وفاة رقية زوجة عثمان بستة عشر يوماً وذلك بعد رجوعه من بدر، وذلك لأيام خلت من شوال.

[١٨٩] قالت أسماء بنت عُميس: كنت صاحبة عائشة التي هيأتها وأدخلتها على رسول الله، ومعي نسوة، وقالت: فوالله ما وجدنا عنده قوتاً إلاّ قدحاً من لبن، فشرب ثم ناوله عائشة، فاستحيت الجارية فقلت لها: لا تردي يد رسول الله، خذي منه فأخذته على حياء فشربت منه، ثم قال: ناولي صواحبك فقلن: لا نشتهيه. فقال: لا تجمعن جوعاً وكذباً، قالت: فقلت: يا رسول الله إن قالت إحدانا ـ لشيء ـ : لا نشتهيه أيعدُّ ذلك كذباً؟ قال (صلى الله عليه وآله): إن الكذب ليكتب حتى يكتب الكذيبة كذيبة.

[١٩٠] كنت أنا وجعفر بن أبي طالب مهاجرين إلى بلاد الحبشة...

[١٩١] والنبي (صلى الله عليه وآله) وحمزة وعقيل وجعفر وأهل البيت يمشون خلفها...

[١٩٢] إني أرى سفينة جعفر تعوم في البحر.

[١٩٣] قرأ رسول الله (صلى الله عليه وآله): في بيوت أذن الله أن ترفع ويذكر فيها اسمه يسبّح له بالغدو والآصال. فقام رجل فقال: أي بيوت هذه يا رسول الله؟ فقال: بيوت الأنبياء. فقام إليه

أبو بكر، فقال: يا رسول الله! هذا البيت منها؟ وأشار إلى بيت علي وفاطمة، قال: نعم، من أفضلها!

١٩٤ كنت في مسجد رسول الله، وقد قرأ القارئ: «في بيوت أذن الله أن ترفع ويذكر فيها اسمه...» فقلت: يا رسول الله! ما البيوت؟ فقال: بيوت الأنبياء. وأومأ بيده إلى منزل فاطمة!

١٩٥ خرج رسول الله (صلى الله عليه وآله) يريد فاطمة (عليها السلام) وأنا معه، فلما انتهينا إلى الباب وضع يده عليه فدفعه، ثم قال: السلام عليكم. فقالت فاطمة (عليها السلام): عليك السلام يا رسول الله، قال: أأدخل؟ قالت: أدخل يا رسول الله قال: أدخل أنا ومن معي؟ فقالت: يا رسول الله ليس علي قناع، فقال: يا فاطمة خذي فضل ملحفتك، فقنّعي به رأسك. ففعلت. ثم قال: السلام عليكم. فقالت: وعليك السلام يا رسول الله قال: أأدخل؟ قالت: نعم يا رسول الله قال: أنا ومَن معي؟ قالت: أنت ومَن معك...

١٩٦ فوالله ما أغضبتها ولا أكرهتها على أمر حتى قبضها الله عز وجل، ولا أغضبتني ولا عصت لي أمراً، لقد كنت انظر إليها فتنكشف عني الهموم والأحزان.

١٩٧ فقال لها يوما يا فاطمة هل عندك شيء قالت والذي عظم حقك ما كان عندنا منذ ثلاثة أيام شيء نقريك به قال أفلا أخبرتني قالت كان رسول الله (صلى الله عليه وآله) نهاني أن أسألك شيئا فقال لا تسألين ابن عمك شيئا إن جاءك بشيء [عفو] وإلا فلا تسأليه.

١٩٨ أوحى الله إلى جبرئيل: أنه قد وُلد لمحمد ابن، فاهبط، فأقرأه السلام، وهنأه وقل له: إن علياً منك بمنزلة هارون من موسى، فسمِّه باسم ابن هارون. فهبط جبرئيل فهنأه من الله عز وجل، ثم قال: إن الله تبارك وتعالى يأمرك أن تسميه باسم ابن هارون. فقال النبي (صلى الله عليه وآله): وما كان اسمه؟ قال جبرئيل: شبّر فقال النبي: لساني عربي قال جبرئيل: سمِّه الحسن. فسمّاه الحسن، وأذّن رسول الله (صلى الله عليه وآله) في أذنه اليمنى وأقام في اليسرى.

١٩٩ أقبل جيران أم أيمن إلى رسول الله (صلى الله عليه وآله) فقالوا: يا رسول الله إن أم أيمن لم تنم البارحة من البكاء، لم تزل تبكي حتى أصبحت. فبعث رسول الله إلى أم أيمن فجاءته فقال لها: يا أم أيمن! لا أبكى الله عينيك! إن جيرانك أتوني وأخبروني أنك لم تزل الليل تبكين أجمع، فلا أبكى الله عينيك ما الذي أبكاك؟ قالت: يا رسول الله، رأيت رؤيا عظيمة شديدة، فلم أزل أبكي الليل أجمع فقال لها رسول الله (صلى الله عليه وآله): فقصِّيها على رسول الله، فإن الله ورسوله أعلم. فقالت: تعظم عليَّ أن أتكلم بها. فقال لها: إن الرؤيا ليست على ما تُرى، فقصِّيها على رسول الله.

فقالت: رأيت ليلتي هذه كأن بعض أعضائك ملقىً في بيتي! فقال لها رسول الله (صلى الله عليه وآله): نامت عينك ورأيت خيراً، يا أم أيمن تلد فاطمة الحسين فتربينه وتلبينه فيكون بعض أعضائي في بيتك.

فلما ولدت فاطمة الحسين (عليهما السلام) أقبلت به أم أيمن إلى رسول الله (صلى الله عليه وآله) فقال: مرحباً بالحامل والمحمول يا أم أيمن هذا تأويل رؤياك.

٢٠٠ فلما وُلد الحسين قال النبي (صلى الله عليه وآله): يا عمة هلمّي إليّ ابني فقالت: يا رسول الله إنّا لم ننظفه بعد. فقال: يا عمة أنت تنظّفينه؟ إن الله تبارك وتعالى قد نظّفه وطهّره.

٢٠١ وُلدت في شعبان من السنة الخامسة للهجرة، فحملتها أمها، وجاءت بها إلى أبيها (علي) وقالت: سمِّ هذه المولودة. فقال لها ـ رضي الله عنه ـ : ما كنت لأسبق رسول الله (صلى الله عليه وآله) وكان في سفر له، ولما جاء النبي وسأله عن اسمها قال: ما كنت لأسبق ربي. فهبط جبرئيل يقرأ على النبي السلام من الله الجليل وقال له:

اسم هذه المولودة زينب، فقد اختار الله لها هذا الاسم.

٢٠٢ يا رسول الله من قرابتك هؤلاء الذين وجبت علينا مودتهم؟ قال (صلى الله عليه وآله): علي وفاطمة وابناهما...

٢٠٣ إن الله جعل أجري عليكم المودة في أهل بيتي، وإني سائلكم غداً عنهم.

٢٠٤ فينا في آل حم، لا يحفظ مودّتنا إلاّ كل مؤمن.

٢٠٥ وأنا من أهل البيت الذين افترض الله عز وجل مودتهم وموالاتهم، فقال فيما أنزل على محمد (صلى الله عليه وآله): (قل لا أسألكم عليه أجراً إلاّ المودة في القربى ومن يقترف حسنة نزد له فيها حسناً) واقتراف الحسنة مودتنا أهل البيت...

٢٠٦ جاء إعرابي إلى النبي (صلى الله عليه وآله). قال: يا محمد أعرض عليّ الإسلام. فقال: تشهد أن لا إله إلاّ الله وحده لا شريك له. وأن محمداً عبده ورسوله. قال: تسألني عليه أجراً؟ قال: لا، إلاّ المودة في القربى. قال: قرابتي أو قرابتك؟ قال: قرابتي. قال: هات أبايعك، فعلى من لا يحبّك ولا يحب قرابتك لعنة الله. فقال النبي (صلى الله عليه وآله): آمين.

٢٠٧ فلما رأوه قد فعل ذلك ندموا وتآمروا فيما بينهم وقالوا: والله إنه لَنبي، ولئن بَاهَلَنا ليستجيب الله له علينا، فيهلكنا، ولا ينجينا شيء منه إلاّ أن نستقيله.

٢٠٨ قال أسقف نجران: يا معشر النصارى! إني لأرى وجوهاً لو سألوا الله أن يزيل جبلاً لأزاله بها، فلا تباهلوهم فتهلكوا، ولا يبقى على وجه الأرض نصراني إلى يوم القيامة. فأقبلوا حتى جلسوا بين يديه ثم قالوا: يا أبا القاسم أقلنا. قال: نعم. قد أقلتكم، أما والذي بعثني بالحق لو باهلتكم ما ترك الله على ظهر الأرض نصرانياً إلاّ أهلكه.

٢٠٩ لو علم الله تعالى أن في الأرض عباداً أكرم من علي وفاطمة والحسن والحسين لأمرني ان أُباهل بهم، ولكم أمرني بالمباهلة بهؤلاء، وهم أفضل الخلق.

٢١٠ إن الحسن والحسين مرضا. فعادهما رسول الله (صلى الله عليه وآله) في ناس معه فقالوا: يا أبا الحسن لو نذرت على ولديك. فنذر علي وفاطمة وفضة (جارية لهما): إن برئا (الحسن والحسين) مما بهما أن يصوموا ثلاثة أيام. فشفيا، وما معهم شيء (طعام) فاستقرض علي من

شمعون الخيبري اليهودي ثلاثة أصوع من شعير، فطحنت فاطمة صاعاً واختبزت خمسة أقراص على عددهم فوضعوها بين أيديهم ليفطروا، فوقف عليهم سائل فقال: السلام عليكم أهل بيت محمد، مسكين من مساكين المسلمين، أطعموني أطعمكم الله من موائد الجنة، فآثروه وباتوا لم يذوقوا إلاَّ الماء، وأصبحوا صياماً، فلما أمسوا ووضعوا الطعام بين أيديهم وقف عليهم يتيم فآثروه. ووقف عليهم أسير في الثالثة ففعلوا مثل ذلك. فلما أصبحوا أخذ علي (رضي الله عنه) بيد الحسن والحسين. وأقبلوا إلى رسول الله (صلى الله عليه وآله) فلما أبصرهم وهم يرتعشون كالفراخ من شدة الجوع قال: ما أشدَّ ما يسوءني ما أرى بكم.

وقام فانطلق معهم فرأى فاطمة في محرابها قد التصق بطنها بظهرها، وغارت عيناها فساءه ذلك، فنزل جبرئيل (عليه السلام) وقال: خذها يا محمد، هنّاك الله في أهل بيتك. فأقرأه السورة.

[٢١١] إنهم لم يقولوا حين أطعموا الطعام شيئاً، وإنما علمه الله منهم فأثنى عليهم.

[٢١٢] قال (عليه السلام): المشكاة: فاطمة، المصباح: الحسن، والحسين: الزجاجة. «كأنها كوكب دري» قال: كانت فاطمة كوكباً درياً بين نساء العالمين... «يكاد زيتها يضيء» قال: يكاد العلم ان ينطق منها.

[٢١٣] ...ونور ابنتي فاطمة من نور الله...

[٢١٤] لما نزلت «لا تجعلوا دعاء الرسول بينكم كدعاء بعضكم بعضا» هبت رسول الله أن أقول له "يا أبت" فكنت أقول "يا رسول الله" فأعرض عني مرة واثنتين أو ثلاثا ثم أقبل علي فقال: يا فاطمة إنها لم تنزل فيك ولا في أهلك ولا في نسلك أنت مني وأنا منك إنما نزلت في أهل الجفاء والغلظة من قريش أصحاب البذخ والكبر قولي "يا أبت" فإنها أحيا للقلب وأرضى للرب.

[٢١٥] ما رأيت أحدا كان أشبه كلاما وحديثا برسول الله (صلى الله عليه وآله) من فاطمة، كانت إذا دخلت عليه رحب بها وقبل يدها وأجلسها في مجلسه، فإذا دخل عليها قامت إليه فرحبت به وقبلت يديه...

[٢١٦] كم بنات رسول الله (صلى الله عليه وآله)؟ فقال: أربع. قال: فأيهن أفضل؟ فقال: فاطمة. فقال: ولم صارت أفضل وكانت أصغرهن سنا وأقلهن صحبة لرسول الله صلى الله عليه وآله؟ قال: لخصلتين خصها الله بهما تطولا عليها وتشريفا وإكراما لها. إحداهما أنها ورثت رسول الله (صلى الله عليه وآله) ولم يرث غيرها من ولده. والأخرى أن الله تعالى أبقى نسل رسول الله (صلى الله عليه وآله) منها ولم يبقه من غيرها ولم يخصصها بذلك إلا لفضل إخلاص عرفه من نيتها.

[٢١٧] أنه كان (صلى الله عليه وآله) لا ينام حتى يقبل عرض وجه فاطمة...

[٢١٨] فداك أبوك، كما كنت فكوني.

[٢١٩] فداك أبي وأمي.

[٢٢٠] قبل رسول الله (صلى الله عليه وآله) نحر فاطمة. فقلت: يا رسول الله، فعلت شيئا لم تفعله؟ فقال: يا عائشة، إني إذا اشتقت إلى الجنة قبلت نحر فاطمة.

[٢٢١] كان النبي (صلى الله عليه وآله وسلم) إذا قدم من سفر قبل نحر فاطمة وقال: منها أشم رائحة الجنة.

[٢٢٢] رائحة الأنبياء رائحة السفرجل ورائحة الحور العين رائحة الآس ورائحة الملائكة رائحة الورد ورائحة ابنتي فاطمة الزهراء (عليها السلام) رائحة السفرجل والآس والورد.

[٢٢٣] لو كان الحسن شخصا لكان فاطمة، بل هي أعظم، إن فاطمة ابنتي خير أهل الأرض عنصرا، وشرفا، وكرما.

[٢٢٤] فاطمة بهجة قلبي وابناهما ثمرة فؤادي وبعلها نور بصري والائمة من ولدها امناء ربى وحبل ممدود بينه وبين خلقه من اعتصم بهم نجا ومن تخلف عنهم هوى.

[٢٢٥] النبي (صلى الله عليه وآله وسلم) ناول الزهراء ماءاً فشربت، فقال لها: هنيئا مريئا يا أم الأبرار الطاهرين

[٢٢٦] ألا أبشرك؟! إذا أراد الله أن يتحف زوجة وليه في الجنة بعث إليك، تبعثين إليها من حليك.

[٢٢٧] أفضل نساء أهل الجنة: خديجة بنت خويلد، وفاطمة بنت محمد، وآسية بنت مزاحم (امرأة فرعون) ومريم بنت عمران.

[٢٢٨] خير نساء العالمين أربع: مريم بنت عمران وآسية بنت مزاحم وخديجة بنت خويلد وفاطمة بنت محمد.

[٢٢٩] حسبك من نساء العالمين: مريم بنت عمران وخديجة بنت خويلد، وفاطمة بنت محمد وآسية إمرأة فرعون.

[٢٣٠] إنا كنا أزواج النبي عنده لم تغادر منا واحدة، فأقبلت فاطمة تمشي، لا والله ما تخفي مشيتها من مشية رسول الله (صلى الله عليه وآله)، فلما رآها رحّب بها وقال: مرحباً بابنتي، ثم أجلسها عن يمينه أو عن شماله، ثم سارها فبكت بكاءَ شديداً، فلما رأى حزنها سارّها الثانية، فإذا هي تضحك، فقلت لها ـ وأنا من بين نسائه ـ : خصّك رسول الله (صلى الله عليه وآله) بالسرِ من بيننا، ثم أنت تبكين! فلما قام رسول الله (صلى الله عليه وآله) سألتها: عمّا سارّك؟ قالت: ما كنت لأفشي على رسول الله سره، فلما توفي قلت لها: عزمت عليك بما لي عليك من الحق لما أخبرتني! قالت: أما الآن فنعم، فأخبرتني قالت: سارّني في الأمر الأول فإنه أخبرني أن جبرائيل كان يعارضه (القرآن) كل سنة وإنه قد عارضني به العام مرتين، ولا أرى الأجل إلاّ وقد اقترب، فاتقي الله واصبري فإني نعم السلف أنا لك، قالت: فبكيت بكائي الذي رأيتِ، فلما رأى جزعي سارّني الثانية قال: يا فاطمة ألا ترضين أن تكوني سيدة نساء المؤمنين أو سيدة نساء هذه الأمة؟

٢٣١ ألا ترضين أن تكوني سيدة نساء العالمين وسيدة نساء هذه الأمة، وسيدة نساء المؤمنين؟

٢٣٢ أقبلت فاطمة تمشي كأن مشيتها مشية الرسول (صلى الله عليه وآله) فقال: مرحباً بابنتي، ثم أجلسها عن يمينه أو عن شماله، ثم أنه أسرّ إليها حديثاً فبكت، ثم أسرّ إليها حديثاً فضحكت، فقلت: ما رأيت كاليوم فرحاً أقرب من حزن، فسألتها عما قال: فقالت: ما كنت لأُفشي سرَّ رسول الله (صلى الله عليه وآله) حتى إذا قُبض النبي سألتها؟ فقالت: إنه أسرَّ إليّ فقال: إن جبرائيل كان يعارضني بالقرآن في كل عام مرة، وإنه عارضني به العام مرتين ولا أراه إلاّ قد حضر أجلي، وأنك أول أهلي لحوقاً بي ونعم السلف أنا لك، فبكيت لذلك، ثم قال: ألا ترضين أن تكوني سيدة نساء هذه الأُمة أو نساء المؤمنين؟ قالت: فضحكتُ.

٢٣٣ فاطمة بضعة مني، فمن أغضبها فقد أغضبني.

٢٣٤ فاطمة بضعة مني من آذاها فقد آذاني.

٢٣٥ فاطمة بضعة مني، يؤذيني ما آذاها، ويغضبني ما أغضبها.

٢٣٦ فاطمة بضعة مني، يقبضني ما يقبضها، ويبسطني ما يبسطها.

٢٣٧ فاطمة شجنة مني، فاطمة مضغة مني فمن آذاها فقد آذاني.

٢٣٨ فاطمة مضغة مني، يسرني ما يسرّها.

٢٣٩ يا فاطمة إن الله يغضب لغضبك يرضى لرضاك.

٢٤٠ فمن عرف هذه فقد عرفها، ومن لم يعرفها فهي بضعة مني.

٢٤١ هي قلبي وروحي التي بين جنبيّ، فمن آذاها فقد آذني.

٢٤٢ إن الله يغضب لغضب فاطمة ويرضى لرضاها.

٢٤٣ دخل عبد الله بن حسن على عمر بن عبد العزيز وهو حديث السن وله وفرة، فرفع مجلسه، وأقبل عليه وقضى حوائجه، ثم أخذ عُكنة من عُكنه فغمز (بطنه) حتى أوجعه وقال له: أذكرها عندك للشفاعة. فلما خرج (عبد الله بن حسن) لامَه أهله وقالوا: فعلتَ هذا بغلام حديث السن، فقال: إن الثقة حدثني حتى كأني أسمعه من فيّ رسول الله (صلى الله عليه وآله) قال: (إنما فاطمة بضعة مني يسرني ما يسرّها) وأنا أعلم أن فاطمة لو كانت حيّة لسرّها ما فعلت بابنها، قالوا: فما معنى غمزك بطنه وقولك ما قلت؟ قال: إنه ليس أحد من بني هاشم إلاّ وله شفاعة، فرجوت أن أكون في شفاعة هذا.

٢٤٤ فقدم من غزاة، وقد علّقت مسحاً أو ستراً على بابها، وحلّت (من التحلية) الحسن والحسين قلبين من فضة، فقدم ولم يدخل، فظنت أن ما منعه أن يدخل دارها ما رأى، فهتكت الستر، وفكّ ت القلبين من الصّبيين، وقطعته منهما، فانطلقا إلى رسول الله (صلى الله عليه وآله) وهما يبكيان، فأخذه منهما فقال: يا ثوبان اذهب بهذا إلى فلان، إن هؤلاء أهلي أكره أن يأكلوا طيباتهم في حياتهم الدنيا، يا ثوبان اشتر لفاطمة قلادة من عصب وسوارين من عاج.

[٢٤٥] كان رسول الله (صلى الله عليه وآله) إذا أراد سفراً سلم على أهله، ويكون آخر من يسلِّم عليه فاطمة (عليها السلام) فيكون وجهه إلى سفره من بيتها، وإذا رجع بدأ بها (أي يزورها قبل كل أحد) فسافر مرّة وقد أصاب علي (عليه السلام) شيئاً من الغنيمة فدفعه إلى فاطمة فخرج، فأخذت سوارين من فضة، وعلّقت على بابها ستراً، فلما قدم رسول الله (صلى الله عليه وآله) دخل المسجد، فتوجّه نحو بيت فاطمة كما كان يصنع، فقامت فرحة إلى أبيها صبابة وشوقاً إليه، فنظر فإذا في يدها سواران من فضة وإذا على بابها ستر، فقعد رسول الله (صلى الله عليه وآله) حيث ينظر إليها، فبكت فاطمة وحزنت وقالت: ما صنع هذا بي قبلها.

فدعت ابنيها، فنزعت الستر عن بابها، وخلعت السوارين من يديها ثم دفعت السوارين إلى أحدهما والستر إلى الآخر ثم قالت لهما: انطلقا إلى أبي، فأقرئاه السلام وقولا له: ما أحدثنا بعدك غير هذا، فشأنك به، فجاءاه، فأبلغاه ذلك عن أُمّهما، فقبَّلهما رسول الله (صلى الله عليه وآله) والتزمهما وأقعد كل واحد منهما على فخذه، ثم أمر بذينك السوارين فكسّرهما وجعلهما قطعاً، ثم دعا أهل الصّفة وهم قوم من المهاجرين، لم يكن لهم منازل ولا أموال فقسّمه بينهم قطعاً...

[٢٤٦] ما لآل محمد وللدنيا؟ فإنهم خلقوا للآخرة، وخُلقت الدنيا لهم.

[٢٤٧] فإن هؤلاء أهل بيتي، ولا أُحب أن يأكلوا طيباتهم في حياتهم الدنيا.

[٢٤٨] رأى النبي (صلى الله عليه وآله) فاطمة وعليها كساء من أجلّه الإبل، وهي تطحن بيديها، وترضع ولدها، فدمعت عينا رسول الله (صلى الله عليه وآله) فقال: يا بنتاه تعجّلي مرارة الدنيا بحلاوة الآخرة، فقالت: يا رسول الله الحمد لله على نعمائه، والشكر لله على آلائه، فانزل الله: «ولسوف يعطيك ربك فترضى».

[٢٤٩] وقد أمر علي (عليه السلام) لأعرابي بألف. فقال الوكيل: من ذهب أو فضة؟ فقال علي: كلاهما عندي حَجَران، فأعطوا الأعرابي أنفعهما له.

[٢٥٠] صلَّى بنا رسول الله (صلى الله عليه وآله) صلاة العصر، فلما انفتل جلس في قبلته والناس حوله. فبينما هم كذلك إذ أقبل شيخ من العرب مهاجر، عليه سمل قد تهلل وأخلق وهو لا يكاد يتمالك كِبَراً وضعفاً، فأقبل عليه رسول الله (صلى الله عليه وآله) يستحثه الخبر، فقال الشيخ: يا نبي الله أنا جائع الكبد فأطعمني، وعاري الجسد فاكسني وفقير فارشني.

فقال (صلى الله عليه وآله): ما أجد لك شيئاً، ولكن الدال على الخير كفاعله، انطلق إلى منزل مَن يحب الله ورسوله، ويحبه الله ورسوله، يؤثر الله على نفسه، انطلق إلى حجرة فاطمة. وكان بيتها ملاصق بيت رسول الله (صلى الله عليه وآله) الذي يتفرد به لنفسه من أزواجه، وقال: يا بلال قم فقف به على منزل فاطمة.

فانطلق الإعرابي مع بلال، فلما وقف على باب فاطمة نادى بأعلى صوته: السلام عليكم يا أهل بيت النبوة ومختلف الملائكة، ومهبط جبرئيل الروح الأمين بالتنزيل من عند رب العالمين.

فقالت فاطمة: وعليك السلام، فمن أنت يا هذا؟

قال: شيخ من العرب، أقبلت على أبيك سيد البشر مهاجراً من شقة، وأنا يا بنت محمد عاري الجسد، جائع الكبد، فواسيني يرحمك الله. وكان لفاطمة وعلي في تلك الحال ورسول الله (صلى الله عليه وآله) ثلاثاً ما طعموا فيها طعاماً، وقد علم رسول الله (صلى الله عليه وآله) من شأنهما. فعمدت فاطمة إلى جلد كبش مدبوغ بالقرظ كان ينام عليه الحسن والحسين، فقالت: خذ هذا يا أيها الطارق، فعسى الله أن يرتاح لك ما هو خير منه.

فقال الإعرابي: يا بنت محمد شكوت إليك الجوع، فناولتني جلد كبش؟ ما أنا صانع به مع ما أجد من السغب؟

قال: فعمدت فاطمة لما سمعت هذا من قوله إلى عقد كان في عنقها أهدته لها فاطمة بنت عمها حمزة بن عبد المطلب، فقطعته من عنقها، ونبذته إلى الأعرابي فقالت: خذه وبِعهُ، فعسى الله أن يعوَضك به ما هو خير منه.

فأخذ الإعرابي العقد، وانطلق إلى مسجد رسول الله، والنبي (صلى الله عليه وآله) جالس في أصحابه فقال: يا رسول الله أعطتني فاطمة بنت محمد هذا العقد فقالت: بِعه فعسى الله أن يصنع لك.

قال: فبكى النبي (صلى الله عليه وآله) فقال: وكيف لا يصنع الله لك، وقد أعطته فاطمة بنت محمد سيدة بنات آدم.

فقام عمار بن ياسر (رحمة الله عليه) فقال: يا رسول الله أتأذن لي بشراء هذا العقد؟ قال: اشتر يا عمار، فلو اشترك فيه الثقلان ما عذبّهم الله بالنار، فقال عمار: بكَمْ العقد يا أعرابي؟ قال: بشبعة من الخبز واللحم، وبردة يمانية استر بها عورتي وأصلّى فيها لربي، ودينار يبلغني إلى أهلي.

وكان عمار قد باع سهمه الذي نفله رسول الله (صلى الله عليه وآله) من خيبر ولم يبق منه شيئاً فقال: لك عشرون ديناراً ومائتا درهم هجرية، وبُردة يمانية، وراحلتي تبلغك أهلك، وشبعك من خبز البر واللحم.

فقال الإعرابي: ما أسخاك بالمال أيها الرجل؟ وانطلق عمار فوفّاه ما ضمن له.

وعاد الإعرابي إلى رسول الله (صلى الله عليه وآله) فقال له رسول الله: أشبعت واكتسيت! قال الأعرابي: نعم، واستغنيت بأبي أنت وأمي: قال: فأجزِ فاطمة بصنيعها؟ فقال الأعرابي: اللهم أنت إله ما استحدثناك، ولا إله لنا نعبده سواك، فأنت رازقنا على كل الجهات، اللهم أعط فاطمة ما لا عين رأت ولا أذن سمعت... وإلى أن قال: فعمد عمار إلى العقد فطيّبه بالمسك،

ولفَّه في بردة يمانية، وكان له عبد اسمه سهم ابتاعه من ذلك السهم الذي أصابه بخيبر، فدفع العقد إلى المملوك، وقال له: خذ هذا العقد فأدفعه إلى رسول الله (صلى الله عليه وآله) وأنت له.

فأخذ المملوك العقد فأتى به رسول الله (صلى الله عليه وآله) وأخبره بقول عمار فقال النبي: انطلق إلى فاطمة فادفع إليها العقد وأنت لها. فجاء المملوك بالعقد وأخبرها بقول رسول الله (صلى الله عليه وآله) فأخذت فاطمة العقد، وأعتقت المملوك. فضحك المملوك فقالت: ما يضحكك يا غلام؟ فقال: أضحكني عظَم بركة هذا العقد، أشبع جائعاً، وكسا عرياناً وأغنى فقيراً، وأعتق عبداً، ورجع إلى ربه أي إلى صاحبه.

٢٥١ أصبح علي بن أبي طالب (عليه السلام) ذات يوم ساغباً وقال: يا فاطمة هل عندك شيء تغذّينيه؟ قالت: لا، والذي أكرم أبي بالنبوة، وأكرمك بالوصية ما أصبح الغداة شيء، وما كان شيء أطعمناه مذ يومين إلاَّ شيء كنت أؤثرك به على نفسي، وعلى ابني هذين؟ الحسن والحسين.

فقال علي: يا فاطمة؟ ألا كنتِ أعلَمتني فأبغ يكم شيئاً: فقالت: يا أبا الحسن إني لأستحيي من إلهي أن أكلّف نفسك ما لا تقدر عليه.

فخرج علي بن أبي طالب من عند فاطمة (عليهما السلام) واثقاً بالله بحسن الظن، فاستقرض ديناراً فبينما الدينار في يد علي بن أبي طالب (عليه السلام) يريد أن يبتاع لعياله ما يصلحهم، فتعرّض له المقداد بن الأسود، في يوم شديد الحر، قد لوّحته الشمس من فوقه، وآذته من تحته فلما رآه علي بن أبي طالب (عليه السلام) أنكر شأنه فقال: يا مقداد ما أزعجك هذه الساعة من رحلك؟ قال: يا أبا الحسن خلّ سبيلي ولا تسألني عما ورائي!!

فقال: يا أخي إنه لا يسعني أن تتجاوزني حتى أعلم علمك. فقال: يا أبا الحسن رغبة إلى الله وإليك أن تخلّي سبيلي، ولا تكشفني عن حالي!!!

فقال له: يا أخي إنه لا يسعك أن تكتمني حالك. فقال: يا أبا الحسن! أمّا إذا أبيتَ! فو الذي أكرم محمد بالنبوة وأكرمك بالوصية ما أزعجني من رحلي إلاَّ الجهد وقد تركت عيالي يتضورون جوعاً، فلما سمعت بكاء العيال لم تحملني الأرض، فخرجت مهموماً، راكب رأسي، هذه حالي وقصتي!!

فانهمرت عينا علي بالبكاء حتى بلّت دمعته لحيته فقال له: أحلفُ بالذي حلفتَ: ما أزعجني إلاَّ الذي أزعجك من رحلك، فقد استقرضت ديناراً، فقد آثرتك على نفسي.

فدفع الدينار إليه ورجع حتى دخل مسجد النبي (صلى الله عليه وآله) فصلَّى فيه الظهر والعصر والمغرب، فلما قضى رسول الله (صلى الله عليه وآله) المغرب مرّ بعلي بن أبي طالب وهو في الصف الأول فغمزه برجله، فقام علي متعقباً خلف رسول الله (صلى الله عليه وآله)

حتى لحقه على باب من أبواب المسجد، فسلَّم عليه فردَّ رسول الله (صلى الله عليه وآله) السلام، فقال: يا أبا الحسن هل عندك شيء نتعشاه فنميل معك؟

فمكث مطرقاً لا يحير جواباً، حياءَ من رسول الله (صلى الله عليه وآله) وكان النبي يعلم ما كان من أمر الدينار، ومن أين أخذه وأين وجّهه، وقد كان أوحى الله تعالى إلى نبيه محمد (صلى الله عليه وآله) أن يتعشى تلك الليلة عند علي بن أبي طالب.

فلما نظر رسول الله (صلى الله عليه وآله) إلى سكوته فقال: يا أبا الحسن ما لَك لا تقول: لا. فانصرف؟ أو تقول: نعم. فأمضي معك؟ فقال ـ حياءَ وتكرماً ـ : فاذهب بنا!!

فأخذ رسول الله (صلى الله عليه وآله) يد علي بن أبي طالب فانطلقا حتى دخلا على فاطمة (عليها السلام) وهي في مصلاّها قد قضت صلاتها، وخلفها جفنة تفور دخاناً.

فلما سمعت كلام رسول الله (صلى الله عليه وآله) خرجت من مصلاّها فسلّمت عليه وكانت أعزّ الناس عليه، فردّ عليها السلام، ومسح بيده على رأسها وقال لها: يا بنتاه كيف أمسيت؟ قالت: بخير. قال: عشّينا، رحمك الله، وقد فعل.

فأخذت الجفنة فوضعتها بين يدي النبي (صلى الله عليه وآله) وعلي بن أبي طالب... إلى أن قال: فقال علي لها: يا فاطمة أنّي لك هذا الطعام الذي لم أنظر إلى مثل لونه قط، ولم أشمّ ريحه قط، وما آكل أطيب منه؟؟

قال: فوضع رسول الله (صلى الله عليه وآله) كفّه الطيبة المباركة بين كتفي علي بن أبي طالب (عليه السلام) فغمزها، ثم قال: يا علي! هذا بدل دينارك، وهذا جزاء دينارك من عند الله، إن الله يرزق من يشاء بغير حساب.

ثم استعبر النبي (صلى الله عليه وآله) باكياً، ثم قال: الحمد لله الذي أبى لكم أن تخرجا من الدنيا حتى يجزيكما ويجريك يا علي مجرى زكريا، ويجري فاطمة مجرى مريم بنت عمران، كلما دخل عليها زكريا المحراب وجد عندها رزقاً.

٢٥٢ قوله تعالى: «كانوا قليلاً من الليل ما يهجعون وبالاسحار هم يستغفرون» قال: نزلت في علي بن أبي طالب وفاطمة والحسن والحسين.

٢٥٣ رأيت أمَي فاطمة (عليها السلام) قامت في محرابها ليلة جُمعتها فلم تزل راكعة ساجدة حتى اتَّضح عمود الصبح، وسمعتها تدعو للمؤمنين والمؤمنات وتُسمّيهم، وتكثر الدعاء لهم ولا تدعو لنفسها بشيء. فقلت لها: يا أمّاه لِمَ لا تدعين لنفسك كما تدعين لغيرك؟ فقالت: يا بني! الجار ثم الدار.

٢٥٤ وأمّا ابنتي فاطمة فإنها سيدة نساء العالمين من الأولين والآخرين، وهي بضعة مني وهي نور عيني وهي ثمرة فؤادي، وهي روحي التي بين جنبيِ، وهي الحوراء الإنسية؛ متى قامت في محرابها بين يدي ربها (جل جلاله) زَهَر نورها لملائكة السماء كما يزهر نور الكواكب لأهل الأرض، ويقول الله (عز وجل) لملائكته: يا ملائكتي انظروا إلى أَمَتي: فاطمة، سيدة إمائي قائمة

بين يدي، ترتعد فرائصها من خيفتي، وقد أقبلت بقلبها على عبادتي، أشهدكم أني قد أمنت شيعتها من النار...

[٢٥٥] وكانت فاطمة (عليها السلام) تنهج في الصلاة من خيفة الله.

[٢٥٦] ما كان في هذه الأمة أعبد من فاطمة، كانت تقوم حتى تورّم قدماها.

[٢٥٧] من صلى أربع ركعات [فقرأ] في كل ركعة خمسين مرة قل هو الله أحد كانت صلاة فاطمة (عليها السلام) وهي صلاة الأوابين.

[٢٥٨] عن علي (صلوات الله عليه) أنه قال لرجل من بني سعد: ألا أحدثك عني وعن فاطمة؟ إنها كانت عندي وكانت أحب أهله إليه وأنها استقت بالقربة حتى أثَّر في صدرها، وطحنت بالرحى حتى مجلت يداها، وكسحت البيت حتى اغبرت ثيابها، وأوقدت النار تحت القدر حتى دكنت ثيابها ، فأصابها من ذلك ضرر شديد، فقلت لها: لو أتيتِ أباك فسألتيه خادماً يكفيك حرّ ما أنتِ فيه من هذا العمل.

فأتت النبي (صلى الله عليه وآله) فوجدت عنده حُدّاثاً فاستحت فانصرفت قال: فعلم النبي (صلى الله عليه وآله) أنها جاءت لحاجة، قال: فغدا علينا ونحن في لفاعنا فقال: السلام عليكم. فسكتنا واستحيينا لمكاننا.

ثم قال: السلام عليكم. فسكتنا. ثم قال: السلام عليكم. فخشينا إن لم نردّ عليه أن ينصرف، وقد كان يفعل ذلك يسلّم ثلاثاً فإن أذن له وإلاّ انصرف. فقلت: وعليك السلام يا رسول الله أدخل.

فلم يعد أن جلس عند رؤوسنا فقال: يا فاطمة ما كانت حاجتك أمس عند محمد؟

قال: فخشيت إن لم نجبه أن يقوم قال: فأخرجت رأسي فقلت: أنا والله أخبرك يا رسول الله! إنها استقت بالقربة حتى أثَّرت في صدرها وجرّت بالرحى حتى مجلت يداها، وكسحت البيت حتى اغبرت ثيابها، وأوقدت تحت القدر حتى دكنت ثيابها، فقلت لها: لو أتيت أباك فسألتيه خادماً يكفيك حرّ ما أنت فيه من العمل.

فقال (صلى الله عليه وآله): أفلا أعلمكما ما هو خير لكما من الخادم؟ إذا أخذتما منامكما فسبّحا ثلاثاً وثلاثين، واحمدا ثلاثة وثلاثين، وكبّرا أربعاً وثلاثين. قال: فأخرجت (عليها السلام) رأسها فقالت: رضيت عن الله ورسوله، رضيت عن الله ورسوله رضيت عن الله ورسوله.

[٢٥٩] أهدى بعض ملوك الأعاجم رقيقاً فقلت لفاطمة؛ اذهبي إلى رسول الله (صلى الله عليه وآله) فاستخدميه خادماً. فأتته فسألته ذلك... فقال لها رسول الله (صلى الله عليه وآله): يا فاطمة أعطيك ما هو خير من لك من خادم ومن الدنيا بما فيها: تكبّرين الله بعد كل صلاة أربعاً وثلاثين تكبيرة، وتحمدين الله ثلاثاً وثلاثين تحميدة، وتسبّحين الله ثلاثاً وثلاثين تسبيحة، ثم تختمين ذلك بلا إله إلاّ الله، وذلك خير لك من الذي أردت ومن الدنيا وما فيها.

فلزمت (صلوات الله عليها) هذا التسبيح بعد كل صلاة، ونسب إليها هذا التسبيح، فيقال: تسبيح فاطمة.

٢٦٠ يا أبا هارون إنا نأمر صبياننا بتسبيح فاطمة (عليها السلام) كما نأمرهم بالصلاة فألزمه، فإنه لم يلزمه عبد فشقي.

٢٦١ وتكون السبحة بخيوط زرق، أربعاً وثلاثين خرزة، وهي سبحة مولاتنا فاطمة (عليها السلام) لما قتل حمزة عملت من طين قبره سبحة تسبّح بها بعد كل صلاة.

٢٦٢ ما عبد الله بشيء من التحميد أفضل من تسبيح فاطمة (عليها السلام) ولو كان شيء أفضل منه لنحله رسول الله (صلى الله عليه وآله) فاطمة ع.

٢٦٣ من سبّح تسبيح فاطمة (عليها السلام) فقد ذكر الله ذكراً كثيراً.

٢٦٤ دخل علينا رسول الله (صلى الله عليه وآله) وفاطمة جالسة عند القدر وأنا أنقي العدس، قال: يا أبا الحسن. قلت: لبّيك يا رسول الله قال: اسمع مني، وما أقول إلاّ من أمر ربي: ما من رجل يعين امرأته في بيتها إلاّ كان له بكل شعرة على بدنه عبادة سنة، صيام نهارها، وقيام ليلها...

٢٦٥ إن الله جعل عليا وزوجته وأبناءه حجج الله على خلقه وهم أبواب العلم في أمتي، من اهتدى بهم هدي إلى صراط مستقيم.

٢٦٦ حضرت امرأة عند الصديقة فاطمة الزهراء (عليها السلام) فقالت: إن لي والدة ضعيفة وقد لبس أي: اشتبه عليها في أمر صلاتها شيء، وقد بعثتني إليك أسألك، فأجابتها فاطمة (عليها السلام) عن ذلك، فثنّت فأجابت، ثم ثلثت إلى أن عشرت فأجابت، ثم خجلت من الكثرة فقالت: لا أشقّ عليكِ يا ابنة رسول الله.

قالت فاطمة: هاتي وسلي عما بدا لكِ، أرأيت من أكثُرِيَ يوماً يصعد إلى سطح بحمل ثقيل، وكراه مائة ألف دينار يثقل عليه؟ فقالت: لا، فقالت: أكثُريتُ أنا لكل مسألة بأكثر من ملء ما بين الثرى إلى العرش لؤلؤاً، فأحرى أن لا يثقل عليّ سمعت أبي (صلى الله عليه وآله) يقول: إن علماء شيعتنا يُحشرون، فيَخلع عليهم من خلع الكرامات على قدر كثرة علومهم وجِدّهم في إرشاد عباد الله حتى يخلع على الواحد منهم ألف ألف حلّة من نور، ثم ينادي منادي ربنا عز وجل: أيها الكافلون لأيتام محمد (صلى الله عليه وآله) الناعشون لهم عند انقطاعهم عن آبائهم الذين هم أئمتهم، هؤلاء تلامذتكم والأيتام الذين كفلتموهم ونعشتموهم، فاخلعوا عليهم خلع العلوم في الدنيا، فيخلعون على كل واحد من أولئك الأيتام ـ كمن يُخلع عليه مائة ألف خلعة، وكذلك يخلع هؤلاء الأيتام على من تعلّم منهم، ثم إن الله تعالى يقول: أعيدوا على هؤلاء العلماء الكافلين للأيتام، حتى تتموا لهم خلعهم، وتضعّفوها لهم، فيتمّ ما كان لهم قبل أن يخلعوا عليهم ويضاعف لهم، وكذلك من يليهم ممن خلع على من يليهم.

ثم قالت فاطمة (عليها السلام): يا أمة الله إن سلكةً من تلك الخلَع لأفضل مما طلعت عليه الشمس ألف ألف مرة.

٢٦٧ أصابت علياً (عليه السلام) شدّة، فأتت فاطمة (عليها السلام) رسول الله (صلى الله عليه وآله) فدقّت الباب، فقال: أسمع حسّ حبيبتي بالباب يا أم أيمن قومي وانظريا ففتحت لها الباب فدخلت، فقال (صلى الله عليه وآله): لقد جئتنا في وقت ما كنت تأتينا في مثله؟ فقالت فاطمة: يا رسول الله ما طعام الملائكة عند ربنا؟ فقال: التحميد، فقالت: ما طعامنا؟ فقال رسول الله (صلى الله عليه وآله): والذي نفسي بيده ما اقتبس في شهرٍ ناراً ، وأعلمك خمس كلمات علّمنيهن جبرائيل (عليه السلام) قالت: يا رسول الله ما الخمس كلمات؟ قال: «يا رب الأولين والآخرين، يا ذا القوة المتين ويا راحم المساكين ويا أرحم الراحمين».

فرجعتْ فلما أبصرها علي (عليه السلام) قال: بأبي أنت وأمي ما ورائك يا فاطمة؟ قالت: ذهبت للدنيا وجئت للآخرة! فقال علي: خير أمامك خير أمامك.

٢٦٨ جاءت فاطمة تشكو إلى رسول الله (صلى الله عليه وآله) بعض أمرها، فأعطاها رسول الله (صلى الله عل يه وآله) كَربةً وقال: تعلّمي ما فيها، وإذا فيها: من كان يؤمن بالله واليوم الآخر فلا يؤذي جاره، ومن كان يؤمن بالله واليوم الآخر فليكرم ضيفه ومن كان يؤمن بالله واليوم الآخر فليقل خيراً أو ليسكت.

٢٦٩ من أصعد إلى الله خالص عبادته أهبط الله عز وجل له أفضل مصلحته.

٢٧٠ سمعت أبي رسول الله صلى الله عليه وآله وسلم في مرضه الذي قبض فيه يقول- وقد امتلأت الحجرة من أصحابه: أيها الناس، يوشك أن اقبض قبضا يسيرا، وقد قدمت إليكم القول معذرة إليكم؛ ألا إني مخلف فيكم كتاب ربي عز وجل وعترتي أهل بيتي.

٢٧١ من تختم بالعقيق لم يزل يرى خيرا.

٢٧٢ ما يصنع الصائم بصيامه إذا لم يصن لسانه وسمعه وبصره وجوارحه.

٢٧٣ إن في الجمعة لساعة لا يوافقها رجل مسلم يسأل الله عز وجل فيها خيرا إلا أعطاه إياه.

٢٧٤ كانت فاطمة (عليها السلام) تقول لغلامها: اصعد على السطح، فإن رأيت نصف عين الشمس قد تدلى للغروب فأعلمني حتى أدعو.

٢٧٥ لا يلومن إلا نفسه من بات وفي يده غمر.

٢٧٦ ما التقى جندان ظالمان إلا تخلى الله عنهما ولم يبال أيهما غلب وما التقى جندان ظالمان إلا كانت الدبرة على أعتاهما.

٢٧٧ كل بني أم ينتمون إلى عصبتهم إلا ولد فاطمة فإني أنا أبوهم وعصبتهم.

٢٧٨ قال أبي لجابر بن عبد الله الأنصاري إن لي إليك حاجة فمتى يخف عليك أن أخلو بك فأسألك عنها فقال له جابر أي الأوقات أحببته فخلا به في بعض الأيام فقال له يا جابر أخبرني عن اللوح الذي رأيته في يد أمي فاطمة (عليها السلام)(ع) بنت رسول الله(صلى الله عليه وآله) وما أخبرتك به أمي أنه في ذلك اللوح مكتوب فقال جابر أشهد بالله أني دخلت على أمك فاطمة (عليها السلام)(ع) في حياة رسول الله (صلى الله عليه وآله) فهنيتها بولادة الحسين

ورأيت في يديها لوحا أخضر ظننت أنه من زمرد ورأيت فيه كتابا أبيض شبه لون الشمس فقلت لها بأبي وأمي يا بنت رسول الله (صلى الله عليه وآله) ما هذا اللوح فقالت هذا لوح أهداه الله إلى رسوله (صلى الله عليه وآله) فيه اسم أبي واسم بعلي واسم ابني واسم الأوصياء من ولدي وأعطانيه أبي ليبشرني بذلك قال جابر فأعطتنيه أمك فاطمة (عليها السلام)(ع) فقرأته واستنسخته فقال له أبي فهل لك يا جابر أن تعرضه علي قال نعم فمشى معه أبي إلى منزل جابر فأخرج صحيفة من رق فقال يا جابر انظر في كتابك لأقرأ أنا عليك فنظر جابر في نسخة فقرأه أبي فما خالف حرف حرفا فقال جابر فأشهد بالله أني هكذا رأيته في اللوح مكتوبا

بسم الله الرحمن الرحيم هذا كتاب من الله العزيز الحكيم لمحمد نبيه ونوره وسفيره وحجابه ودليله نزل به الروح الأمين من عند رب العالمين عظم يا محمد أسمائي واشكر نعمائي ولا تجحد آلائي إني أنا الله لا إله إلا أنا قاصم الجبارين ومديل المظلومين وديان الدين إني أنا الله لا إله إلا أنا فمن رجا غير فضلي أو خاف غير عدلي عذبته عذابا لا أعذبه أحدا من العالمين فإياي فاعبد وعلي فتوكل إني لم أبعث نبيا فأكملت أيامه وانقضت مدته إلا جعلت له وصيا وإني فضلتك على الأنبياء وفضلت وصيك على الأوصياء وأكرمتك بشبليك وسبطيك حسن وحسين فجعلت حسنا معدن علمي بعد انقضاء مدة أبيه وجعلت حسينا خازن وحيي وأكرمته بالشهادة وختمت له بالسعادة فهو أفضل من استشهد وأرفع الشهداء درجة جعلت كلمتي التامة معه وحجتي البالغة عنده بعترته أثيب وأعاقب أولهم علي سيد العابدين وزين أوليائي الماضين وابنه شبه جده المحمود محمد الباقر علمي والمعدن لحكمتي سيهلك المرتابون في جعفر الراد عليه كالراد علي حق القول مني لأكرمن مثوى جعفر ولأسرنه في أشياعه وأنصاره وأوليائه أتيحت بعده موسى فتنة عمياء حندسلأن خيط فرضي لا ينقطع وحجتي لا تخفى وأن أوليائي يسقون بالكأس الأوفى من جحد واحدا منهم فقد جحد نعمتي ومن غير آية من كتابي فقد افترى علي ويل للمفترين الجاحدين عند انقضاء مدة موسى عبدي وحبيبي وخيرتي في علي وليي وناصري ومن أضع عليه أعباء النبوة وأمتحنه بالاضطلاع بها يقتله عفريت مستكبر يدفن في المدينة التي بناها العبد الصالح إلى جنب شر خلقي حق القول مني لأسرنه بمحمد ابنه وخليفته من بعده ووارث علمه فهو معدن علمي وموضع سري وحجتي على خلقي لا يؤمن عبد به إلا جعلت الجنة مثواه وشفعته في سبعين من أهل بيته كلهم قد استوجبوا النار وأختم بالسعادة لابنه علي وليي وناصري والشاهد في خلقي وأميني على وحيي أخرج منه الداعي إلى سبيلي والخازن لعلمي الحسن وأكمل ذلك بابنه مرحمد رحمة للعالمين عليه كمال موسى وبهاء عيسى وصبر أيوب فيذل أوليائي في زمانه وتتهادى رءوسهم كما تتهادى رءوس الترك والديلم فيقتلون ويحرقون ويكونون خائفين مرعوبين وجلين تصبغ الأرض بدمائهم ويفشو الويل والرنة في نسائهم أولئك أوليائي حقا بهم

أدفع كل فتنة عمياء حندس وبهم أكشف الزلازل وأدفع الآصار والأغلال أولئك عليهم صلوات من ربهم ورحمة وأولئك هم المهتدون.

قال عبد الرحمن بن سالم قال أبو بصير لو لم تسمع في دهرك إلا هذا الحديث لكفاك فصنه إلا عن أهله.

٢٧٩ قال رسول الله (صلى الله عليه وآله): ما خيرٌ للنساء؟ فلم ندرِ ما نقول، فسار عليّ إلى فاطمة فأخبرها بذلك، فقالت: فهلاّ قلت له: خير لهن أن لا يرين الرجال ولا يرونهن، فرجع علي إلى رسول الله فأخبره بذلك، فقال النبي... صدقت إنها بضعة مني.

٢٨٠ عن علي (عليه السلام) أنه قال لفاطمة: ما خير النساء؟ قالت: لا يرين الرجال ولا يرونهن، فذكر ذلك للنبي فقال: إنما فاطمة بضعة مني.

٢٨١ إن فاطمة بنت رسول الله (صلى الله عليه وآله) استأذن عليها أعمى فحجبته فقال لها النبي (صلى الله عليه وآله) لم حجبته وهو لا يراك؟ فقالت: يا رسول الله إن لم يكن يراني فأنا أراه وهو يشمّ الريح، فقال النبي (صلى الله عليه وآله): أشهد أنكَ بضعة مني.

٢٨٢ لما حضرت رسول الله (صلى الله عليه وآله) الوفاة بكى حتى بلّت دموعه لحيته، فقيل له: يا رسول الله ما يبكيك؟ فقال: أبكي لذريتي، وما تصنع بهم شرار أمّتي فلا يعينها أحد من أمتي. فسمعت ذلك فاطمة (عليها السلام) فبكت، فقال رسول الله (صلى الله عليه وآله): لا تبكينّ يا بنيّة. فقالت: لست أبكي لما يصنع بي من بعدك، ولكنني أبكي لفراقك يا رسول الله فقال لها: أبشري يا بنت محمد بسرعة اللحاق بي فإنك أول من يلحق بي من أهل بيتي.

٢٨٣ وإني لما رأيتها (فاطمة) ذكرت ما يصنع بها بعدي، كأني وقد دخل الذل بيتها وانتهكت حرمتها، وغُصب حقُّها، ومُنع إرثها، وكسر جنبها، وأسقطت جنينها، وهي تنادي: يا محمداه. فلا تجاب، وتستغيث فلا تغاث، فلا تزال بعدي محزونة مكروبة باكية، تتذكر انقطاع الوحي عن بيتها مرة، وتتذكر فراقي أخرى، وتستوحش إذا جنّها الليل الذي كانت تستمع إليه إذا تهجّدت بالقرآن ثم ترى نفسها ذليلة بعد أن كانت في أيام أبيها عزيزة...

٢٨٤ بأبي وأمي أنتِ! أرسلي إلى بعلك فادعيه لي. فقالت فاطمة للحسين أو الحسن: انطلق إلى أبيك فقل: يدعوك جدي، فانطلق إليه الحسين فدعاه. فأقبل عليّ بن أبي طالب (عليه السلام) حتى دخل على رسول الله (صلى الله عليه وآله) وفاطمة عنده وهي تقول: واكرباه لكربك يا أبتاه! فقال لها رسول الله (صلى الله عليه وآله): لا كرب على أبيك بعد اليوم يا فاطمة، ولكن قولي كما قال أبوك على إبراهيم: تدمع العينان وقد يوجع القلب، ولا نقول ما يسخط الرب، وإنا بك يا إبراهيم لمحزونون.

٢٨٥ إن النبي (صلى الله عليه وآله) دعا علياً وفاطمة والحسن والحسين (عليهم السلام) وقال لمن في بيته: أخرجوا عني. وقال لأم سلمة: كوني على الباب فلا يقربه أحد.

ثم قال لعلي: أدنُ مني، فدنا منه فأخذ بيد فاطمة فوضعها على صدره طويلاً وأخذ بيد عليّ بيده الأخرى، فلما أراد رسول الله (صلى الله عليه وآله) الكلام غلبته عبرته، فلم يقدر على الكلام، فبكت فاطمة بكاءً شديداً وبكى عليّ والحسن والحسين (عليهم السلام) لبكاء رسول الله (صلى الله عليه وآله) فقالت فاطمة: يا رسول الله قد قطعت قلبي، وأحرقت كبدي لبكائك يا سيد النبيين من الأولين والآخرين، ويا أمين ربه ورسوله، ويا حبيبه ونبيّه مَن لولدي بعدك؟ ولذُلٍّ ينزل بي بعدك؟ مَن لعليّ أخيك وناصر الدين؟ من لوحي الله وأمره؟

ثم بكت وأكبّت على وجهه فقبلته، وأكبّ عليه عليّ والحسن والحسين (عليهم السلام) فرفع رأسه (صلى الله عليه وآله) إليهم، ويد فاطمة في يده فوضعها في يد عليّ وقال له: يا أبا الحسن وديعة الله ووديعة رسوله محمد عندك، فاحفظ الله واحفظني فيها، وإنك لفاعل هذا.

يا عليّ هذه ـ والله ـ سيدة نساء أهل الجنة من الأولين والآخرين، هذه ـ والله ـ مريم الكبرى .أما ـ والله ـ ما بلغت نفسي هذا الموضع حتى سألت الله لها ولكم، فأعطاني ما سألته. يا عليّ أنفذ ما أمرتك به فاطمة، فقد أمرتها بأشياء أمر بها جبرئيل. واعلم يا عليّ أني راضٍ عمّن رضيت عنه ابنتي فاطمة، وكذلك ربي وملائكته. يا عليّ: ويل لمن ظلمها، ويل لمن ابتزّها حقها، وويل لمن هتك حرمتها.. . ثم ضمّ (صلى الله عليه وآله) فاطمة إليه وقبّل رأسها وقال: فداك أبوك يا فاطمة.

٢٨٦ ...أما ترضين أن تنظرين إلى الملائكة على أرجاء السماء ينظرون إليك وإلى ما تأمرين به وينظرون إلى بعلك قد حضر الخلائق وهو يخاصمهم عند الله فما ترين الله صانع بقاتل ولدك وقاتليك وقاتل بعلك...

٢٨٧ قلت لأبي عبد الله أليس كان أمير المؤمنين (عليه السلام) كاتب الوصية ورسول الله (صلى الله عليه وآله) المملي عليه وجبرئيل والملائكة المقربون (عليهم السلام) شهود قال فأطرق طويلا ثم قال يا أبا الحسن قد كان ما قلت ولكن حين نزل برسول الله (صلى الله عليه وآله) الأمر نزلت الوصية من عند الله كتابا مسجلا نزل به جبرئيل مع أمناء الله تبارك وتعالى من الملائكة فقال جبرئيل يا محمد مر بإخراج من عندك إلا وصيك ليقبضها منا وتشهدنا بدفعك إياها إليه ضامنا لها يعني عليا (عليه السلام) فأمر النبي (صلى الله عليه وآله) بإخراج من كان في البيت ما خلا عليا (عليه السلام) وفاطمة فيما بين الستر والباب فقال جبرئيل يا محمد ربك يقرئك السلام ويقول هذا كتاب ما كنت عهدت إليك وشرطت عليك وشهدت به عليك وأشهدت به عليك ملائكتي وكفى بي يا محمد شهيدا قال فارتعدت مفاصل النبي (صلى الله عليه وآله) فقال يا جبرئيل ربي هو السلام ومنه السلام وإليه يعود السلام صدق عز وجل وبر هات الكتاب فدفعه إليه وأمره بدفعه إلى أمير المؤمنين (عليه السلام) فقال له اقرأه فقرأه حرفا حرفا فقال يا علي هذا عهد ربي تبارك وتعالى إلي وشرطه علي وأمانته وقد بلغت

ونصحت وأديت فقال علي (عليه السلام) وأنا أشهد لك بأبي وأمي أنت بالبلاغ والنصيحة والتصديق على ما قلت ويشهد لك به سمعي وبصري ولحمي ودمي فقال جبرئيل (عليه السلام) وأنا لكما على ذلك من الشاهدين فقال رسول الله (صلى الله عليه وآله) يا علي أخذت وصيتي وعرفتها وضمنت لله ولي الوفاء بما فيها فقال علي (عليه السلام) نعم بأبي أنت وأمي علي ضمانها وعلى الله عوني وتوفيقي على أدائها فقال رسول الله (صلى الله عليه وآله) يا علي إني أريد أن أشهد عليك بموافاتي بها يوم القيامة فقال علي (عليه السلام) نعم أشهد فقال النبي (صلى الله عليه وآله) إن جبرئيل وميكائيل فيما بيني وبينك الآن وهما حاضران معهما الملائكة المقربون لأشهدهم عليك فقال نعم ليشهدوا وأنا بأبي أنت وأمي أشهدهم فأشهدهم رسول الله (صلى الله عليه وآله) وكان فيما اشترط عليه النبي بأمر جبرئيل (عليه السلام) فيما أمر الله عز وجل أن قال له يا علي تفي بما فيها من موالاة من والى الله ورسوله والبراءة والعداوة لمن عادى الله ورسوله والبراءة منهم على الصبر منك وعلى كظم الغيظ وعلى ذهاب حقي وغصب خمسك وانتهاك حرمتك فقال نعم يا رسول الله فقال أمير المؤمنين (عليه السلام) والذي فلق الحبة وبرأ النسمة لقد سمعت جبرئيل (عليه السلام) يقول للنبي يا محمد عرفه أنه ينتهك الحرمة وهي حرمة الله وحرمة رسول الله (صلى الله عليه وآله) وعلى أن تخضب لحيته من رأسه بدم عبيط قال أمير المؤمنين (عليه السلام) فصعقت حين فهمت الكلمة من الأمين جبرئيل حتى سقطت على وجهي وقلت نعم قبلت ورضيت وإن انتهكت الحرمة وعطلت السنن ومزق الكتاب وهدمت الكعبة وخضبت لحيتي من رأسي بدم عبيط صابرا محتسبا أبدا حتى أقدم عليك ثم دعا رسول الله (صلى الله عليه وآله) فاطمة والحسن والحسين وأعلمهم مثل ما أعلم أمير المؤمنين فقالوا مثل قوله فختمت الوصية بخواتيم من ذهب لم تمسه النار ودفعت إلى أمير المؤمنين (عليه السلام) فقلت لأبي الحسن (عليه السلام) بأبي أنت وأمي ألا تذكر ما كان في الوصية فقال سنن الله وسنن رسوله فقلت أكان في الوصية توثبهم وخلافهم على أمير المؤمنين (عليه السلام) فقال نعم والله شيئا شيئا وحرفا حرفا أما سمعت قول الله عز وجل «إنا نحن نحي الموتى ونكتب ما قدموا وآثارهم وكل شيء أحصيناه في إمام مبين» والله لقد قال رسول الله (صلى الله عليه وآله) لأمير المؤمنين وفاطمة (عليها السلام)(ع) أليس قد فهمتما ما تقدمت به إليكما وقبلتماه فقالا بلى وصبرنا على ما ساءنا وغاظنا.

٢٨٨ دَعهما يشمّاني وأشمّهما، ويتزوّدا مني وأتزوّد منهما، فسيلقيان من بعدي زلزالاً، وأمراً عضالاً، فلعن الله من يحيفهما، اللهم إني أستودعكهما وصالح المؤمنين.

٢٨٩ نفسي لنفسك الفداء ووجهي لوجهك الوقاء، يا أبتاه ألا تكلمني كلمة فإني أنظر إليك وأراك مفارق الدنيا، وأرى عساكر الموت تغشاك شديداً. فقال لها: بُنية إني مفارقك، فسلام عليك مني.

٢٩٠ يا بنية أنت المظلومة بعدي! وأنت المستضعفة بعدي، فمن آذاك فقد آذاني، ومن جفاك فقد جفاني، ومن وصلك فقد وصلني، ومن قطعك فقد قطعني، ومن أنصفك فقد أنصفني، لأنك مني وأنا منك، وأنت بضعة مني وروحي التي بين جَنبيّ، ثم قال: إلى الله أشكو ظالميك من أمتي.

٢٩١ أعظم الله أجوركم في نبيكم فقد قبضه الله إليه.

٢٩٢ يا أبتاه من ربه ما أدناه! وا أبتاه جنة الفردوس مأواه! وا أبتاه إلى جبرئيل ننعاه! وا أبتاه أجاب رباً دعاه.

٢٩٣ إنا لله وإنا إليه راجعون، انقطع عنا خبر السماء.

٢٩٤ أطابت نفوسكم أن تحثّوا على رسول الله التراب؟

٢٩٥ ما رؤيت فاطمة (عليها السلام) ضاحكة مستبشرة منذ قُبض رسول الله (صلى الله عليه وآله) حتى قُبضت. وفي رواية أخرى: إلاّ يوماً افترت بطرف نابها.

٢٩٦ إن فاطمة لم تضحك بعد النبي حتى قُبضت لما لحقها من شدة الحزن على أبيها (صلى الله عليه وآله).

٢٩٧ ولما توفي رسول الله (صلى الله عليه وآله) افتجع له الصغير والكبير وكثر عليه البكاء، وعظُم رزؤه على الأقرباء والأصحاب والأولياء والأحباب، والغرباء والأنساب. ولن تلق إلاّ كل باك وباكية، ونادب ونادبة، ولم يكن في أهل الأرض والأصحاب والأقرباء والأحباب أشدّ حزناً وأعظم بكاءً وانتحاباً من السيدة فاطمة الزهراء (عليها السلام) وكان حزنها يتجدد ويزيد، وبكاؤها يشتد، فجلست سبعة أيام لا يهدأ لها أنين، ولا يسكن منها الحنين، وكل يوم كان بكاؤها أكثر من اليوم الذي قبله.

فلما كان اليوم الثامن أبدت ما كتمت من الحزن، فلم تطق صبراً، إذ خرجت وصرخت، وضجّ الناس بالبكاء، فتبادرت النسوة، وأطفئت المصابيح لكيلا تتبين وجوه النساء. كانت السيدة فاطمة تنادي وتندب أباها قائلة:

وا أبتاه! واصفياه، وا محمداه! وا أبا القاسماه! وا ربيع الأرامل واليتامى! مَن للقبلة والمصلّى؟ ومَن لابنتك الوالهة الثكلى؟

ثم أقبلت تعثر في أذيالها، وهي لا تبصر شيئاً من عبرتها، ومن تواتر دمعتها، حتى دنت من قبر أبيها رسول الله (صلى الله عليه وآله) فلما نظرت إلى الحجرة وقع طرفها على المئذنة أغمي عليها، فتبادرت النسوة، فنضحن الماء عليها وعلى صدرها، وجبينها حتى أفاقت، فقامت وهي تقول:

رُفعت قوتي، وخانني جَلَدي، وشمت بي عدوي، والكمد قاتلي. يا أبتاه بقيت والهة وحيدة، وحيرانة فريدة. فقد انخمد صوتي، وانقطع ظهري، وتنغَّص عيشي، وتكدَّر دهري. فما أجد ـ يا أبتاه ـ بعدك أنيساً لوحشتي، ولا راداً لدمعتي، ولا معيناً لضعفي، فقد فني بعدك محكم

التنزيل، ومهبط جبرئيل، ومحل ميكائيل. انقلبت ـ بعدك ـ يا أبتاه ـ الأسباب. وتغلّقت دوني الأبواب. فأما الدنيا بعدك قالية، وعليك ما تردّدت أنفاسي باكية.

٢٩٨ يا أبتاه، انقطعت بك الدنيا بأنوارها، وذوتْ زهرتها وكانت ببهجتك زاهرة. يا أبتاه! لا زلت آسفة عليك إلى التلاق. يا ابتاه! زال غمضي منذ حقّ الفراق. يا أبتاه! مَن للأرامل والمساكين؟ ومَن للأمة إلى يوم الدين؟

يا أبتاه! أمسينا بعدك من المستضعفين! يا أبتاه! أصبحت الناس عنا معرضين! ولقد كنّا بك معظَّمين في الناس غير مستضعفين! فأي دمعة لفراقك لا تنهمل؟ وأي حزن بعدك لا يتصل؟ وأي جفن بعدك بالنوم يكتحل؟ وأنت ربيع الدين، ونور النبيين. فكيف بالجبال لا تمور؟ وللبحار بعدك لا تغور؟ والأرض كيف لم تتزلزل؟ رُميتُ ـ يا أبتاه ـ بالخطب الجليل.

ولم تكن الرزية بالقليل. وطُرِقتُ ـ يا أبتاه ـ بالمصاب العظيم، وبالفادح المهول. بكتك ـ يا أبتاه ـ الأملاك. ووقفت الأفلاك. فمنبرك بعدك مستوحش. ومحرابك خال من مناجاتك. وقبرك فرِحٌ بمواراتك. والجنة مشتاقة إليك وإلى دعائك وصلاتك. يا أبتاه ما أعظم ظلمة مجالسك! فوا أسفاه عليك إلى أن أقدم عاجلاً عليك. وأثكل أبو الحسن المؤتمن، أبو ولديك الحسن والحسين وأخوك ووليك، وحبيبك، ومن ربيّته صغيراً وآخيته كبيراً. وأحلى أحبابك وأصحابك إليك. من كان منهم سابقاً ومهاجراً وناصراً. والثكل شاملنا! والبكاء قاتلنا! والأسى لازمنا.

٢٩٩ أين أبوكما الذي كان يكرمكما ويحملكما مرة بعد مرة؟ أين أبوكما الذي كان أشد الناس شفقة عليكما، فلا يدعكما تمشيان على الأرض، لا أراه يفتح هذا الباب أبداً، ولا يحملكما على عاتقه، كما لم يزل يفعل بكما!

٣٠٠ ولما توفى رسول الله (صلى الله عليه وآله) امتنع بلال من الأذان قال: لا أؤذن لأحد بعد رسول الله (صلى الله عليه وآله) وإن فاطمة (عليها السلام) قالت ذات يوم: إني أشتهي أن أسمع صوت مؤذن أبي (صلى الله عليه وآله) بالأذان. فبلغ ذلك بلالاً فأخذ في الأذان فلما قال: الله أكبر الله أكبر ذكرت أباها وأيامه، فلم تتمالك من البكاء، فلما بلغ إلى قوله: أشهد أن محمداً رسول الله شهقت فاطمة (عليها السلام) وسقطت لوجهها وغشي عليها، فقال الناس لبلال: أمسك يا بلال فقد فارقت ابنة رسول الله (صلى الله عليه وآله) الدنيا، وظنوا أنها قد ماتت؟ فقطع أذانه، ولم يتمّه، فأفاقت فاطمة (عليها السلام) وسألته أن يتمّ الأذان فلم يفعل وقال لها: يا سيدة النسوان إني أخشى عليك مما تنزلينه بنفسك إذا سمعت صوتي بالأذان. فأعفته عن ذلك.

٣٠١ غسلت النبي (صلى الله عليه وآله) في قميصه. فكانت فاطمة تقول: أرني القميص. فإذا شمّته غشي عليها. فلما رأيت ذلك غيّبته.

٣٠٢ عاشت فاطمة (عليها السلام)(ع) بعد أبيها خمسة وسبعين يوما لم تر كاشرة ولا ضاحكة تأتي قبور الشهداء في كل جمعة مرتين- الإثنين والخميس فتقول هاهنا كان رسول الله (صلى الله عليه وآله) هاهنا كان المشركون.

٣٠٣ لما قبض رسول الله (صلى الله عليه وآله) كانت فاطمة تأتي قبور الشهداء وتأتي قبر حمزة وتبكي هناك فلما كان في بعض الأيام أتيت قبر حمزة رضي الله عنه فوجدتها (صلى الله عليه وآله) تبكي هناك فأمهلتها حتى سكتت فأتيتها وسلمت عليها وقلت يا سيدة النسوان قد والله قطعت أنياط قلبي من بكائك فقالت يا أبا عمر يحق لي البكاء ولقد أصبت بخير الآباء رسول الله (صلى الله عليه وآله) وا شوقاه إلى رسول الله.

٣٠٤ يا أبت يا رسول الله! ...ماذا لقينا بعدك من ابن الخطاب، وابن أبي قحافة!

٣٠٥ وبعث إليهم أبو بكر عمر بن الخطاب وقال لهم: فإن أبوا فقاتلهم. وأقبل عمر بقبس من نار على أن يضرم عليهم الدار فلقيته فاطمة فقالت: يا بن الخطاب أجئت لتحرق دارنا؟ قال: نعم، أو تدخلوا فيما دخلت فيه الأمة.

٣٠٦ دعا بالحطب وقال: والله لتحرقن عليكم أو لتخرجنّ إلى البيعة. أو لتخرجنّ إلى البيعة أو لأحرقنها على من فيها. فيقال للرجل: إن فيها فاطمة فيقول: وإن!

٣٠٧ وإن أبا بكر (رضي الله عنه) تفقد قوماً تخلفوا عن بيعته عند عليّ (كرم الله وجهه) فبعث إليهم عمر، فجاء فناداهم وهم في دار عليّ، فأبوا أن يخرجوا، فدعا بالحطب وقال: والذي نفس عمر بيده لتخرجن أو لأحرقنها على من فيها: فقيل له: يا أبا حفص إن فيها فاطمة! قال: وإن! فخرجوا فبايعوا إلاّ علياً فإنه زعم أنه قال: حلفت أن لا أخرج ولا أضع ثوبي على عاتقي حتى أجمع القرآن.

فوقفت فاطمة (رضي الله عنها) على بابها وقالت: لا عهد لي بقوم حضروا أسوأ محضر منكم، تركتم رسول الله (صلى الله عليه وآله) جنازة بين أيدينا وقطعتم أمركم بينكم، لم تستأمرونا ولم تردوا لنا حقاً؟!

٣٠٨ أتى عمر بن الخطاب منزل عليّ وبه طلحة والزبير ورجال من المهاجرين فقال: والله لأحرقن عليكم أو لتخرجن إلى بيعة فخرج عليه الزبير معلناً بالسيف فسقط السيف من يده، فوثبوا عليه فأخذوه...

٣٠٩ إن عمر ضرب بطن فاطمة يوم البيعة حتى ألقت الجنين (المحسن) من بطنها، وكان يصيح: أحرقوا دارها بمن فيها. وكان في الدار غير عليّ وفاطمة والحسن والحسين.

٣١٠ إن عمر رفس فاطمة فأسقطت بمحسن.

٣١١ كنت ممن حمل الحطب مع عمر إلى باب فاطمة حين امتنع عليّ وأصحابه عن البيعة، فقال عمر لفاطمة: أخرجي من البيت أو لأحرقنه ومَن فيه! قال: في البيت عليّ وفاطمة والحسن

والحسين وجماعة من أصحاب النبي، فقالت فاطمة: أفتحرق عليّ وُلدي؟ فقال: أي والله أو ليخرجنَّ وليبايعنَّ!

٣١٢ وأنت ضربت فاطمة بنت رسول الله حتى أدميتها، وألقت ما في بطنها، استذلالاً منك لرسول الله، ومخالفة منك لأمره، وانتهاكاً لحرمته، وقد قال لها رسول الله: «أنت سيدة نساء أهل الجنة» والله مصيّرك إلى النار...

٣١٣ فأقبل عمر حتى ضرب الباب ثم نادى يا ابن أبي طالب [افتح الباب] فقالت فاطمة يا عمر ما لنا ولك لا تدعنا وما نحن فيه قال افتحي الباب وإلا أحرقناه عليكم فقالت يا عمر أما تتقي الله عز وجل تدخل على بيتي وتهجم على داري فأبى أن ينصرف ثم دعا عمر بالنار فأضرمها في الباب فأحرق الباب ثم دفعه عمر فاستقبلته فاطمة (عليها السلام)(ع) وصاحت يا أبتاه يا رسول الله فرفع السيف وهو في غمده فوجأ به جنبها فصرخت فرفع السوط فضرب به ذراعها فصاحت يا أبتاه فوثب علي بن أبي طالب (عليه السلام) فأخذ بتلابيب عمر ثم هزه فصرعه ووجأ أنفه ورقبته وهم بقتله فذكر قول رسول الله (صلى الله عليه وآله) وما أوصى به من الصبر والطاعة فقال والذي كرم محمدا بالنبوة يا ابن صهاك لو لا كتاب من الله سبق لعلمت أنك لا تدخل بيتي. فأرسل عمر يستغيث فأقبل الناس حتى دخلوا الدار... فكاثروه فألقوا في عنقه حبلا. فحالت بينهم وبينه فاطمة (عليها السلام)(ع) عند باب البيت فضربها قنفذ الملعون بالسوط، فماتت حين ماتت، وإن في عضدها كمثل الدملج من ضربته، فالجأها الى عضادة بيتها ودفعها، فكسر ضلعاً من جنبها، فألقت جنيناً من بطنها... فلم تزل صاحبة الفراش حتى ماتت من ذلك شهيدة.

٣١٤ فجمعوا الحطب الجزل على بابنا، وأتوا بالنار ليحرقوه ويحرقونا، فوقفت بعضادة الباب، وناشدتهم بالله وبأبي أن يكفوا عنا وينصرونا، فأخذ عمر السوط من يد قنفذ؛ مولى أبي بكر فضرب به عضدي حتى صار كالدملج، وركب الباب برجله فرده علي وأنا حامل، فسقطت لوجهي، والنار تسعر وتسفع وجهي، فضربني بيده حتى انتثر قرطي من أذني، وجاءني المخاض، فأسقطت محسنا قتيلا بغير جرم.

٣١٥ وكان سبب وفاتها أن قنفذا مولى عمر لكزها بنعل السيف بأمره، فأسقطت محسنا ومرضت من ذلك مرضا شديدا...

٣١٦ يا فضة! إليك فخذيني وإلى صدرك فاسنديني، والله لقد قتلوا ما في أحشائي!

٣١٧ أيُصنع ذا بهذا؟ والله لو أقسم على الله لانطبقت ذه على ذه.

٣١٨ واحمزتاه، ولا حمزة لي اليوم، واجعفراه ولا جعفر لي اليوم!

٣١٩ وذكروا أن علياً أتى أبو بكر وهو يقول: أنا عبد الله وأخو رسوله. فقيل له: بايع أبو بكر. فقال: أنا أحق بهذا الأمر منكم. لا أبايعكم، وأنتم أولى بالبيعة لي. أخذتم هذا الأمر من الأنصار واحتججتم عليهم بالقرابة من النبي (صلى الله عليه وآله) وتأخذونه من أهل البيت غصباً؟

ألستم زعمتم للأنصار أنكم أولى بهذا الأمر لمكان محمد (صلى الله عليه وآله) منكم؟؟ فأعطوكم المقادة، وسلَّموا إليكم الإمارة؟

وأنا أحتجّ عليكم بمثل ما احتججتم به على الأنصار: نحن أولى برسول الله (صلى الله عليه وآله) حياً وميتاً.

فأنصفونا (إن كنتم تخافون) من أنفسكم. فقال له عمر: أنت لست متروكاً حتى تبايع. فقال له عليّ: احلب حلباً لك شطره! اشدد له اليوم ليرده عليك غداً. والله يا عمر لا أقبل قولك ولا أبايعه. فقال له أبو بكر: فإن لم تبايعني فلا أكرهك. فقال عليّ: يا معشر المهاجرين الله! الله! لا تُخرجوا سلطان محمد في العرب من داره وقعر بيته إلى دوركم وقعور بيوتكم، وتدفعوا أهله عن مقامه في الناس وحقه. فوالله يا معشر المهاجرين! لنحن أهل البيت أحقّ بهذا الأمر منكم ما كان فيه القارئ لكتاب الله، الفقيه في دين الله، العالم بسنن رسول الله.

٣٢٠ أخرجوه من منزله ملبّباً، ومرّوا به على قبر النبي (صلى الله عليه وآله) فقال: يا بن أم أن القوم استضعفوني وكادوا يقتلونني! فقال له ...: بايع. قال عليّ: فإن أنا لم أفعل فَمَه؟ قال له...: إذن والله أضرب عنقك! قال عليّ: إذن ـ والله ـ أكون عبد الله المقتول وأخا رسول الله.

فقال: أما عبد الله فنعم، وأما أخو رسول الله فما نقر لك بهذا قال: أتجحدون أن رسول الله (صلى الله عليه وآله) آخى بيني وبينه؟ قال: نعم. وجرى ـ هناك ـ حوار شديد وكلام طويل بين عليّ وبين تلك الزمرة.

٣٢١ خلّوا عن ابن عمّي! خلّوا عن بعلي! والله لأكشفن عن رأسي ولأضعنَّ قميص أبي على رأسي ولأدعونَّ الله عليكم.

٣٢٢ فوالذي بعث محمداً بالحق لئن لم تخلوا عنه لأنشرن شعري ولأضعنَّ قميص رسول الله (صلى الله عليه وآله) على رأسي، ولأصرخن إلى الله تبارك وتعالى، فما ناقة صالح بأكرم على الله مني، ولا الفصيل بأكرم على الله من ولدي.

٣٢٣ يا أبا بكر أتريد أن ترملني من زوجي؟ والله لئن لم تكفّ عنه لأنشرنَّ شعري، ولأشقنَّ جيبي، ولآتين قبر أبي، ولأصيحنَّ إلى ربي!

٣٢٤ قالت: ما لي ولك يا أبا بكر؟ تريد أن تُيتم ابنيّ، وترملني من زوجي؟ والله لولا أن تكون سيئة لنشرت شعري ولصرخت إلى ربي. فقال رجل من القوم: ما تريد بهذا الفعل؟ أتريد أن تنزّل العذاب على هذه الأمة؟

٣٢٥ أقبل سلمان وقال: يا بنت محمد إن الله بعث أباك رحمة فارجعي! فقالت: يا سلمان يريدون قتل عليّ! ما عليّ صبر، فدعني حتى آتي قبر أبي فانشر شعري واشتق جيبي واصيح إلى ربي. فقال سلمان: إني أخاف ان يخسف بالمدينة، وعلي بعثني إليك يأمرك ان ترجعي الى بيتك وتنصرفي. فقالت (عليها السلام): إذن ارجع واصبر، واسمع واطيع.

٣٢٦ روحي لروحك الفداء ونفسي لنفسك الوقاء، يا أبا الحسن ان كنت في خير كنت معك وان كنت في شر كنت معك.

٣٢٧ لما نزلت: «وآت ذا القربى حقه» قال النبي (صلى الله عليه وآله): يا فاطمة لك فدك.

٣٢٨ لما نزلت هذه الآية: «وآت ذا القربى حقه» أقطع رسول الله (صلى الله عليه وآله) فاطمة فدكاً.

٣٢٩ عمر قال: إني أحدثكم عن هذا الأمر: إن الله خصّ نبيّه في هذا الفيء بشيء لم يعطه أحداً غيره فقال: «ما أفاء الله على رسوله منهم فما أوجفتم عليه من خيل ولا ركاب ولكن الله يسلّط رسله على من يشاء والله على كل شيء قدير»، فكانت هذه خالصة لرسول الله...

٣٣٠ ... بلى كانت في أيدينا فدك من كل ما أظلّته السماء، فشحّت عليها نفوس قوم وسخت عنها نفوس آخرين، ونعم الحَكَم الله ...

٣٣١ فلما دخل رسول الله (صلى الله عليه وآله) المدينة (بعد استيلائه على فدك) دخل على فاطمة (عليها السلام) فقال: يا بنية إن الله قد أفاء أبيك على أبيك بفدك، واختصّه بها، فهي له خاصة دون المسلمين، أفعل بها ما أشاء، وإنه قد كان لأُمّك خديجة على أبيك مهر، وإن أباك قد جعلها لك بذلك، وأنكحها لك ولولدك بعدك قال: فدعا بأديم ودعا بعلي بن أبي طالب فقال: أكتب لفاطمة بفدك نِحلة من رسول الله. فشهد على ذلك علي بن أبي طالب ومولىً لرسول الله وأم أيمن.

٣٣٢ البيّنة على المدعي، واليمين على من أنكر.

٣٣٣ إن فدك نحلة أبي، أعطانيها حال حياته. وأنكر عليها أبو بكر وقال: أُريد بذلك شهوداً فشهد لها علي، فطلب شاهداً آخر فشهدت لها أُم أيمن فقال لها: أبِرَجُلٍ وامرأة تستحقينها؟

٣٣٤ فجاءت فاطمة (عليها السلام) إلى أبي بكر ثم قالت: لِمَ تمنعني ميراثي من أبي رسول الله؟ وأخرجت وكيلي من فدك وقد جعلها لي رسول الله (صلى الله عليه وآله) بأمر الله تعالى؟

فقال: هاتي على ذلك بشهود فجاءت أم أيمن فقالت: لا أشهد يا أبا بكر حتى أحتج عليك بما قال رسول الله (صلى الله عليه وآله) أنشدك بالله ألست تعلم أن رسول الله قال: أم أيمن امرأة من أهل الجنة؟ فقال: بلى. قالت: فاشهد أن الله عز وجل أوحى إلى رسول الله (صلى الله عليه وآله) «وآت ذا القربى حقه.» فجعل فدك لها طعمة بأمر الله تعالى. فجاء عليّ (عليه السلام) فشهد بمثل ذلك، فكتب لها كتاباً ودفعه إليها فدخل عمر فقال: ما هذا الكتاب؟ فقال: إن فاطمة ادَّعت في فدك وشهدت لها أم أيمن وعليّ، فكتبته لها. فأخذ عمر الكتاب من فاطمة، فتفل فيه فمزّقه، فخرجت فاطمة (عليها السلام) تبكي.

٣٣٥ أن عمر أخذ الكتاب فشقّه.

٣٣٦ ادعيت مجلس أبي وأنك خليفته وجلست مجلسه، ولو كانت فدك لك ثم استوهبتها منك لوجب ردها علي، فلما أتته وقالت له ذلك، قال: صدقت. قال: فدعا بكتاب فكتبه لها برد فدك، فقال: فخرجت والكتاب معها.

فلقيها عمر فقال: يا بنت محمد؟! ما هذا الكتاب الذي معك؟ فقالت: كتاب كتب لي أبو بكر برد فدك، فقال: هلميه إلي، فأبت أن تدفعه إليه؛ فرفسها برجله ثم لطمها، ثم أخذ الكتاب فخرقه.

٣٣٧ بقت كتابي، بقر الله بطنك.

٣٣٨ فلما كان بعد ذلك جاء عليّ (عليه السلام) إلى أبي بكر وهو في المسجد وحوله المهاجرون والأنصار فقال: يا أبا بكر لِمَ منعت فاطمة ميراثها من رسول الله (صلى الله عليه وآله) وقد مَلَكته في حياة رسول الله؟ فقال أبو بكر: هذا فيء للمسلمين، فإن أقامت شهوداً أن رسول الله جعله لها وإلا فلا حق لها فيها فيه! فقال عليّ: يا أبا بكر تحكم بيننا بخلاف حكم الله في المسلمين؟ قال: لا. قال: فإن كان في يد المسلمين شيء يملكونه فادَّعيت أنا فيه مَن تسأل البينة؟ قال: إياك أسأل، قال: فما بال فاطمة سألتها البينة على ما في يديها، وقد مَلَكته في حياة رسول الله وبعده، ولم تسأل المسلمين البينة على ما ادَّعوها شهوداً كما سألتني على ما ادَّعيت عليهم؟

فسكت أبو بكر فقال: يا علي دعنا من كلامك، فإنّا لا نقوى على حجتك، فإن أتيت بشهود عدول، وإلاّ فهي فيء للمسلمين، لا حقَّ لك ولا لفاطمة فيه!

فقال عليّ (عليه السلام): يا أبا بكر تقرأ كتاب الله؟ قال: نعم. قال: أخبرني عن قول الله عزّ وجلّ « إنّما يريد الله ليذهب عنكم الرجس أهل البيت ويطهّركم تطهيرا». فيمن نزلت؟ فينا أو في غيرنا؟ قال: بل فيكم! قال: فلو أن شهوداً شهدوا على فاطمة بنت رسول الله (صلى الله عليه وآله) بفاحشة ما كنت صانعاً بها؟ قال: كنت أقيم عليها الحد كما أقيم على نساء المسلمين! قال عليّ: كنت إذن عند الله من الكافرين! قال: ولِمَ؟ قال: لأنك رددت شهادة الله بالطهارة وقبلت شهادة الناس عليها، كما رددت حكم الله وحكم رسوله أن جعل لها فدك وزعمت أنها فيء للمسلمين وقد قال رسول الله (صلى الله عليه وآله): البينة على المدعي، واليمين على من ادَّعي عليه.

قال: فدمدم الناس، وأنكر بعضهم بعضاً، وقالوا: صدق ـ والله ـ عليّ.

٣٣٩ لما قام أبو بكر بن أبي قحافة بالأمر نادى مناديه: من كان له عند رسول الله دين أو عدة فليأتني حتى أقضيه.

وجاء جابر بن عبد الله وجرير بن عبد الله البجلي، وادَّعى كلٌّ منهما على رسول الله (صلى الله عليه وآله) فأنجز أبو بكر لهما. فجاءت فاطمة إلى أبي بكر تطالب بفدك والخمس والفيء فقال: هاتي بينة يا بنت رسول الله، فاحتجت فاطمة (عليها السلام) بالآيات وقالت: قد صدّقتم جابراً بن عبد الله وجرير بن عبد الله البجلي ولم تسألوهما البيّنة وبَيّنتي في كتاب الله، وأخيراً طالبوها بالشهود، فبعثت إلى عليّ والحسن والحسين وأم أيمن وأسماء بنت عميس وكانت تحت أبي بكر (أي زوجة أبي بكر) وشهدوا لها بجميع ما قالت. فقالوا: أما علي

فزوجها، وأما الحسن والحسين فابناها وأما أم أيمن فمولاتها، وأما أسماء بنت عميس فقد كانت تحت جعفر بن أبي طالب فهي تشهد لبني هاشم، وقد كانت تخدم فاطمة وكل هؤلاء يجرّون إلى أنفسهم. فقال عليّ: أما فاطمة فبضعة من رسول الله ومَن آذاها فقد آذى رسول الله، ومن كذَّبها فقد كذَّب رسول الله. وأما الحسن والحسين فابنا رسول الله وسيدا شباب أهل الجنة، من كذَّبهما فقد كذّب رسول الله، إذ كان أهل الجنة صادقين.

وأما أنا فقد قال رسول الله: أنت مني وأنا منك، وأنت أخي في الدنيا والآخرة، والراد عليك هو الراد عليّ من أطاعك فقد أطاعني ومن عصاك فقد عصاني. وأما أم أيمن فقد شهد لها رسول الله بالجنة، ودعا لأسماء بنت عميس وذريتها. فقال عمر: أنتم كما وصفتم به أنفسكم، ولكن شهادة الجارّ إلى نفسه لا تقبل فقال عليّ: إذا كنا نحن كما تعرفون ولا تنكرون وشهادتنا لأنفسنا لا تقبل وشهادة رسول الله لا تقبل فإنا لله وإنا إليه راجعون، إذا ادَّعينا لأنفسنا تسألنا البيّنة فما من معين يعين، وقد وثبتم على سلطان الله وسلطان رسوله فأخرجتموه من بيته إلى بيت غيره من غير بينة ولا حجة، وسيعلم الذين ظلموا أي منقلب ينقلبون. ثم قال لفاطمة: انصرفي حتى يحكم الله وهو خير الحاكمين.

٣٤٠ سألت علي بن الفارقي مدرس المدرسة الغربية ببغداد فقلت له: أكانت فاطمة صادقة؟ قال: نعم. قلت: فلم لم يدفع إليها أبو بكر فدك وهي عنده صادقة؟ فتبسم ثم قال: كلاما لطيفا مستحسنا مع ناموسه وحرمته وقلة دعابته قال: لو أعطاها اليوم فدك بمجرد دعواها لجاءت إليه غدا وادعت لزوجها الخلافة وزحزحته عن مقامه ولم يكن يمكنه الاعتذار والموافقة بشيء لأنه يكون قد أسجل على نفسه أنها صادقة فيها تدعي كائنا ما كان من غير حاجة إلى بينة ولا شهود.

٣٤١ أخبرنا أبو عبد الله المرزباني عن علي بن هارون عن عبيد الله بن أحمد عن أبيه قال ذكرت لأبي الحسين زيد (الشهيد) بن عليّ بن الحسين بن علي بن أبي طالب (عليهم السلام) كلام فاطمة عند منع أبي بكر إياها فدك وقلت له: إن هؤلاء يزعمون أنه مصنوع وأنه من كلام أبي العيناء، لأن الكلام منسوق البلاغة.

فقال لي: رأيت مشايخ آل أبي طالب يروونه عن آبائهم ويعلّمونه أولادهم، وقد حدثني أبي عن جدي يبلغ بها فاطمة على هذه الحكاية، وقد رواه مشايخ الشيعة وتدارسوه قبل أن يوجد جدُّ أبي العيناء.

وقد حدّث الحسين بن علوان عن عطية العوفي أنه سمع عبد الله بن الحسن بن الحسين يذكر عن أبيه هذا الكلام ثم قال أبو الحسين زيد: وكيف ينكرون هذا من كلام فاطمة وهم يروون من كلام عائشة عند موت أبيها ما هو أعجب من كلام فاطمة ويحققونه؟ ولولا عداوتهم لنا أهل البيت!

٣٤٢ لما أجمع أبو بكر على منع فاطمة فدك، وبلغها ذلك لاثت خمارها على رأسها واشتملت بجلبابها وأقبلت في لمة من حفدتها ونساء قومها تطأ ذيولها ما تخرم مشيتها مشية رسول الله (صلى الله عليه وآله) حتى دخلت على أبي بكر وهو في حشد من المهاجرين والأنصار وغيرهم فنيطت دونها ملاءة فجلست ثم أنَّت أنَّةً أجهش القوم بالبكاء فارتجّ المجلس ثم أمهلت هنيئة، حتى إذا سكن نشيج القوم وهدأت فورتهم.

٣٤٣ وكمال توحيده الإخلاص له، وكمال الإخلاص له نفي الصفات عنه.

٣٤٤ ليس لصفته حد محدود، ولا نعت موجود.

٣٤٥ ومضت على إرادتك الأشياء فهي بمشيتك دون قولك مؤتمرة، وبإرادتك دون نهيك منزجرة.

٣٤٦ إن الله خلق نوري ونور علي قبل أن يخلق آدم أو قبل أن يخلق السماوات والأرض باثنتي عشر ألف سنة أو أربعة وعشرين ألف سنة.

٣٤٧ إني تارك فيكم الثقلين: كتاب الله وعترتي أهل بيتي، وإنهما لن يفترقا حتى يردا عليّ الحوض.

٣٤٨ أهل البيت أدرى بما في البيت.

٣٤٩ الوقاية خير من العلاج.

٣٥٠ قال تعالى: «لا ينال عهدي الظالمين» قال مجاهد: العهد الإمامة.

٣٥١ كلكم راع وكلكم مسؤول عن رعيته.

٣٥٢ يدٌ بخمس مئينٍ عسجد أوديت، ما بالها قطعت في ربع دينار؟ أي أن اليد التي ديتُها خمسمائة دينار ذهب، لماذا تقطع إذا سرقت شيئاً قيمته ربع دينار؟ فأجابه السيد المرتضى قائلاً: عز الأمانة أغلاها، وأرخصها، ذل الخيانة، فافهم حكمة الباري.

٣٥٣ أنا عبد الله وأخو رسول الله، وأنا الصدّيق الأكبر والفاروق الأعظم لا يقوله غيري إلاّ كذاب.

٣٥٤ لا فتى إلا عليّ ولا سيف إلا ذو الفقار.

٣٥٥ ولقد واسيته بنفسي في المواطن التي تزل فيها الأقدام، وتنكص فيها الأبطال، نجدة أكرمني الله بها...

٣٥٦ في تفسير قوله تعالى: «إذْ عُرض عليه بالعشي الصافنات الجياد» روي أن سليمان غزا أهل دمشق ونصيبين فأصاب ألف فرس، وقيل: ورثها من أبيه، وأصابها أبوه من العمالقة.

٣٥٧ وقيل أصابها أبوه من العمالقة فورثها منه فاستعرضها...

٣٥٨ إن المراد بالميراث في الموضعين (الآيتين) هو وراثة المال.

٣٥٩ ويقوّي ما قلنا أن زكريا صرّح بأنه يخاف بني عمه بعده بقوله: «وإني خفت الموالي من ورائي» وإنما يطلب وارثاً لأجل خوفه.

٣٦٠ هذه الكلمة تشير إلى قضية ويضرب بها المَثَل، وهي أن رجلاً كان له نعجة عجفاء هزيلة، يسيل مخاطها من منخريها، فقيل له: ما هذا؟ قال: سرعان ذا إهالة.

٣٦١ فنزل بي من وفاة رسول الله (صلى الله عليه وآله) ما لم أكن أظن الجبال لو حملته عنوة كانت تنهض به، فرأيت الناس من أهل بيتي ما بين جازع لا يملك جزعه، ولا يضبط نفسه، ولا يقوى على حمل فادح ما نزل به، قد أذهب الجزع صبره، وأذهل عقله، وحال بينه وبين الفهم والإفهام، والقول والاستماع.

٣٦٢ إنه لما ولّي عثمان قالت عائشة: أعطني ما كان يعطيني أبي وعمر. فقال عثمان: لا أجد لها موضعاً في الكتاب ولا في السنة، ولكن كان أبو بكر وعمر يعطيانك من حصة أنفسهما، وأنا لا أفعل فقالت: فآتني ميراثي من النبي (صلى الله عليه وآله) قال: أليس جئت وشهدت أنت ومالك بن أوس النضري أن النبي لا يورّث؟ فأبطلت حق فاطمة وجئت تطلبينه؟

٣٦٣ ثم عطفت على قبر رسول الله (صلى الله عليه وآله) فتمثّلت بقول هند بنت أثاثة: قد كان بعدك...

٣٦٤ فما رأينا أكثر باك ولا باكية من ذلك اليوم.

٣٦٥ اللهم إنهما ظلما ابنة محمد نبيك حقها فاشدد وطأتك عليهما.

٣٦٦ فغضبت بنت رسول الله صلى الله عليه وآله وسلم، فهجرت أبا بكر فلم تزل مهاجرة حتى توفيت.

٣٦٧ فأبى أبو بكر أن يدفع إلى فاطمة (عليها السلام)(ع) منها شيئا فوجدت فاطمة على أبي بكر في ذلك فهجرته فلم تكلمه حتى توفيت.

٣٦٨ قال ابن أبي الحديد: قرأت هذا الكلام على النقيب أبي يحيى جعفر بن يحيى بن أبي زيد البصري وقلت له: بمن يعترض؟ فقال: بل يصرّح. قلت: لو صرّح لم أسألك. فضحك فقال: لعلي بن أبي طالب! قلت: هذا الكلام كله لعلي يقوله؟ قال: نعم إنه المُلك يا بني. قلت: فما مقالة الأنصار؟ قال: هتفوا بقول عليّ، فخاف من اضطراب الأمر عليهم، فنهاهم. فسألته عن غريبة (أي شرح الكلمات) فقال: أما «الرعة» ـ بالتخفيف ـ أي الاستماع والإصغاء. و«القالة»: القول. و«ثعالة»: اسم الثعلب، مثل ذؤالة للذئب. و«شهيده ذَنَبه»: أي لا شاهد له على ما يدّعيه إلاّ بعضه وجزء منه، وأصله مَثَل: قالوا: إن الثعلب أراد أن يُغري الأسد بالذئب فقال له: إنه قد أكل الشاة التي كنت أعددتها لنفسك، وكنت حاضراً، قال: فمن يشهد لك بذلك؟ فرفع ذَنَبه وعليه دم. وكان الأسد قد افتقد الشاة، فقبل شهادته، وقتل الذئب. و«مربّ»: ملازم من أربّ بالمكان و«كروها جذعة»: أعيدوها إلى الحال الأولى يعني الفتنة والهرج و«أم طحال» امرأة بغي في الجاهلية يضرب بها المثل، فيقال: أزنى من أم طحال.

٣٦٩ فقالت أم سلمة (رضي الله عنها) حين سمعت ما جرى لفاطمة (عليها السلام): ألمثل فاطمة بنت رسول الله (صلى الله عليه وآله) يقال هذا القول؟ هي والله الحوراء بين الإنس، والنَفَس للنفس، رُبّيت في حجور الأتقياء، وتناولتها أيدي الملائكة، ونمت في حجور الطاهرات، ونشأت

خير نشأة، وربيت خير مربى، أتزعمون أن رسول الله حرّم عليها ميراثه ولم يُعلمها، وقد قال الله تعالى: (وأنذر عشيرتك الأقربين) أفأنذرها وخالفت متطلبه؟

وهي خيرَة النسوان وأمّ سادة الشبَان، وعديلة مريم، تمّت بأبيها رسالات ربه، فوالله لقد كان يشفق عليها من الحرّ والقرّ، ويوسدها يمينه ويلحفها بشماله، رويداً ورسول الله (صلى الله عليه وآله) بمرأى منكم، وعلى الله تردون واهاً لكم، فسوف تعلمون.

٣٧٠ الناس على دين ملوكهم.

٣٧١ ما أوذي نبي بمثل ما أوذيت.

٣٧٢ والله لا يبالي ابن أبي طالب أوقَع على الموت أو وقع الموت عليه.

٣٧٣ إن ربك يأمرك أن تبلّغ هذه السورة بنفسك، أو يُبلّغها رجل منك.

٣٧٤ لِمَ هجر الناس علياً (عليه السلام) وقُرباه من رسول الله (صلى الله عليه وآله) قرباه، وموضعه مِن المسلمين موضعه، وعناؤه في الإسلام عناؤه؟ فقال: بَهَر ـ والله ـ نورُه أنوارهم، وغلبهم على صفو كل منهل، والناس إلى أشكالهم أميَل.

٣٧٥ كيف تحبك قريش وقد قتلت في يوم بدر وأُحد من ساداتهم سبعين سيداً، تشرب أنوفهم الماء قبل شفاههم؟

٣٧٦ ألا وإن إمامكم قد اكتفى من دنيا بطمرية، ومن طعمه بِقُرصية... فوالله ما كنزت من دنياكم تبراً، ولا ادّخرت من غنائمها وفراً، ولا أعددت لبالي ثوبي طمراً، ولا حزت من أرضكم شبراً بلى، كانت في أيدينا فدك من كل ما أظلّتها الخضراء، فشحّت عليها نفوس قوم وسخَتْ عنها نفوس قوم آخرين...

٣٧٧ طائفتان من أُمتي إذا صلحتا صلح الناس، وإذا فسدتا فسد الناس: العلماء والأمراء.

٣٧٨ الناس على دين ملوكهم.

٣٧٩ اقتلوا نعثلاً فقد كفر، اقتلوا نعثلاً قتله الله.

٣٨٠ إذا ظهرتَ على أهل المدينة فأبحْها ثلاثاً، وكل ما فيها من مال أو دابة أو سلاح أو طعام فهو للجند.

٣٨١ هذه المدينة قد أبحتُها لكم!

٣٨٢ لو جاءت كل أمة بخبيثها وجئنا بالحجاج لغلبناهم.

٣٨٣ ما بقيتْ لله عز وجل حُرمة إلاّ وقد ارتكبها الحجاج!

٣٨٤ من كنت مولاه فعلي مولاه، اللهم وال من والاه، وعاد من عاداه، وانصر مَن نصره، واخذلْ من خذله.

٣٨٥ يا معشر المهاجرين والأنصار، انصروا الله وابنة نبيكم، وقد بايعتم رسول الله يوم بايعتموه أن تمنعوه وذريته مما تمنعون منه أنفسكم وذراريكم. فَفوا لرسول الله ببيعتكم!

٣٨٦ فانتهت إلى معاذ بن جبل فقالت: يا معاذ بن جبل! إني قد جئتك مستنصرة، وقد بايعتَ رسولَ الله على أن تنصره وذريته، وتمنعه مما تمنع منه نفسك وذريتك، وإن أبا بكر قد غصبني على فدك وأخرج وكيلي منها.

قال: فَمعي غيري؟ قالت: لا، ما أجابني أحد. قال: فأين أبلغ أنا من نصرك؟

خرجت السيدة من دار معاذ وهي تقول له: والله لا أنازعنّك الفصيح من رأسي حتى أرِدَ على الرسول الله.

ودخل ابن معاذ فقال لأبيه: ما جاء بابنة محمد إليك؟ قال: جاءت تطلب نصرتي على أبي بكر، فإنه أخذ منها فدكاً.

قال: فما أجبتها؟ قال: قلت: وما يبلغ نصرتي أنا وحدي؟ قال: فأبيت أن تنصرها؟ قال: نعم!

قال: فأي شيء قالت لك؟ قال: قالت لي: والله لا أنازعنّك الفصيح من رأسي حتى أرِدَ على رسول الله. فقال: أنا والله لا أنازعنّك الفصيح من رأسي حتى أرد على رسول الله.

٣٨٧ وخرج علي (كرم الله وجهه) يحمل فاطمة بنت رسول الله (صلى الله عليه وآله) على دابة ليلاً في مجالس الأنصار تسألهم النصرة، فكانوا يقولون يا بنت رسول الله قد مضت بيعتنا لهذا الرجل، ولو أن زوجك وابن عمك سبق إلينا قبل أبي بكر ما عدلنا به. فيقول عليّ (كرم الله وجهه) أفكنت أدَع رسولَ الله (صلى الله عليه وآله) في بيته لم أدفنه، وأخرج أنازع الناس سلطانه؟ فقالت فاطمة: ما صنع أبو الحسن إلاّ ما كان ينبغي له، ولقد صنعوا ما الله حسيبهم وطالبهم.

٣٨٨ يا أبا الحسن إن فاطمة تبكي الليل والنهار فلا أحد منا يهنأ بالنوم في الليل على فُرشنا، ولا بالنهار لنا قرار على أشغالنا وطلب معايشنا، وإنا نخبرك أن تسألها إما أن تبكي ليلاً أو نهاراً.

٣٨٩ يا بنت رسول الله إن شيوخ المدينة يسألونني أن أسألك إما أن تبكي أباك ليلاً وإمّا نهاراً.

فقالت: يا أبا الحسن ما أقلّ مكثي بينهم! وما أقرب مغيبي من بين أظهرهم فوالله لا أسكت ليلاً ولا نهاراً أو ألحق بأبي رسول الله (صلى الله عليه وآله). فقال عليّ: افعلي يا بنت رسول الله ما بدا لك.

٣٩٠ يَا حَيُّ يَا قَيُّومُ بِرَحْمَتِكَ أَسْتَغِيثُ فَأَغِثْنِي اللَّهُمَّ زَحْزِحْنِي عَنِ النَّارِ وأَدْخِلْنِي الْجَنَّةَ وأَلْحِقْنِي بِأَبِي مُحَمَّدٍ.

٣٩١ فإذا قال لها أمير المؤمنين: عافاك الله وأبقاك. تقول: يا أبا الحسن ما أسرع اللحاق برسول الله.

٣٩٢ لما مرضت فاطمة بنت رسول الله (صلى الله عليه وآله) وصّت إلى عليّ بن أبي طالب (عليه السلام) أن يكتم أمرها ويخفي خبرها، ولا يؤذن أحداً بمرضها، ففعل ذلك، وكان يمرّضها بنفسه وتعينه على ذلك أسماء بنت عميس على استسرار بذلك...

٣٩٣ قالت: يا رسول الله هل بلغك شيء عن جعفر؟ فبكى الرسول وقال لها: احتسبي جعفر فقد قُتل. فبكت وصاحت.

٣٩٤ اصنعي طعاماً لآل جعفر فإنهم مشغولون بالعزاء.

٣٩٥ كيف أصنع وقد صرت عظماً وقد يبس الجلد على العظم؟

٣٩٦ ...وقالت فاطمة لأسماء: إني نحلت وذهب لحمي، ألا تجعلين لي شيئاً يسترني؟ قالت أسماء: إني كنت بأرض الحبشة رأيتهم يصنعون شيئاً أفلا أصنع لك، فإن أعجبك أصنع لك؟ قالت: نعم. فدعت أسماء بِسرير فأكبته لوجهه، ثم دعت بجرائد فشددته على قوائمه ثم جلَّلته ثوباً فقالت: هكذا رأيتهم يصنعون فقالت: اصنعي لي مثله، استريني سترك الله من النار.

٣٩٧ فقالت فاطمة: ما أحسن هذا وأجمله لا تعرف به المرأة من الرجل.

٣٩٨ إن عمر قال لأبي بكر (رضي الله عنه): انطلق بنا إلى فاطمة فإنّا قد أغضبناها فانطلقا جميعاً، فاستأذنا على فاطمة فلم تأذن لهما، فأتيا عليّاً فكلَّماه فأدخلهما عليها فلما قعدا عندها حوّلت وجهها إلى الحائط فسلَّما عليها، فلم ترد عليهما السلام، فتكلم أبو بكر فقال: يا حبيبة رسول الله !! والله إن قرابة رسول الله أحبّ إليّ من قرابتي وإنك لأحبّ إلي من عائشة ابنتي، ولوَددت يوم مات أبوك أني متُّ ولا أبقى بعده، أتراني أعرفك وأعرف فضلك وشرفك، وأمنعك حقك وميراثك من رسول الله؟ إلاّ أني سمعت أباك رسول الله (صلى الله عليه وآله) يقول: لا نورّث، ما تركناه فهو صدقة.

فقالت: أرأيتكما أن حدّثكتما حديثاً عن رسول الله (صلى الله عليه وآله) تعرفانه وتفعلان به؟ فقالا: نعم. فقالت: نشدتكما الله: ألم تسمعاً رسول الله (صلى الله عليه وآله) يقول: رضا فاطمة من رضاي، وسخط فاطمة من سخطي، فمن أحب فاطمة ابنتي فقد أحبني، ومن أرضى فاطمة فقد أرضاني، ومن أسخط فاطمة فقد أسخطني؟ قالا: نعم، سمعناه من رسول الله (صلى الله عليه وآله)، قالت: فإني أشهد الله وملائكته أنكما أسخطتماني وما أرضيتماني، ولئن لقيت النبي (صلى الله عليه وآله) لأشكونكما إليه. فقال أبو بكر: أنا عائذ بالله تعالى من سخطه ومن سخطك يا فاطمة. ثم انتحب أبو بكر يبكي، حتى كادت نفسه أن تزهق، وهي (فاطمة) تقول: والله لأدعونَّ عليك في كل صلاة أصليها. ثم خرج باكياً، فاجتمع الناس إليه فقال لهم: يبيت كل رجل معانقاً حليلته، مسروراً بأهله وتركتموني وما أنا فيه، لا حاجة لي في بيعتكم، أقيلوني بيعتي.

٣٩٩ لما مرضت فاطمة (عليها السلام) مرضها الذي ماتت فيه أتاها أبو بكر وعمر عائدين، واستأذنا عليها فأبت أن تأذن لهما، فلما رأى ذلك أبو بكر أعطى الله عهداً أن لا يظلّه سقف بيت حتى يدخل على فاطمة ويترضّاها، فبات في الصقيع، ما أظلّه شيء، ثم إن عمر أتى علياً (عليه السلام) فقال له: قد أتيناها (فاطمة) غير هذه المرة مراراً نريد الإذن عليها وهي تأبى أن تأذن لنا حتى ندخل عليها فنترضّى، فإن رأيت أن تستأذن لنا عليها فافعل.

قال: نعم، فدخل عليّ على فاطمة فقال: يا بنت رسول الله قد كان من هذين الرجلين ما قد رأيت، وقد تردّدا مراراً كثيرة ورددتهما ولم تأذني لهما، وقد سألاني أن أستأذن لهما عليك؛

فقالت: والله لا أأذن لهما، ولا أكلمهما كلمة من رأسي حتى ألقى أبي فأشكوهما إليه بما صنعاه وارتكباه مني.

قال علي: فإني ضمنت لهما ذلك. قالت: إن كنت ضمنت لهما شيئاً فالبيت بيتك، والنساء تتبع الرجال، لا أخالف عليك بشيء فأذن لمن أحببت. فخرج عليّ فأذن لهما، فلما وقع بصرهما على فاطمة سلّما عليها، فلم تردّ عليهما، وحوّلت وجهها عنهما، فتحوّلا واستقبلا وجهها حتى فعلت مراراً وقالت: يا عليّ جافِ الثوب وقالت ـ لنسوة حولها ـ : حوّلن وجهي !! فلما حوّلن وجهها حوّلا إليها فقال أبو بكَر: يا بنت رسول الله إنما آتيناك ابتغاء مرضاتك واجتناب سخطك، نسألك أن تغفري لنا وتصفحي عما كان منا إليك. قالت: لا أكلّمكما من رأسي كلمة واحدة حتى ألقى أبي وأشكوكما إليه، وأشكو صنيعكما وفعالكما وما ارتكبتما مني. ثم التفتت إلى عليّ وقالت: إني لا أكلمهما من رأسي حتى أسألهما عن شيء سمعاه من رسول الله، فإن صدقا رأيت ر أيي.

قالا: اللهم ذلك لها، وإنا لا نقول إلاَّ حقاً ولا نشهد إلاَّ صدقاً، فقالت: أنشدكما بالله: أتذكران أن رسول الله استخرجكما في جوف الليل بشيء كان حدث من أمر عليّ فقالا: اللهم نعم، فقالت: أنشدكما بالله هل سمعتما النبي يقول: فاطمة بضعة مني وأنا منها، من آذاها فقد آذاني، ومن آذاني فقد آذى الله، ومن آذاها بعد موتي كان كمن آذاها في حياتي، ومن آذاها في حياتي كان كمن آذاها بعد موتي؟

قا لا: اللهم نعم. فقالت: الحمد لله. ثم قالت: اللهم إني أشهدك فاشهدوا يا من حضرني: أنهما قد آذياني في حياتي وعند موتي. والله لا أكلِّمكما من رأسي كلمة حتى ألقى ربي فأشكوكما إليه بما صنعتما به وبي، وارتكبتما مني.

فدعا أبو بكر بالويل والثبور وقال: ليت أمي لم تلدني! فقال: عمر: عجباً للناس كيف ولّوك أمورهم وأنت شيخ قد خرفت! تجزع لغضب امرأة وتفرح برضاها؟ وما لمن أغضب امرأة؟ وقاما وخرجا.

٤٠٠ ما أحد أعز عليّ منك فقراً ولا أحب إليّ منك غنى، ولكن سمعت رسول الله يقول: إنا معاشر الأنبياء لا نورّث ما تركناه صدقة.

٤٠١ دخلت أم سلمة على فاطمة (عليها السلام)(ع) فقالت لها: كيف أصبحت عن ليلتك يا بنت رسول الله؟ قالت: أصبحت بين كمد وكرب، فقد النبي (صلى الله عليه وآله) وظلم الوصي. وهتك والله حجاب من أصبحت إمامته مقتصة، على غير ما شرع الله في التنزيل، وسنها النبي في التأويل، ولكنها أحقاد بدرية وترات أحدية كانت عليها قلوب النفاق مكتمنة...

٤٠٢ إن عائشة بنت طلحة دخلت على فاطمة (عليها السلام) فرأتها باكية، فقالت لها: بأبي أنت وأمي، ما الذي يبكيك فقالت لها (صلوات الله عليها): أسائلتي عن هنة حلق بها الطائر، وحفي بها السائر، ورفع إلى السماء أثرا، ورزئت في الأرض خبرا، أن قحيف تيم وأحيوك عدي

جاريا أبا الحسن في السباق، حتى إذا تقربا بالخناق، أسرا له الشنآن، وطوياه الإعلان، فلما خبا نور الدين، وقبض النبي الأمين، نطقا بفورهما، ونفثا بسورهما، وأدلا بفدك، فيا لها لمن ملك، تلك أنها عطية الرب الأعلى للنجي الأوفى، ولقد نحلنيها للصبية السواغب من نجله ونسلي، وإنها لبعلم الله وشهادة أمينه، فإن انتزعا مني البلغة، ومنعاني اللمظة، واحتسبتها يوم الحشر زلفة، وليجدنها آكلوها ساعرة حميم، في لظى جحيم.

٤٠٣ يا ابن أخ! عمّك يقرئك السلام ويقول لك: لله قد فاجأني من الغم بشكاة حبيبة رسول الله (صلى الله عليه وآله) وقرة عينه وعيني فاطمة ما هدّني، وإني لأظنها أولنا لحوقاً برسول الله (صلّى الله عليه وآله) يختار لها ويحبوها ويزلفها لربه. فإن كان من أمرها ما لا بدَّ منه فاجمع ـ أنا لك الفداء ـ المهاجرين والأنصار حتى يصيبوا الأجر في حضورها والصلاة عليها، وفي ذلك جمال للدين.

فقال علي (عليه السلام) لرسوله: أبلغ عمي السلام وقل: لا عدمتُ إشفاقك وتحيتك، وقد عرفت مشورتك، ولرأيك فضله، إن فاطمة بنت رسول الله (صلى الله عليه وآله) لم تزل مظلومة، من حقها ممنوعة، وعن ميراثها مدفوعة، و لم تُحفظ فيها وصية رسول الله (صلى الله عليه وآله) ولا رُعي فيها حقه ولا حق الله عز وجل، وكفى بالله حاكماً ومن الظالمين منتقماً وأنا أسألك يا عم أن تسمح لي بترك ما أشرت به، فإنها وصّتني بستر أمرها.

فلما بلّغ الرسول كلام علي إلى العباس قال: يغفر الله لابن أخي فإنه لمغفور له، إنَّ رأي ابن أخي لا يُطعن فيه، إنه لم يولد لعبد المطلب مولود أعظم بركة من علي إلاَّ النبي (صلى الله عليه وآله) إن علياً لم يزل أسبقهم إلى كل مكرمة، وأعلمهم بكل فضيلة، وأشجعهم في الكريهة، وأشدَّهم جهاداً للأعداء في نصرة الحنيفية، وأول من آمن بالله ورسوله.

٤٠٤ هلمي إلي يا بنية فإني إليك مشتاق! فقلت: والله إني لأشد شوقا منك إلى لقائك! فقال: أنت الليلة عندي.

٤٠٥ من رآني فقد رآني.

٤٠٦ أنت أوّل أهل بيتي لحوقاً بي.

٤٠٧ رقَّ لها قلب الإمام حين نظر إليها وقد عادت إلى أعمالها المتعبة التي كانت تجهدها أيام صحتها، فلا عجب إذا سألها من سبب قيامها بتلك الأعمال بالرغم من انحراف صحتها. أجابته بكل صراحة: لأن هذا اليوم آخر يوم من أيام حياتي، قمت لأغسل رُؤوس أطفالي لأنهم سيصبحون بلا أم!

٤٠٨ يا ابن عم! إنه قد نُعيت إليّ نفسي، وإنني لا أرى ما بي إلاَّ أنني لاحقة بأبي بعد ساعة، وأنا أوصيك بأشياء في قلبي. قال لها علي (عليه السلام): أوصيني بما أحببت يا بنت رسول الله، فجلس عند رأسها، وأخرج من كان في البيت، ثم قالت: يا بن عم! ما عهدتني كاذبة ولا خائنة. وما خالفتك منذ عاشرتني.

قال علي (عليه السلام): معاذ الله! أنتِ أعلم باللهِ، وأبرُّ وأتقى وأكرم، وأشدُّ خوفاً من الله من أن أُوبِّخك بمخالفتي.

وقد عزَّ عليّ مفارقتك وفقدك. إلاَّ أنَّه أمر لا بدَّ منه. والله لقد جددتِ عليّ مصيبة رسول الله، وقد عظمت وفاتك وفقدك فإنا لله وإنا إليه راجعون. من مصيبة ما أفجعها وآلمها، وأمضَّها وأحزنها. هذه مصيبة لا عزاء منها، ورزية لا خلف لها.

ثم بكيا جميعاً ساعة، وأخذ الإمام رأسها وضمها إلى صدره ثم قال: أوصيني بما شئت، فإنك تجديني وفياً أمضي كل ما أمرتني به، وأختار أمرك على أمري. فقالت: جزاك الله عني خير الجزاء. يا بن عم! أُوصيك أولاً: أن تتزوج بعدي بابنة أختي أمامة، فإنها تكون لُولدي مثلي، فإن الرجال لا بدَّ لهم من النساء. ثم قالت: أوصيك أن لا يشهد أحد جنازتي من هؤلاء الذين ظلموني، فإنهم عدوي وعدو رسول الله، ولا تترك أن يصلي عليّ أحد منهم ولا من أتباعهم، وادفني في الليل إذا هدأت العيون ونامت الأبصار.

٤٠٩ قالت: يا بن العم! إذا قضيت نحبي فغسِّلني ولا تكشف عني، فإني طاهرة مطهرة، وحنِّطني بفاضل حنوط أبي رسول الله (صلى الله عليه وآله). وصَلِّ عليَ، وليصلِّ معك الأدنى فالأدنى من أهل بيتي وادفني ليلاً لا نهاراً، وسراً لا جهاراً، وعَفِّ موضع قبري، ولا تُشهد جنازتي أحداً ممن ظلمني. يا بن العم! أنا أعلم أنك لا تقدر على عدم التزويج من بعدي فإن أنت تزوّجت امرأة اجعل لها يوماً وليلة، واجعل لأولادي يوماً وليلة. يا أبا الحسن! ولا تُصح في وجههما فيصبحان يتيمين غريبين منكسرين، فإنهما بالأمس فقدا جدَّهما واليوم يفقدان أمَّهما، فالويل لأُمَّة تقتلهما وتبغضهما.

٤١٠ يا أبا الحسن إن رسول الله (صلى الله عليه وآله) عهد إلي وحدثني أني أول أهله لحوقا به ولا بد مما لا بد منه فاصبر لأمر الله تعالى وارض بقضائه.

٤١١ لما حضرت فاطمة الوفاة بكت فقال لها أمير المؤمنين: يا سيدتي ما يبكيك؟ قالت: أبكي لما تلقى بعدي. فقال: لها لا تبكي فو الله إن ذلك لصغير عندي في ذات الله.

٤١٢ قالت فاطمة عليها السلام لعلي عليه السلام: إن لي إليك حاجة يا أبا الحسن. فقال: تقضى يا بنت رسول الله صلى الله عليه وآله. فقالت: نشدتك بالله وبحق محمد رسول الله أن لا يصلي علي أبو بكر ولا عمر.

٤١٣ ان فاطمة (عليها السلام) أوصت الي وقالت: إن هما صليا علي، شكوتك الى أبي بمثل الذي أشكوهما.

٤١٤ يا أسماء ائتني ببقية حنوطِ والدي من موضع كذا وكذا، فضعيه عند رأسي.

٤١٥ كان في الوصية أن يدفع إليّ الحنوط فدعاني رسول الله (صلى الله عليه وآله) قبل وفاته بقليل: فقال: يا علي ويا فاطمة هذا حنوطي من الجنة دفعه إليّ جبرئيل وهو يقرئكما السلام ويقول لكما: أقسماه، واعزلا منه لي ولكما. فقالت فاطمة (عليها السلام): يا أبتاه لك ثُلثه. وليكن

الناظر في الباقي علي بن أبي طالب. فبكى رسول الله (صلى الله عليه وآله) وضمّها إليه وقال: موفَّقة، رشيدة، مهدية، ملهَمة، يا علي قل لي في الباقي. قال: نصف ما بقي لها، والنصف الآخر لمن ترى يا رسول الله!! قال (صلى الله عليه وآله): هو لك.

٤١٦ قالت لها: هيئي لي ماءَ، وفي رواية: اسكبي لي غسلاً.

٤١٧ حانت ساعة الاحتضار وحالة النزع، وانكشف الغطاء، ونظرت السيدة فاطمة نظراً حاداً ثم قالت: السلام على جبرائيل. السلام على رسول الله. اللهم مع رسولك، اللهم في رضوانك وجوارك ودارك دار السلام.

ثم قالت: أترون ما أرى؟ فقيل لها: ما ترين؟ قالت: هذه مواكب أهل السماوات وهذا جبرئيل، وهذا رسول الله يقول: يا بنية اقدمي، فما أمامك خير لك. وفتحت عينيها... ثم قالت: وعليك السلام يا قابضْ الأرواح عجَل بي ولا تعذبني، ثم قالت: إليك ربي لا إلى النار. ثم غمضت عينيها، ومدت يديها ورجليها وفارقت الحياة.

٤١٨ فشقّت أسماء جيبها، ووقعت عليها تقبّلها وهي تقول: يا فاطمة إذا أقدمت على أبيك رسول الله فأقرئيه عن أسماء بنت عميس السلام. ودخل الحسن والحسين فوجدوا أُمهما مسجّاة فقالا: يا أسماء ما يُنيم أُمَّنا في هذه الساعة؟ قالت: يا بني رسول الله ليست أُمُّكما نائمة، قد فارقت الدنيا. فألقى الحسن نفسه عليها يقبِّل رجلها ويقول: يا أُماه كلّميني قبل تفارق روحي بدني. وهكذا الحسين كان يقبل رجلها ويقول: يا أُماه! أنا ابنك الحسين!! كلّميني قبل أن يتصدَّع قلبي فأموت. قالت لهما أسماء: يا بنَي رسول الله انطلقا إلى أبيكما فأخبراه بموت أمكما. فخرجا حتى إذا كانا قرب المسجد رفعا أصواتهما بالبكاء.

٤١٩ فكشف علي عن وجهها فإذا برقعة عند رأسها فنظر فيها فإذا فيها: ...يا علي أنا فاطمة بنت محمد زوجني الله منك لأكون لك في الدنيا والآخرة أنت أولى بي من غيري حنطني وغسلني وكفني بالليل وصل علي وادفني بالليل ولا تعلم أحدا وأستودعك الله وأقرأ على ولدي السلام إلى يوم القيامة.

٤٢٠ يا ابتاه يا رسول الله! الآن حقاً فقدناك فقدا لا لقاء بعده ابداً.

٤٢١ وجاءت عائشة لتدخل فقالت أسماء: لا تدخلي. فكلّمت عائشة أبا بكر فقالت: إن الخثعمية تحول بيننا وبين ابنة رسول الله وقد جعلت لها هودج العروس، فجاء أبو بكر فوقف على الباب فقال: يا أسماء: إن فاطمة أمرتني أن لا يدخل عليها أحد، وأريتُها هذا الذي صنعت وهي حية، فأمرتني أن أصنع لها ذلك. قال أبو بكر: فاصنعي ما أَمَرَتْكِ. ثم انصرف.

٤٢٢ يا أبا الحسن لا تسبقنا بالصلاة على ابنة رسول الله.

٤٢٣ غسّلها ثلاثاً وخمساً، وجعل في الغسلة الأخيرة شيئاً من الكافور، وأشعرها مذراً سابغاً دون الكفن، وهو يقول:

اللهم إنها أَمَتك، وابنة رسولك وصفيك، وخيرتك من خلقك اللهم لقِّنها حجّتها، وأعظم برهانها، وأعل درجتها، واجمع بينها وبين أبيها محمد (صلى الله عليه وآله).

٤٢٤ فغسّلتها في قميصها ولم أكشفه عنها فوالله لقد كانت ميمونة طاهرة مطهرة...

٤٢٥ يا حسن يا حسين يا زينب يا أم كلثوم هلمّوا وتزوّدوا من أُمّكم، فهذا الفراق، واللقاء في الجنة!

٤٢٦ واحسرتا لا تنطفئ أبدا من فقد جدنا محمد المصطفى وأمنا فاطمة الزهراء يا أم الحسن يا أم الحسين إذا لقيت جدنا محمدا المصطفى فأقرئيه منا السلام وقولي له إنا قد بقينا بعدك يتيمين في دار الدنيا!

٤٢٧ أشهد الله أنها حنَّت وأنَّت وأخرجت يديها من الكفن، وضمَّتهما إلى صدرها ملياً.

٤٢٨ يا علي! ارفعهما فلقد أبكيا ملائكة السماوات وقد اشتاق الحبيب إلى حبيبه.

٤٢٩ اللهم إني راضٍ عن ابنة نبيك، اللهم إنها قد أوحشت فآنسها، اللهم إنها قد هُجِرت فَصِلها، اللهم إنها قد ظُلمت فاحكم لها وأنت خير الحاكمين.

٤٣٠ هذه بنت نبيك فاطمة أخرجتها من الظلمات إلى النور.

٤٣١ يا أرض أستودعك وديعتي، هذه بنت رسول الله.

٤٣٢ بسم الله الرحمن الرحيم، بسم الله وبالله وعلى ملة رسول الله محمد بن عبد الله (صلى الله عليه وآله). سلَّمتك أيتها الصّدّيقة إلى من هو أولى بك مني، ورضيت لك بما رضي الله تعالى لك. ثم قرأ «منها خلقناكم وفيها نعيدكم ومنها نخرجكم تارة أخرى».

٤٣٣ لن يخلف نبيكم إلاَّ بنتاً واحدة، تموت وتُدفن ولم تحضروا وفاتها والصلاة عليها، ولا تعرفوا قبرها!

٤٣٤ قال المقداد: قد دفنا فاطمة البارحة. فقال عمر: يا أبا بكر ألم أقل لك إنهم يريدون دفنهت سراً؟ فقال المقداد: إن فاطمة أوصت هكذا حتى لا تصليا عليها.

٤٣٥ إن ابنة رسول الله ماتت والدم يجري من ضلعها وظهرها بسبب الضرب والسوط الذي ضربتموها، وقد رايت ما صنعتم بعلي، فلاعجب إذا ضربتموني!

٤٣٦ قال العباس: إنها أوصت أن لا تصليا عليها. فقال عمر: لا تتركون يا بني هاشم حسدكم القديم لنا أبداً! فقال عقيل: وأنتم — والله — لأشد الناس حسداً وأقدم عداوة لرسول الله وأهل بيته. ضربتموها بالأمس، وفارقت الدنيا وظهرها بدم، وهي غير راضية عنكما.

٤٣٧ هاتوا من نساء المسلمين من ينبش هذه القبور حتى نجدها فنصلِّي عليها، ونزور قبرها.

٤٣٨ هذا علي بن أبي طالب قد أقبل كما ترونه، يقسم بالله: لئن حُوِّل من هذه القبور حجر ليضعن السيف على غابر الآخر.

٤٣٩ وقال: ما لك يا أبا الحسن! والله لننبشنّ قبرها ولنصلِّين عليها! فضرب علي بيده إلى جوامع ثوب الرجل وهزّه، ثم ضرب به الأرض، وقال له: يا بن السوداء! أما حقي فقد تركته مخافة

أن يرتدّ الناس عن دينهم، وأما قبر فاطمة فوالذي نفس علي بيده: لئن رُمتَ وأصحابك شيئاً من ذلك لأسقينّ الأرض من دمائكم! فقال أبو بكر: يا أبا الحسن بحق رسول الله وبحق من فوق العرش إلاَّ خلَّيت عنه، فإنا غير فاعلين شيئاً تكرهه.

٤٤٠ قال عمار: فمضيت الى دار سيدي ومولاي أمير المؤمنين (عليه السلام) فاستأذنت الدخول عليه، فأذن لي، فدخلت عليه فوجدته جالسا جلسة الحزين الكئيب والحسن عن يمينه والحسين عن شماله وهو يلتفت الى الحسين ويبكي. فلما نظرت الى حاله وحال ولده، لم أملك على نفسي دون ان اخذتني العبرة وبكيت بكاء شديدا، فلما سكن نشيجي قلت: سيدي تأذن لي بالكلام؟ قال: تكلم يا أبا اليقظان. قلت: سيدي انكم تأمرون بالصبر على المصيبة، فما هذا الحزن الطويل؟ فالتفت إلي وقال: يا عمار ان العزاء عن مثل من فقدته لعزيز، إني فقدت رسول الله بفقد فاطمة. انها كانت لي عزاء وسلوة، وكانت إذا نطقت ملأت مسامعي بصوت رسول الله، وإذا مشت لم تخرم مشيته. واني ما حسسته تألم الفراق إلا بفراقها. وان أعظم ما لقيت من مصيبتها: اني لما وضعتها على المغتسل وجدت ضلعا من أضلاعها مكسورا وجنبها قد إسود من ضرب السياط وكانت تخفي ذلك علي، مخافة ان يشتد حزني، وما نظرت عيناي الى الحسن والحسين الا وخنقتني العبرة وما نظرت الى زينب باكية الا وأخذتني الرقة عليها...

٤٤١ أنها قُبضت في جمادى الآخرة يوم الثلاثاء لثلاث خلون منه، سنة إحدى عشرة من الهجرة.

٤٤٢ وتوفيت ولها ثمانية عشرة سنة وخمسة وسبعون يوماً.

٤٤٣ بسم الله الرحمن الرحيم هذا ما أوصت به فاطمة بنت محمد رسول الله (صلى الله عليه وآله) بحوائط ها السبعة: العواف والذلال والبرقة والمبيت والحسنى والصافية وما لأمّ إبراهيم إلى عليّ بن أبي طالب، فإن مضى فإلى الحسن فإن مضى فإلى الحسين فإن مضى الحسين فإلى الأكبر من وُلدي. شهد الله على ذلك والمقداد بن الأسود والزبير بن العوام وكتب عليّ بن أبي طالب.

٤٤٤ المرء يُحفظ في وُلده.

٤٤٥ فاطمة بضعة مني، من آذاها فقد آذاني.

٤٤٦ إذا كان يوم القيامة نادى منادٍ من وراء الحجاب: يا أهل الجمع غضّوا أبصاركم عن فاطمة بنت محمد (صلى الله عليه وآله) حتّى تمرّ.

٤٤٧ إذا كان يوم القيامة نادى منادٍ من بطنان العرش: يا أهل القيامة أغمضوا أبصاركم، لتجوز فاطمة بنت محمد مع قميص مخضوب بدم الحسين. فتحتوي على ساق العرش فتقول: أنت الجبار العدل، اقض بيننا وبين مَن قتل ولَدي. فيقضي الله بسُنَّتي وربّ الكعبة. ثم تقول: اللهم أشفعني فيمن بكى على مصيبته، فيشفّعها الله فيهم.

٤٤٨ قال رسول الله (صلى الله عليه وآله) ينادي مناد من بطنان العرض: يا أهل الجمع نكّسوا رؤوسكم وغضّوا أبصاركم حتى تجوز فاطمة بنت محمد على الصراط، قال: فتمرّ ومعها سبعون ألف جارية من الحور العين كالبرق اللامع.

٤٤٩ عن رسول الله (صلى الله عليه وآله) أن السيدة فاطمة الزهراء ترد المحشر على ناقة رسول الله (صلى الله عليه وآله) الغضباء أو ناقته القصوى.

٤٥٠ عن جابر بن عبد الله الأنصاري قال: قلت لأبي جعفر الباقر (عليه السلام): جعلت فداك يا بن رسول الله حدثني بحديث في فضل جدتك فاطمة، إذا أنا حدثت به الشيعة فرحوا بذلك؟ فقال أبو جعفر (عليه السلام) حدثني أبي عن جدي عن رسول الله (صلى الله عليه وآله) قال: إذا كان يوم القيامة تُنصب للأنبياء والرسل منابر من نور، فيكون منبري أعلى منابرهم يوم القيامة، ثم يقول الله: اخطب، فأخطب بخطبة لم يسمع أحد من الأنبياء والرسل بمثلها، ثم يُنصب للأوصياء منابر من نور، ويُنصب لوصيي عليّ بن أبي طالب في أوساطهم منبر، فيكون منبره أعلى من منابرهم، ثم يقول الله: يا عليّ أخطب، فيخطب بخطبة لم يسمع أحد من الأوصياء بمثلها، ثم ينصب لأولاد الأنبياء والمرسلين منابر من نور، فيكون لابني وسبطي وريحانتي أيام حياتي منبر من نور، ثم يقال لهما اخطبا، فيخطبان بخطبتين لم يسمع أحد من أولاد الأنبياء والمرسلين بمثلها!

ثم ينادي المنادي ـ وهو جبرائيل (عليه السلام): أين فاطمة بنت محمد؟ ...فتقوم (عليها السلام) إلى أن قال: فيقول الله تبارك وتعالى: يا أهل الجمع لمن الكرم فيكم؟ فيقول محمد وعليّ والحسن والحسين (عليهم السلام): لله الواحد القهار. فيقول الله تعالى: يا أهل الجمع إني قد جعلتُ الكرم لمحمد وعليّ وفاطمة والحسن والحسين!

يا أهل الجمع، طأطئوا الرؤوس، وغضّوا الأبصار، فإن هذه فاطمة تسير إلى الجنة، فيأتيها جبرئيل بناقة من نوق الجنة، مدّبحة الجنين، خطامها من اللؤلؤ الرطب، عليها رحل من المرجان، فتُناخ بين يديها، فتركبها، فيبعث الله مائة ألف ملك ليسيروا عن يمينها، ويبعث إليها مائة ألف ملك ليسيروا عن يسارها، ويبعث إليها مائة ألف ملك، يحملونها على أجنحتهم، حتّى يصيّروها على باب الجنة، فإذا صارت عند باب الجنة تلتفت، فيقول الله: يا بنت حبيبي ما التفاتك وقد أمرتُ بك إلى جنتي؟ فتقول: يا رب أحببتُ أن يُعرف قدري في مثل هذا اليوم!

فيقول الله: يا بنت حبيبي! ارجعي فانظري من كان في قلبه حبّ لكِ أو لأحد من ذريّتك، خُذي بيده فأدخليه الجنة!

قال أبو جعفر (عليه السلام): والله يا جابر، إنها ذلك اليوم لتلتقط شيعتها ومحبّيها، كما يلتقط الطير الحب الجيّد من الحبّ الرديء، فإذا صار شيعتها معها عند باب الجنة، يُلقي الله في قلوبهم أن يلتفتوا، فإذا التفتوا يقول الله تعالى:

يا أحبائي ما التفاتكم، وقد شفّعت فيكم فاطمة بنت حبيبي؟ فيقولون: يا رب أحببنا أن يُعرف قدرنا في مثل هذا اليوم؟ فيقول الله: يا أحبائي ارجعوا وانظروا: من أحبّكم لحبّ فاطمة. انظروا: من أطعمكم لحب فاطمة. انظروا: من كساكم لحب فاطمة. انظروا: من سقاكم شربة في حب فاطمة. انظروا: من ردّ عنكم غيبة في حب فاطمة. فخذوا بيده، وأدخلوه الجنة...

٤٥١ دخل رسول الله (صلى الله عليه وآله) ذات يوم على فاطمة وهي حزينة، فقال لها: ما حزنك يا بنيّة؟ قالت: يا أبة ذكرت المحشر، ووقوف الناس عراة يوم القيامة! فقال: يا بنيّة إنه ليوم عظيم، ولكن قد أخبرني جبرئيل عن الله عز وجل أنه قال: أول من ينشق عنه الأرض يوم القيامة، أنا، ثم بعلك عليّ بن أبي طالب (عليه السلام)، ثم يبعث الله إليك جبرائيل في سبعين ألف ملك فيضرب على قبرك سبع قباب من نور، ثم يأتيك إسرافيل بثلاث حلل من نور، فيقف عند رأسك، فيناديك: يا فاطمة بنت محمد قومي إلى محشرك.

فتقومين آمنة روعتك، مستورة عورتك، فيناولُك إسرافيل الحُلل فتلبسينها، ويأتيك روفائيل بنجيبة من نور، زمامها من لؤلؤ رطب، عليها محفّة من ذهب، فتركبينها، ويقود روفائيل بزمامها، وبين يديك سبعون ألف ملك بأيديهم ألوية التسبيح، فإذا جدّ بك السير استقبلتك سبعون ألف حوراء، يستبشرون بالنظر إليك، بيد كل واحدة منهن مجمرة من نور، يسطع منها ريح العود من غير نار، وعليهن أكاليل الجوهر، مرصّعة بالزبرجد الأخضر.

٤٥٢ قال رسول الله (صلى الله عليه وآله): إذا كان يوم القيامة تُقبِل ابنتي فاطمة على ناقة من نوق الجنة.. وعن يمينها سبعون ألف ملك، وعن شمالها سبعون ألف ملك، وجبرئيل آخذ بخطام الناقة ينادي بأعلى صوته: «غضّوا أبصاركم حتى تجوز فاطمة بنت محمد» فلا يبقى يومئذ نبي ولا رسول ولا صدّيق ولا شهيد إلاَّ غضّوا أبصارهم حتى تجوز فاطمة.. فإذا النداء من قِبَل الله جل جلاله: يا حبيبتي وابنة حبيبي سليني تُعطي، واشفعي تُشَفَّعي، فوعزتي وجلالي لا جازني ظلم ظالم. فتقول: إلهي وسيدي: ذريّتي وشيعتي وشيعة ذريّتي، ومحبيي، ومحبي ذريتي. فإذا النداء من قِبَل الله جل جلاله: أين ذرية فاطمة وشيعتها ومحبّوها ومحبو ذريّتها؟ فيَقبلون وقد أحاط بهم ملائكة الرحمة، فتتقدمهم فاطمة (عليها السلام) حتى تدخلهم الجنة.

٤٥٣ ...فتدخل فاطمة ابنتي الجنة وذريتها وشيعتها ومن اولاهم معروفا ممن ليس من شيعتها فهو قول الله (عز وجل): «لا يحزنهم الفزع الأكبر» قال: هول يوم القيامة. «وهم في ما اشتهت أنفسهم خالدون» هي والله فاطمة وذريتها وشيعتها ومن والاهم معروفا ممن ليس هو من شيعتها.

٤٥٤ إن الله تعالى حين خلق آدم، اراه انوار محمد وعلي وفاطمة والحسن والحسين ثم أوحى اليه: هؤلاء خمسة شققت لهم خمسة أسماء من أسمائي... فأنا المحمود وهذا محمد، وأنا الأعلى

وهذا علي، وأنا الفاطر وهذه فاطمة، وأنا الإحسان وهذا حسن، وأنا المحسن وهذا الحسين... فاذا كانت لك الي حاجة فبهؤلاء توسل.

[٤٥٥] نحن سفينة النجاة، ومن حاد عنا هلك، فمن كانت له الى الله حاجة فايسأل بنا أهل البيت...

[٤٥٦] احمدوا الله الذي لعظمته ونوره يبتغي من في السماوات والأرض اليه الوسيلة، ونحن وسيلته في خلقه، ونحن خاصته، ومحل قدسه، ونحن محبته في غيبه، ونحن ورثة أنبيائه.

[٤٥٧] نحن حجة الله على الخلق، وفاطمة حجة علينا.

[٤٥٨] اللهم صلّ على فاطمة وأبيها وبعلها وبنيها عدد ما احاط به علمك.

[٤٥٩] ...من زار فاطمة فكأنما زاني...

[٤٦٠] دخلت على فاطمة (ع) فابتدأتني بالسلام ثم قالت: ما غدا بك؟ قلت: طلب البركة. فقالت: أخبرني أبي وهو: ـ أنه من سلم عليه وعلي ثلاثة أيام أوجب الله له الجنة. قال: فقلت لها في حياته وحياتك؟ قالت: نعم وبعد موتنا.

[٤٦١] يا فاطمة من صلى عليك غفر الله له وألحقه بي حيث كنت من الجنة.

[٤٦٢] روي أن من زارها بهذه الزيارة واستغفر الله غفر الله له وادخله الجنة.